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STAR OF THE WEST

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NOTICE—The Bahai Assembly of Washington is publishing a new edition of the pamphlet entitled "Peace" which is a sketch of the history and teachings of the Bahai Movement. These pamphlets can be had in quantities at the following rates, which includes postage or expressage: 1,000 copies, $15.00; 500 copies, $8.00; 100 copies, $2.00; 50 copies, $1.25; 25 copies, $0.75. Apply to The Bahai Assembly of Washington, P. O. Box 192, Washington, D. C.

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ROY C. WILHELM, Englewood, New Jersey.

BAHAI WALL CALENDAR *Price $1.00*

The selling price of this calendar is $1.00 postpaid to any address. The members are taking this way of making money for the Mashrak-el-Azkar fund. We earnestly hope that you will send us as large an order and at as early a date as possible.

HONOLULU BAHAI ASSEMBLY, P. O. Box 761, HONOLULU, TER. HAWAII.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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TEACHINGS OF BAHA'O'LLAH

FROM DISCOURSES GIVEN BY ABDUL-BAHA IN LONDON AND PARIS.

"Shouldst thou make the mirror of the heart pure and clear from the dust of prejudice, thou wilt comprehend all the symbols in the sayings of the perfect Word of Divinity in every Manifestation and be informed of the mysteries of knowledge. But, unless thou destroyest with the fire of Severance the veils of learning which are conventional among the servants, thou wilt not attain to the brilliant morn of the Ideal Knowledge."—Book of Ighan.

THE FIRST PRINCIPLE OF THE TEACHING OF BAHA'O'LLAH IS:

The Search after Truth.

IN ORDER to search after the Truth, men must shut their eyes to all the traditional superstitions of the past.

The Jews have traditional superstitions, the Christians also; also the Zoroastrians, the Buddhists. All religions are bound by traditions and dogma, all consider they themselves are right and the rest are wrong. The Jews believe themselves to be the only possessors of the Truth and condemn all other religions; the Christians say their religion is the only true one and all others are false; likewise the Buddhists and Mohammedans, all limit themselves. If all condemn one another, where can we search for Truth? All contradict one another, all cannot be true. If each considers their Religion as the only true one, it is impossible for them to see the Truth in the others.

If a Jew is bound by the external practice of the Religion of Israel, he can never understand that Truth can exist in any other Religion but his own. We must, therefore, detach ourselves from forms and external practices of Religion if we wish to see the Truth and reality of others. We must abandon the prejudices of tradition.

If a Zoroastrian believes that the Sun is God, how can he be united to other religions? The idolators believe in their idols, how can they understand the Unity of God?

It is clear then that in order to search after Truth we must detach ourselves from superstition. If all men would follow this principle, Truth would be found and they would have a clear vision.

If five people meet together to search for Truth, they must begin by putting aside their own special convictions and renounce their own prejudices. In order to find Truth we must give up our small ideas. The fact that we imagine ourselves to be right and every one else to be wrong, is the greatest obstacle in the path of Unity, and Unity is necessary if we desire to find Truth.

Therefore we must renounce our own particular prejudices and superstitions if we are in earnest in our search for Truth. Unless we make a distinct division between dogma, superstition, prejudice, on the one hand, and Truth on the other, we shall never succeed. When we wish to find a thing we search for it everywhere, therefore we must carry this principle out in our search for Truth.

Science must be accepted. Light is good in whatever lamp it is burning; a rose is beautiful in whatever garden it grows; a star has the same radiance from whatever point it rises.

Have no prejudices. You must love the Sun wherever it rises. If the Sun of Truth shines in Jesus, it has also shone in Moses and in

Buddha. That is what is meant by the Search for Truth.

It means also that we must put aside all we have learned before and recommence our education. We must not be attached to any one religion or personality, for fear of at last becoming bound by superstition. When we are once detached we can seek the Truth and arrive at our goal. Then we shall see Truth in the reality of all religions, for Truth is in all.

The first discovery we make in our search for Truth will lead us to the Unity of Mankind.

"O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created Since We created ye all from one substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being and by your deeds and actions the signs of unity and the spirit of oneness."—Arabic Hidden Words.

THE SECOND PRINCIPLE.

The Unity of Mankind.

YESTERDAY I spoke to you of the First Principle of the Teaching of BAHA'O'LLAH, the Search after Truth. It is necessary for a man to put aside all he believed before in the nature of traditional superstition and regard all religions as equal. He must not love and cling to one, and detest another. He must search for Truth in all, and if his search be earnest he will succeed.

The Second Principle is the Unity of Mankind. All are servants of the One God—and God reigns over all and has pleasure in all alike. All men are of one family, the crown of humanity rests on the head of each man. In the eyes of the Creator all are equal. He is kind to all, He does not favor this nation or that nation, all are His creatures. If this is so, why should we divide one race from another, creating superstitions, differences between one people and another?

The only difference between men is the difference in degree. Some are like children, who are ignorant and must be educated and reared to maturity; some are like the sick and must be treated with tenderness and care. None are bad or evil. We must not feel repelled by these poor children, we must be kind, we must teach the ignorant and tend the sick.

Consider: Unity is the cause of existence, love is the cause of life; and on the other hand separation is the cause of death. In the world of creation, for instance, all things owe their existence to Unity. The elements which compose wood, stone or minerals, are held together by the Law of Attraction; if the law ceases to hold these elements together, if they are separated, then the object will not exist. The law of attraction has brought together certain elements in the form of this flower, but as soon as the law of attraction is withdrawn from this centre, the flower will decompose.

So it is with humanity. The great Law of Attraction, Harmony and Unity forms this wonderful creation. When the law is no longer active on the body of a man, he dies. So it is evident that attraction, unity, harmony and love are the causes of life, whereas repulsion, disunion, inharmony and hatred cause death.

We have seen that whatever causes separation in the world of existence causes death. Therefore, it is the same in the world of the spirit.

All who are servants of the one God must be united in the law of attraction. They must, therefore, avoid all hatred, disagreement and discord.

We find, if we look at nature, that the gentler animals group together, the lambs, the deer—and also that the wild animals live apart from civilization in the forest, the tiger, the lion and the wolf. Two wolves can live together, but a thousand lambs can share the same fold and remain at peace. Two eagles can dwell in the same place, while a thousand doves can make their habitation together. Man should at least be numbered among the gentler animals—but when he becomes ferocious, Ah well!

The point is this: BAHA'O'LLAH has proclaimed the Unity of the World of Mankind.

All people are of one family, and all should feel to one another as father, mother, sister, daughter.

I hope you will spread this teaching of BAHA'O'LLAH.

BAHA'O'LLAH has said that if it were possible one should love one's enemy and act the same towards him as though he were a friend. If all followed this principle, the greatest Unity and understanding would be established in the hearts of men.

"Knowledge is like unto wings for the being of man, and is as a ladder for ascending. To acquire knowledge is incumbent on all, but of those sciences which may profit the people of the earth, and not such sciences as begin in mere words and end in mere words. The possessors of sciences and arts have a great right among the people of the world. Indeed, the real treasury of man is his knowledge. Knowledge is the means of honor, prosperity, joy, gladness, happiness and exultation."—Words of Paradise.

THE THIRD PRINCIPLE.

Unity of Religion and Science.

YESTERDAY I spoke to you of the Second Principle of the Teaching of BAHA'O'LLAH, the Unity of Mankind. The first, as I have said, is the Search after Truth. The third is the acceptance of the Relation between Religion and Science.

There is no contradiction existing between True Religion and Science. When a Religion is opposed to Science it becomes mere superstition. How can a man believe that which Science has proved impossible? If he believes in spite of his reason it is rather ignorant superstition than faith.

The origin of Science and Religion is identical. Religious principles have all been based on Science. The Unity of God is logical and can be understood through scientific study. All religions teach that we must do good. This is logical, the only way humanity can progress. We must be generous, sincere, faithful, law-abiding. All this is reasonable. All religious laws conform to reason and are logically suited to the people for whom they are made and for the time in which they are practiced.

Religion has two principal parts: (a) Practical and (b) Spiritual. The spiritual part never changes. All the manifestations of God and the Prophets have taught the same truths and have given the same spiritual law. The Sun of Truth has sent forth many rays to illumine the human intelligence, the light is always the same. They all teach the same code of morality. There is no division in the Truth.

The practical part of religion deals with outer forms and ceremonies. This is the material part of the law and guides the customs of the people.

In the time of Moses there were ten offences deserving capital punishment. When the Christ came the law was changed. The old law, an eye for an eye and a tooth for a tooth, was changed to one of mercy and forbearance. In the old days the punishment for theft was the cutting off of the right hand; in our days this law could not be applied. Nowadays he who curses his father is allowed to live; then he was put to death.

So we see that, whereas the spiritual law of religion never changes, the practical law treating with actions changes with the necessities of the time.

It is the spiritual and moral part of religious law that is the most important of the two. All questions of morality contained in the law of every religion are logically right. If religion is contrary to logic, then it is no longer a religion but merely a tradition. This is certain. Therefore, put all your beliefs in harmony with science. There must be no opposition. Religion and science are the two wings with which man's intelligence can soar into the heights. It is not possible to fly with one wing alone.

All religions of the present day have fallen into superstitious practices, which are out of harmony both with true principles of the teaching they represent and with the scientific discoveries of the time. This has the effect of making people think that science and religion must of necessity be opposed to one another.

If religion conformed to science, there would be a great unifying, cleansing force in the world which would sweep before it all wars and disagreement, all disunion and inharmony, and men would be united in the power of the love of God.

WHY A NEW REVELATION?

BY ELLEN V. BEECHER.

THE followers of BAHA'O'LLAH, especially in America, are constantly confronted with the vital question: Is not Christianity complete in itself? And this query is quite worthy of consideration by all inquiring minds in the religious world. It is conceded by those who are alert to Truth, and interested in history; as well as the events of this present age, that through the influence of Christianity a large part of mankind has become more or less civilized, refined and educated; while its teachers and missionaries are still putting forth mighty efforts to spread its teaching far and wide.

Why then do we need another Revelation from God at this time?

Is Christianity complete in itself? The word Christianity covers much that Jesus the Christ would not recognize nor endorse. Under its head are man-made creeds upon creeds, with dogmas many, and philosophies untold. Very much is and has ever been taught about Christ, and what He intended to give humanity by His life, teaching and death, but His deep, vital, and far reaching work has not yet been fully grasped by the so-called Christian world, so that in a measure His ministry has been a seeming failure after these two thousand years, as far as the salvation or unity of mankind is concerned.

It was believed by Christ's followers that He was a perfected Being, inspired by God himself as a world Saviour, and He certainly was all of this. In and of Himself, and His message, was all that man required to enable him to unfold to his highest possibilities as man "in the Image of God" for all Eternity. But the failure has come about on man's part, for he has not grasped the inner or spiritual meaning of the Word, which was from the beginning, and which "was God." It has rather been Jesus the divine man which has been worshiped more than the Word.

From all time Infinite Mind has revealed Himself as the Living Word in the flesh, but it has been unheard or overlooked by the masses. The Word is One, and so simple that "A wayfaring man though a fool need not err therein." It is by the Word that man is regenerated, made whole wherever and whenever it is perceived by his Soul. And when he has been "born again" in reality, he comes into at-one-ment with the One Living God. Then this world becomes to him a veritable rose garden as it were, and mankind one great soul in many bodies.

This has been the plan of the Almighty for man from all Eternity. Should we then question His Love and Mercy in sending revelation upon revelation to this earth? Has not His far reaching eye seen the utter failure on man's part to understand and appreciate the Christ teaching as It has appeared in the flesh again and again? and could He fail in making every effort to fulfill His promises in man? Consequently the same Holy Spirit has again revealed the Truth which must resuscitate, and enkindle anew the fire of His Love in hearts. Why should the so-called Christian world question the action of the Spirit, while branches of its own organization have been proclaiming for two thousand years that this same Christ would come again to prepare the world for the reign of Peace promised in the Garden of Eden?

Had the Christian religion brought about the fulfillment of these prophecies before the coming of BAHA'O'LLAH? What means this mighty tide working towards universal Peace and arbitration, of the world wide conferences and congresses to discuss the possibilities of disarmament? What has inspired the President of the United States to invite other great nations to unite in one common brotherhood, who shall have one purpose, that is to wipe out in due time all causes for war?

To those who have eyes to see or ears to hear the meanings of this movement are most clear and sure, for such souls have heard the voice of Him who has spoken all down the ages, and speaks today by His Word in BAHA-'O'LLAH. What is the difference you ask between the teachings of Christ Jesus and BAHA'O'L'AH that such a change should come as is proclaimed by the followers of the later Prophet? All of the fundamental points set forth by the first of these great Manifestations is again presented by the latter. The difference is not in the teaching, but in man's conception of the Word whenever it may be proclaimed.

BAHA'O'LLAH is the fulfillment of the Word

as revealed in Jesus, in Moses, and in Abraham. Each Manifestation presents His message according to His own phraseology, perhaps best suited to the age of His advent, while each one was chosen to fill a certain station or office, through which He should minister to mankind.

Abraham, being absolutely obedient to the commands of God without question or hesitation, was proclaimed "the Father of all Nations." Moses was the great Law Giver, upon whose commands all common law has been based ever since. Jesus Christ came to sacrifice His life that the way for man back to God might be opened, or made clear; hence He was called the Saviour of man. While BAHA'O'LLAH is to fulfill all prophecy, and bring the world into the promised "Day of Peace," by giving laws and commands which will eventually rule and unite all governments, and remove all vital differences among, and between nations. He has given searching admonitions which He said *"descended from the Source of Majesty, through the tongue of Power and Strength upon the prophets of the past,"* and that *"He hath taken Its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfill the covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit."*

The first of these Hidden Words is *"O Son of Spirit! The first Counsel is: Possess a good, pure and enlightened heart, that thou mayest possess a Kingdom Eternal, immortal, ancient, and without end."* And again: *"O Son of Man! I loved thy creation, wherefore love Me, that I may acknowledge thee, and in the Spirit of life confirm thee."*

In the "Book of Laws" written for all races and governments BAHA'O'LLAH has settled all social, political, and economic questions of this day so clearly, justly and effectually that all men will wonder as they are given to the world. When He had revealed the message in full by writings many, He passed out of the body, leaving them to His Son Abdul-Baha, whom He proclaimed as the Center of God's Covenant with men, that he might interpret the meanings, and promote them as rapidly as possible.

Both Father and Son insist that progress shall be attained by natural growth, or unfolding of all great events, rather than by revolution, hence Abdul-Baha is giving his life to the Cause, and the thousands of all nations and religions who have come to acknowledge the Oneness of God, and the brotherhood of man through his wonderful personality and teaching is a proof of his power and God-given commission.

BAHA'O'LLAH has proven the existence of the Lord of Glory, and made so plain His plans that the infidel and agnostic cannot fail of an understanding, if he sees fit to investigate its truths with a desire to know, and these facts cannot fail to break down all barriers between the so-called great religions of the world.

This revelation is not a new Religion but the very essence of God's Word as taught by the Christ, but not perceived by Christianity at large.

If there is no difference between the teaching of Christ and BAHA'O'LLAH why then need we turn from the one to follow the other?

The same question has been asked at the appearing of every one of God's Prophets, and each one has been rejected by the former religions. Jesus said that if the Jews had understood the message of Moses they would have accepted Him, for His coming had been proclaimed for thousands of years. The personality of each Messenger becomes the stumbling stone over which the creatures of all ages have fallen, and in the fall have lost sight of the Creator, so in time darkness and materiality have covered the face of the earth, selfishness and greed have destroyed the Garden of God, until the few souls who are ever listening for His Voice and crying out for light and knowledge have prevailed. Then in due time when the world has evolved to such a condition as is needful for His all wise purposes, another Prophet is sent with the Word of Life.

Had the priesthood of the former religions that exist today been listening only for the Word they would gladly receive the message of BAHA'O'LLAH for every condition which Christ and all other prophets proclaimed would prevail in "that Day" is now being fulfilled. Why question the horizon from which the Light proceeds? Search the Scriptures of all religions and behold the Glorious Sun of Truth that has arisen once more to deliver man from sin and self.

In this last triune* Manifestation is fulfilled every promise of the Infinite to man up to the date of the thousand year millennium, as termed in the Christian Bible. Beyond that period we know nothing, as far as man's advent on the earth is concerned. When we shall need further light to carry on the work of God's Kingdom here He will reveal His Spirit through the flesh, as He has continued to do all down the ages.

God Is Spirit, an Essence, unknowable, hence the creation of man through whom He may make known the knowledge of His Word.

*NOTE—(1) The Forerunner, THE BAB, *The Door;* (2) The Manifestation, BAHA'O'LLAH, *The Glory of God;* (3) The Centre of the Covenant, ABDUL-BAHA, *The Servant of Baha'.*

LETTER FROM MONTREAL:

DEAR FRIENDS IN EL-BAHA:—As the great work of preparation for the coming of Abdul-Baha is going forward everywhere, it may be of interest to know of the progress in Montreal and of the widespread change which is taking place in Canada. This change has covered a period of several years, in which old, dead systems are giving way to new social and political groups; old, crystallized forms are dissolving in the radiance of the broad, generous ideas of the new age, and personal power and authority are giving place to principles of justice and truth, to a higher conception of human brotherhood.

The little group of followers of BAHA'O'LLAH in Montreal has witnessed many stirring changes in this city and their scope of influence has been extended by the affiliation of some of its members with other groups of active workers and thinkers. Early in January we received a visit from Mirza Ahmad Sohrab who announced the coming of Abdul-Baha to America and spoke of his visit to England and France. Among those who heard this address was the leader of the Socialist party of Montreal and other Socialists, the editor of the leading newspaper of Canada and several people connected with public work. Later this paper published a very good article on the Bahai Message and the coming visit of Abdul-Baha. A few weeks later another talk given by a Montreal Bahai, on the significance of Abdul-Baha's visit to the occident, which was shortly followed by an address by Mr. Honore Jaxon, of Chicago, who presented the Bahai Message from the standpoint of the working class movement. Mr. Jaxon had just returned from England where he had been doing a work of seed-sowing and preparation among the organized labor people and socialists, and in his very broad and comprehensive talk in Montreal he showed the vital connection between these world-wide movements and the Teachings of BAHA'O'LLAH. Mr. Jaxon spoke to several bodies and societies in Montreal, Ottawa, Toronto and Quebec in such a spirit as to arouse interest and establish ties of good-will and fellowship, which will no doubt be the means of opening wide many doors for the reception of Abdul-Baha and the all-embracing Truth.

The friends in Montreal unite in sending sincere love and greetings to their fellow Bahais and to all those who are seeking the highest welfare of mankind and the enlightenment of the world.

I am your servant in the cause of El-Baha,

MAY MAXWELL.

CONTENTS OF PERSIAN SECTION:

(1) Announcement of Abdul-Baha's departure for America; (2) a word of thanks from the editors of the STAR OF THE WEST to the friends, as it enters upon its third year; (3) copy of Tablet for the STAR OF THE WEST; (4) announcement of the Second Annual Conference of the Orient-Occident Unity to be held in Washington, D. C., April 18th-20th; (5) announcement of the Fourth Annual Convention of the Bahais in the interest of the Mashrak-el-Azkar, to be held in Chicago, April 27th-May 2d; (6) photograph of a group of Chicago Bahais; (7) establishment of an Oriental library in connection with the Orient-Occident Unity; (8) activities during the past year of the Persian-American Commercial Company, and Tablet from Abdul-Baha in regard to it; (9) Bahai martyrdoms in Sari Mazanderan; (10) editorial on Martyrdom; (11) Tablet from Abdul-Baha to Mrs. Louise R. Waite, in regard to music; (12) letters from Eshkabad concerning the teachings of the Bahai Revelation; (13) Abdul-Baha's Tablet to Mr. Tudor-Pole concerning the effect of teaching the Truth; (14) Tablet from Abdul-Baha to the Orient-Occident Unity.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (*Signed*) ABDUL-BAHA ABBAS.

Vol. III Chicago (March 21, 1912) Baha' No. 1

ANNOUNCEMENT:

On Wednesday evening, March 13th, the various committees from the Chicago Assembly met with the committee from the Executive Board of Bahai Temple Unity to perfect arrangements for the season of the Mashrak-el-Azkar convention. The committee in charge of the Rizwan Feast (April 27th) reported having secured a very desirable location in the down-town loop district, at 20 East Randolph Street, in the building east of the Masonic Temple, where the feast room is large and rest rooms are in connection with it.

The Reception Committee is prepared to meet the incoming friends at the depots and place them in charge of the Entertainment Committee which is thoroughly posted on hotel and room accommodations. Both committees will consider it a favor to thus serve the friends. To add to the comfort of the visiting friends, Mr. Carl Scheffler has offered his studio as a down-town headquarters where friends may come for information, receive their mail and meet friends by appointment, etc. Mr. Scheffler's studio is Room 806, Athenaeum Building, 59 East Van Buren Street. Telephone, Harrison 5941.

The Music Committee is actively at work; a chorus is rehearsing every Friday evening under the direction of Mr. Albert R. Windust. The music for this year's convention will be an inspiring feature and will aid in uplifting the hearts and making them more receptive to the outpouring of the Holy Spirit which we trust will be as a Pentecostal Baptism with Abdul-Baha in our midst. CORINNE TRUE.

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, an' is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (*Splendor*)	Mar. 21
2nd	Jalal (*Glory*)	Apr. 9
3rd	Jamal (*Beauty*)	Apr. 28
4th	Azamat (*Grandeur*)	May 17
5th	Nur (*Light*)	June 5
6th	Rahmat (*Mercy*)	June 24
7th	Kalamat (*Words*)	July 13
8th	Asma (*Names*)	Aug. 1
9th	Kamal (*Perfection*)	Aug. 20
10th	Eizzat (*Might*)	Sept. 8
11th	Masheyat (*Will*)	Sept. 27
12th	Elm (*Knowledge*)	Oct. 16
13th	Kudrat (*Power*)	Nov. 4
14th	Kowl (*Speech*)	Nov. 23
15th	Massa'ulk (*Questions*)	Dec. 12
16th	Sharaf (*Honor*)	Dec. 31
17th	Sultan (*Sovereignty*)	Jan. 19
18th	Mulk (*Dominion*)	Feb. 7
19th	Ola (*Loftiness*)	Mar. 2
	(*Month of fasting.*)	

The following days and seasons are observed by the Bahais:

The Feast of Naurooz—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHA'O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAB—May 23rd. (1844).

The Anniversary of the Departure of BAHA'O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAB—July 9th. (1850).

The Anniversary of the Birth of BAHA'O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive— during which no manner of food or drink is to be taken between sunrise and sunset. The nights are to be passed awake and in prayer. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

وخلعت وللدت روحانی در بر نمایند خلاصه این تقدیم
وتأخر هم از مقتضیات طبیعی عالم وجود وبنی بر حکم غیر معلوم
حضرت موجود است که بعضی زودتر وبعضی دیرتر مستفیض
از فیوضات الهیه میگردند

ای یار باوفا شما میدانید که اهل بهی با عموم خلق جهان از صمیم
قلب دوست وبهربانند وبموجب تعالیم الهی خیر خواه نوع
انسان وبهر فردی از افراد بشر بنظر پدر ومادر مهربان دوخواهی
ناظرند شئون اختلفیه مذهبی ومشربی را وقعی نمیدهند
زیرا انچه بر بعثیت وتقلید است زائل وفانی وقابل اعتنا
نبوده ونیست وهر حق تحقیقی ومتقرع بر کلمة الله است در این
ظهور اعظم منقلب بائتلاف شده ومیشود چه که میعاد
مرجع آن از کسیاسی ومذهبی بالاتر رسیده ودور حکمرانی
آن منقضی گشت مقتضیات عالم ومناسبات آن
تغیر کرد وجهان جهان دیگر شد لهذا امثال بهائیان که آگاهند
وبصر وبصیرت دارند بنور معارف امروزه روشن نموده اند
واز سرچشمه علم الهی وزلال فنون ربانی نوشیده اند در
دفع این اختلافات وخرق این حجابات میکوشند
ودقیقه خود را معذور ومعاف نمیدارند زیرا انسان بنیا
بالطبیعه ضامن ابصار نا بینا نیست واین کیفیت اختیاری
او نیست بلکه مجبور بر آن است ودر این مقام نمی تواند
خودداری کند چنانچه الیوم مشاهده مینمائیم که چه بسیار نفوس
عزیزی در شرق وغرب عالم بجهت حصول این مقصد
از همه چیز برداشته وبتجرد تمام برایقاظ خلق وابصار نامبر
قیام فرموده اند علی الخصوص یاران امریکه که بارودی
آسمانی وانجذاب وجدانی مبعوث وباقلیم نورانی وخلق جدید
براعلای کلمة الهی قیام فرموده اند وامروز ذکر انها ورد زبانها
وحبت انها انیس جانها .

لوح مبارک بافتخار مستر تودر پل از احبای نیدست

هوالله

ای پسر روحانی نامه تو رسید وبر انجذاب قلوب احبای
کلفتن اطلاع حاصل گردید الحمد لله در عید مولود محفل آرا
وبمناجات وذکر حق پرداختید هر دم که انسان بذکر
خدا مشغول گردد یا بخدمت کلمة الله پردازد وبانجه

انوار هدایت قیام کند از حیات محسوب است والا
تضییع اوقات است دنیی نتیجه در نهایت حیات باری
امروز جمیع من علی الارض مهبوی وهوس خویش مألوف
اگر شما آنکه بفکر خدا مشغولید در فکر نورانیت در وحانیت
عالم انسانی وانتشار صلح عمومی واعلان وحدت عالم
انسانی هستید عبد البهاء را نهایت اشتیاق بیدار
یاران است الحمد لله توشه سفره مهیا داری وگرنه دوی
مهمانی جمیع یاران داری

ای پسر عزیز من اگر سفر بامریکه خواهی مأذونی امیدوارم
که بسبب اعلاء کلمة الله وانتشار نفحات روح القدس
شوی وچون بان اقلیم رسی مانند شمع در محافل یاران
برافروزی ونور محبت الله منتشر کنی ونعره بزنی وبجوشی
ای یاران صد بشارت نور حقیقت درخشید وجهانرا
نورانی نمود ندای ملکوت رسید وگوشها بآهنگ
ملأ اعلی اهتزاز آمد ابواب ملکوت مفتوح گردید
وجنود آسمانی فوج فوج رسید وتائید احبای الهی مبذول
هر نفسی از هوی وهوس پاک در این میدان نفرت
باید هر شخصی که از وساوس شیطانی مقدس ومنزه
ومانند روح لطیف البته مانند ستاره از افق حقیقت
بتابد

پس ای یاران الهی تا توانید خود را از هر فکری
آزاد کنید واز هر هوسی بیزار تا از فیض فیوضات
بهاء الله مانند جام از باده سرور سرشار شوید وبسب
نورانیت آفاق گردید وعلیکم البهاء الابهی ع ع

لوح مبارک در باب انجمن ارتباط شرق وغرب

ای پیروان مقرب جمال مبارک مسئله ارتباط شرق
وغرب اهمیت حاصله نموده است بعضی نفوس
نهایت همت در انخصوص دارند وباید یک کمیته اجرا
بجهت ارتباط شرق وغرب انتخاب شود تا مشغول
باین کار شوند

ع ع

امیدواریم که خدا موفق فرماید جمیع یاران الهی را فرد فرد

تحیت ابدع ابهی ابلاغ دارید وعلیکم البهاء الابهی ع ع

واقعهٔ شهادت احبای الهی در شهرساری

شب سیزدهم محرم ۱۳۳۰ در شهرساری مازندران بدون هیچ رخالت ملکی وسیاسی در خیمهٔ شب اشرار آن شهر از دروازه کوچه بالا رفته بخانهٔ ملا میرزا محمد علی مشهدی التجار داخل میشوند تمام مایملک او را غارت و تاراج کرده او را با برجهایش از بستر خواب بیرون کشیده و بدون انکه بگذارند لباسهای خود را بپوشد کتهایش را بسته از منزل بیرون میبرند و شبانه در بیرون شهر تیرباران مینمایند و نعش او را اظهر ۱۳ محرم پیدا کرده برمیدارند و ایضاً در همان شب دو نفر دیگر از احبای الهی را یکی ملا میرزا محمود نام ساعت ساز خفه اش می کنند و دیگری جناب ملا محمد اسمعیل امین را هم از خانه بیرون برده تیرباران مینمایند و پس از این واقعه در شهر بار فروش مازندران یکنفر دیگر از احبای الهی که ملا میرزا محمد علی معین التجار نامش بود شبانه در خانهٔ او ریخته او و عیالش را مقتول میسازند و مایملک انها را بهم تاراج میبرند و برصغیر و کبیر این بیچارگان ذرهٔ رحم نمی کنند و اهل بیت این بی گناهان عموماً سفیل و سرگردان و بی نان و پریشان میباشند تا مشیت الله چه تعلق گیرد

نجم باختر

این وقایع محزنه قلب انسان را خون مینماید زیرا گویا این همه طغیان ما باسم دین برادران خود را بدست خود شهید مینمایند و از صاحب دین و خداوند مجید ابداً خجالت نمی کشند اکاش روزی می آمد که تحقیق میرسانیدند که این اعمال شنیعه سبب بدبختی انهاست و انتشار این اخبارات انها را در نظر دول متمدن عرب وحشی قلم میدهد و خونخوار و بیرحم مشهور میسازد.

نجم باختر لوح مبارک در باب فن موسیقی

لوئیز ویت ششهاز خانم بشیکاغو

ای مرغ خوش الحان جمال ابهی این دور بدیع نجلیات اوهام را خرق نموده ونفحات اعالی شرق را ذم وقدح فرموده درمیان بعضی از ملل شرق نغمه و آهنگ مذموم بود ولی در این دور بدیع نور مبین در الواح مقدسه تصریح فرمود که آهنگ و آواز رزق روحانی قلوب و ارواح است فن موسیقی از فنون ممدوحه است و سبب رقت قلوب مغموسه پس ای شهناز با آوازی جانفزا آیات و کلمات الهیه را در مجامع و محافل با آهنگی بدیع بنواز تا قلوب مستعین از قیود و غموم و هموم آزاد گردد و دل و جان بهیجان آید و بتبتل و تضرع بملکوت ابهی کند وعلیک البهاء الابهی ع ع

مکتوب از عشق آباد

شماره های نجم باختر تاکنون بترتیب رسیده و قلوب مطالعه کنندگان از مطاوی و سندرجات آن تازه و خرم گشته چه که سرایا شرین است بوقایع امریه و تصرف و نفوذ کلمهٔ مبارکهٔ الهیه و شدت تأثیر وصایا و تعالیم ربانیه و انتشار نفحات جانبخش ظهور الله و ظهور انوار موهبت کبری و توجه فرق مختلفهٔ دنیا بافق اعلی و اهتزاز از نفوس بنسیم جنت ابهی اهل بهی و ارباب عقل و نهی را یقین قطع حاصل است که عنقریب روی زمین رشک جنت نعیم خواهد شد و شاهد لاتری فیها عوجاً و لا امتاً جلوه بابصار خواهد نمود الیوم اهالی امریک سبقت گرفتند و لطافت صورت و معانی انها چنین اقتضا نمود که زودتر از اهالی دیگر قطعات اقتباس انوار فیوضات فرمایند پس خوشا بحالت و اقبال آنان که بچنین موهبتی سرافراز شدند و در بساط الهی عزیز و ارجمند گشتند ولی اقلیم ترکستان هنوز در خواب و در بین سدرات وجود انسانی مانند نیست که گویا تمست ازلی چنین است که بعضی چون شتر دوازده ماه جنین است تا کی زمان ولادت برسد و از مشیمهٔ غفلت باو ام بیداری

کمپانی تجارت شرقی

و لوح حضرت عبدالبهاء در این باب

در این ایام که حالت سیاسی ایران مغشوش و قزاق‌های روس و سوارهای انگلیس شمالاً و جنوباً ان مملکت را از هر طرف احاطه نموده باز بهائیان در نهایت روح در ترقی و تعالی ان دیار میکوشند و در ازدیاد روابط تجارت کوشش و سعی مینمایند و از صمیم قلب از پیشگاه حضرت رب العزة مسئلت می‌کنند که اهالی از خواب غفلت بیدار شده بر انچه که سبب هدایت و روشنائی قلب است پی برند یکی از مسائل مهمهٔ حیات همانا تجارت است و چندین ماه قبل کمپانیه شرقی بواسطهٔ چندین نفر از رجال محترمه یاران در تیرریز تشکیل یافت و ما در صفحات این جریده اسماً تابع نمودیم از آن زمان تا بحال الحمدلله این کمپانی ترقیات کامله نموده و از مملکت امریک مبالغی اجناس خریده و امید است که یاران شرق در تائید و ترغیب آن کوشید و خواهند کوشید در مانکه نویسندهٔ این کلمات در پاریس بحضور مبارک مشرف گشت بسیار تشجیع و تحسین از این همت بلند یاران فرمودند و لوحی در این باب نازل که در این مقام محض اطلاع احباء الهی درج مینمائیم :—

هوالله

ای یار روحانی بواسطهٔ جناب اقا میرزا احمد سهراب نامهٔ شما رسید و از مضمون نهایت صبر و سکون احبای الهی معلوم گردید زیرا اشارت این داشت که در چنین ادوار اختلال و مشقت و ملال و نزاع و جدال باز احبای الهی در نهایت اشتعال بودند و چنین سزاوار که در آتش خنکی بایند و از دریای خشکی جویند در یوم بلایا سراج هدی گردند و در روز مشقت و زحمت راحت جان جویند این جز بسیار سرور پرور بود

در خصوص شرکت یکنامه از شما رسید و جواب ارسال

بنجم باختر

شد امید چنان است این شرکت برکت یابد انشاء الله در تمشیت ماشین زراعت احباء الله نهایت همت را نمود و خواهند نمود و بعد از انکه ماشین درست بکار رود و نهایت اتقان در استعمال تجربه گردد و یقین نمائید که در آلات تعطیل و تعویقی نخواهند نمود انوقت از زمین معلوم را بخرید و بانگلند از جوانان باغبانیت احباب را که در مدارس اولیه اکمال علوم نمود در مدرسهٔ زراعت گذاشتم تا تحصیل این فن نماید بعد از تحصیل ممکن است که روانهٔ ان صفحات بشود اینگونه تأسیسات شرکت بسیار مفید است ولی شرط اتقان و استقامت و ثبات اما اسم شرکت را هرقسم بگذارید ضرر ندارد و اگر کاغذ و پاکت های شرکت باسم انجناب طبع شود و عنوان کارخانها باسم شما باشد ضرری ندارد و امیدوارم که عون و عنایت الهی برسد

عبدالبهاء مدتی است که در این صفحات شب و روز بنشر آیات بینات مشغول ابداً دقیقهٔ فرصت ندارد با وجود هجوم طالبان و مشغولیت بی پایان و عدم مهلت از نهایت محبتی که باحبای برزیل دارم تحریر این نامه پرداختم تا انا ما باعث تسلی خاطر گردد و از زحمات و مشقاتی که حاصل شده افسرده و ملول نگردند الحمدلله در نزد عموم مسلم و معلوم شد که احباب با حزبی از احزاب نزاع و جدال ندارند و خانهٔ خراب نکنند بلکه بعموم محبت دارند و نهایت آرزوی ایشان ترقی ایران و ایرانیان ولی بدون حرب و جدال زیرا جنگ و جدال بنیهٔ ایران را ضعیف مینماید و چون بنیه ضعیف گردد هر روز مرضی عارض میشود پس باید کاری کرد که بنیه قوی شود و بنیهٔ ایران بترویج تجارت و تزئید ضاعت و توسیع زراعت و تدریس علوم نافعه و صداقت و امانت و عدالت در امور حاصل شود ما بترویج علوم عصریه مفیده و ترقیات جدیده که منتج قوت بنیه است مشغولیم امیدواریم



دسته از رجال محترم بهائیان شیکاغو که همیشه در خدمات امرالله ساعی هستند

کتابخانه شرق در امریک

از آنجائیکه انجمن ارتباط شرق و غرب در ممالک امریک اهمیتی پیدا نموده و در انتظار جلوه غیبی کرده و تا بحال خدماتی شایان بعالم ادبیات ایران و ایرانیان نموده مخصوص انکه دائره نفوذ و رسوخ آن بیشتر از پیش در امریک توسعه یابد امناء و اعضاء آن حجره بسیار معتبری در یکی از نقاط مرکزین عمارات بنک که در مرکز شهر واشنگتن واقع است بدست آورده و در نهایت متانت و افتخار مشغول انجام خدمات مرجوعه تجارتی و تربیتی و غیره هستند و حال پس از مشورت چنین قرار دادند که کتابخانه فارسی و عربی که مخصوص و متعلق بانجمن باشد افتتاح نمایند تا قرائت خانه برای ایرانیان که باین مملکت آمده و می آیند موجود باشد و اگر قارئین این جریده و دوستداران این انجمن مایلند که کتب علمی و دینی و تاریخی و رومان و جرائد و مجلات فارسی و عربی برای این کتابخانه و قرائت خانه مجاناً بفرستند در نهایت امتنان و تشکر قبول خواهد شد و اسم انها در دفاتر انجمن ثبت شده الی الابد نام خیرشان در تاریخ این انجمن ذکر خواهد گردید و فی الحقیقه گذاردن اساس چنین کتابخانه شرق در امریک یکی از بزرگترین مسائل مهمه این قرن بیستم محسوب خواهد گشت بهائیانی که مایلند کتب غیر الواح را برای قرون آتیه حفظ نمایند میتوانند انها را نزد این انجمن فرستاده دائماً در صندوق آهنین مخصوص نگاهداری نمود هر وقت خواستند و بهر کس خواستند رد خواهد شد نفوسیکه مایل اند جلدهای محدودی ارسال دارند بهتر است که بواسطه پوسته ارسال نمایند و اگر ان کتب دنوشته جات ذی قیمت و نادر است سفارشی کنند و الا اگر جلدهای متعدده است باکسی بنویسند ادرس کامل اداره از اینقرار است

The Orient-Occident Unity
Room 509 McCachlen Bldg
10th and G sts N.W.
Washington D.C.
U.S. America

و ادرس تلگرافی از اینقرار

Paes. Washington.

هم بر مراقبت و محبت خود خواهند افزود

در سال گذشته عدد دشمنین شرق تقریباً به هزار نفر رسید و اگرچه دجه آبونه اغلب شهرها هنوز باین اداره نرسیده ولی امیدواریم که یاران نظر توجهی باینمسئله نموده و بواسطهٔ وکیل عمومی طهران بفرستند این نکته مخصوص شهرهای ایران است زیرا سائر ممالک شرق بواسطه سهولت بنگ و ادارهٔ پوسته یک سر ارسال میدارند رشتهٔ مخابرات و مراسلات فیمابین شرق و غرب بیشتر از پیش مستحکم گردید و صدها مکاتیب از هر طرف رسید نفوذ و رسوخ امر را ظاهر و هویدا میدارد و این نیست مگر از تائیدات ملکوت ابهی و توفیقات حضرت عبدالبهاء و حال مدیران جریده بهائیان شرق را در این عید سعود تهنیت و تبریک قلبی میفرستند و از درگاه حضرت باریتعالی مسئلت مینمائیم که انوار علم حقیقی بدرخشد آثار ملکوت ابهی در جمیع اقالیم ظاهر گردد شمس اتحاد بشر سر از زیر ابرهای تنجمه بیرون آرد نسیم روح بخش افکار بدیعه و آثار عجیبه بوزد و نوع انسان به تمدن عمومی و دین عمومی فائز و مفتخر گردد و در این موقع لوح مقدسی که چندی قبل از حضور حضرت عبدالبهاء بافتخار نجم باختر نازل شده در این صفحات درج میکنیم :-

هو الله

ای نجم باختر شاد باش و دلشاد باش که اگر شعاع و دوام تمامی اختر خاور نیز گردی و منتشر در هر کشور شوی اول روز نامهٔ بهائیانی که در قطعهٔ امریک تاسیس شد هر چند حال طالبان قلیل و حجت ضعیف ولی اگر استقامت کنی و منظور نظر یاران گردی و مشمول همت بزرگواران ثابتان بر پیمان در مستقبل طالبان فوج فوج موج زنند و حجت متزاید و میدانت واسع و صوت و صیت مرتفع و جهانگیر گردد و عاقبت اقول خیر یلهٔ عالم گردی ولی شرط استقامت است استقامت است ع ع

انجمن ارتباط شرق و غرب در ۱۸ و ۱۹ و ۲۰ ماه آوریل که مطابق ۱ و ۲ و ۳ جمادی الاولی است کنفرانس نهمی در شهر واشنگتن تشکیل مینماید و جلسه‌های آن در تالار کتابخانهٔ ملی افتتاح میشود مردمان بزرگ و رجال مهم ایران و امریک خطابه‌ها ادا خواهند نمود و حضرت عبدالبهاء هم آن مجالس را بحضور خود مبارک فرموده نطق‌های روحانی در باب ارتباط شرق و غرب و علم و دین و اتحاد عالم بشر از لسان مبارک نازل خواهد گردید و پس از این جلسه‌ها ضیافت باشکوهی که کمیتهٔ از حال در تهیه و تدارک پروگرام آن است بافتخار حضرت مولی الوری داده میشود که رجال و نسوان مهمهٔ امریک را مخصوصاً دعوت گرفته تا بحضور مبارک مشرف شوند و از انهار علم و حکمت لدنی بنوشند

چهارم محفل عمومی شرق الاذکار

چهارم محفل عمومی شرق الاذکار امریک در ایام رضوان در شیکاغو منعقد میگردد و جلسه‌های آن یک هفته طول خواهد کشید نقداً محافل روحانی بهائی امریک مشغول انتخاب نماینده‌های رسمی خود هستند و بعد وکلاء گویا هزار نفر بهائیان از شرق و غرب و جنوب و شمال ایالات متحده در آن انجمن عظیم حاضر خواهند شد حضرت مولی الوری پس از انکه کنفرانس بین المللی انجمن ارتباط شرق و غرب را در واشنگتن بحضور خود مبارک فرمودند در ۲۶ ماه اوریل که مطابق ۹ جمادی الاولی است عازم شهر شیکاغو خواهند گشت تا در آن محفل کبری حاضر گردند و زمین مشرق الاذکار را بالقدوم خود مقدس فرمایند و انشاء الله اگر حق جل جلاله تائیدی عطا نماید شرح این مجالس و سائر محافل در شماره‌های نجم باختر ملخص اطلاع دوستداران شرق درج خواهیم نمود

صفحهٔ اوّل
جلد سوم
شمارهٔ ۱
قیمت اشتراک .
۲۱ مارچ ۱۹۱۲

نجم باختر

۲۹ ۱۳

۱
Vol III
No 1
سالی دوازده قران
ماه بهی سنهٔ ۹۹

این جریده برحسب تاریخ بهائی هرنوزده روز چاپ وتوزیع میگردد ودرنهایت آزادی درمسائل یگانگی بشر ووحدت ادیان وترقیات عصر وانتشار علوم وفنون وتربیت اطفال وپیشرفت امرحضرت بهاءالله درآطراف جهان وتوضیح حقائق این دین عمومی خواهد نوشت ومقالات مفیده که موافق سبک ادبی است قبول ونشر خواهد گردید

مژدهٔ عظیم

دراین یوم عید نوروز که عالم طبیعت سراز بستر خواب بستان برداشته ودردائرهٔ بهار جانبخش داخل گشته هیئت جامعه بهائیان عالم را بشارت سیدهم که حضرت عبدالبهاء برحسب حکمت بالغه درششم ماه ربیع الثانی ۱۳۳۰ مطابق ۲۵ مارچ ۱۹۱۲ باکشتی کدریک متعلق به کمپانی پرنسس سفید از اسکندریه بمقصد عازم مملکت امریک شده ودر ۲۳ ربیع الثانی موافق ۱۱ آوریل وارد بندرگاه نیویورک خواهند گشت این مژدهٔ روحانی گیوا روح جدید درابدان دمیده بهاروانجار منتظر این سعادت کبری. درهرشهری مجامع عظمی وضیافات فخیمه مهیا گردیده وکل حاضر گشته اند که بقدر لیاقت ونزاواری خود ازاین بحر محبت نبوشند درسایهٔ این شجر سماوی آرامش یابند ازاین مائدهٔ ملکوتی قسمتی برند شهناز حمامهٔ قدس را بگوش جان بشنوند واز تعالیم مسیحائی بهره واذکیرند فی الحقیقه چون انسان نظر باین حوادث تهیهٔ عالم مینماید متحیر میگردد که چگونه هیئت رحمانی والطاف سبحانی درجمیع ادوار برکل من علی الارض غالب بوده وهرجا مورد مغلوبیت را تبدیل بفتح وظفر نموده وعلم نصرت امر مبارک را براعلا قلل آفاق زده صدق الست که بهائیان امریک منتظر این فخر اعظم بودند واگرچه درسال گذشته حضرت مولی الوری سفر فخر درارباقاق اروپ محدود فرمودند ولی امسال بافتوحات روحانی جدیده به ممالک امریک می شتابند ومسلم است که هزاران هزار نفوس این موقع را غنیمت شمرده درملکوت الهی داخل خواهند گشت

سال سوم

الحمدلله بهمت بهائیان شرق وغرب وازپرتو سخاوت دوستان امروز این جریدهٔ محترمهٔ قدم درسال سوم میگذارد محبت درایفت بی نهایه مادران وپدران این طفل عالم ادبیات را باین سن رسانید واز بدایت نشر وطبع آن هریک ازیاران محترم درنهایت خلوص نیت وارادت به تائید وتوفیق آن قیام نموده واین تخم پاک که درارض طیبهٔ حضرت الهی کشته شده آب یاری نموده اند وانچه که تاکنون ترقی وپیشرفت نموده از همت وجانفشانی اجباء الهی است این جریده خادم حقیقی بهائیان عالم وناشر تعالیم ملکوت الهی است فکری جز خدمت یاران ندارد وآرزوئی جز وحدت بشر واتحاد نفاق بنی نوع انسان ننماید اگرچه درزمان گذشته نبوئی که باید بخدمت قیام ننموده ولی امیدوار است که بهائیان پاک طینت بعضایت جیغ نگاه نکنند وچشم برخطا نپوشند ونظر بمقصد نمایند تا سالها امید چنان است که این جریده ابدی گردد واین رشته دائمی باشد خدمات بزرگ از آن بعالم انسانی ظاهر شود وانوار روحانی برقع از رخ برافکند ومانند خورشید درقصور قلوب وافئده منزل ومأوی گیرند

از مسلمات اولیه است که اگر تائید وتوفیق وتشجیع وتحریص یاران شرق وغرب نبود این جریده بمقام تحقق نمی یافت والبته انشاءالله چنانچه در گذشته بجمیع وسائل کمک وتائید نمودند درآینده

نجم باختر

۱۳۰ ۲۹

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STAR OF THE WEST

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ANNOUNCEMENT

THE BAHAI PUBLISHING SOCIETY
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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III Chicago (April 9, 1912) Jalal No. 2

TEACHINGS OF BAHA'O'LLAH

FROM DISCOURSES GIVEN BY ABDUL-BAHA IN LONDON AND PARIS.

"O people of the world! Ye are all the fruit of one tree and the leaves of one branch." Tablet.

"O people of the earth! Make not the Religion of God a cause of variance among you. Verily, of a truth, it was revealed for the purpose of unifying the whole world. Fear God, and be not of the ignorant. Blessed is he who loves the whole world simply for the sake of the Face of his Generous Lord."—Tablet.

THE FOURTH PRINCIPLE.*

Abolition of Prejudices.

ANOTHER principle of the teaching of BAHA'O'LLAH is this: That you must renounce all prejudices—religious, racial, political and national—for all these have made the world sick.

This is a grave illness and one that can be the cause of destruction to humanity. All wars and bloodshed have been caused by either of these prejudices. The sad wars that you see in the world in these days are caused by fanatical religious hatred of one people for another or prejudices of race and color. Till all these differences are abolished humanity will never be at peace. That is why BAHA'O'LLAH has said that these causes of separation are destructive to humanity.

Consider the nations of so-called religious people. If they were really adorers of God they would obey His law which forbids them to kill one another. All religions teach that men should love one another and that a man must look to his own faults before he condemns another; that he must not think himself superior to his fellows, for we know not in the end who will be judged the best. How many men there have been who began a saintly career and finally fell to the greatest humiliation. Look at Judas Iscariot, how well he began and how sadly he failed in the end. On the other hand, remember Paul the Apostle. He was an enemy of Christ, but he became the best of His servants. Therefore we must keep in mind that it is wrong to judge others. The end of man is not known to us. How can we think ourselves superior to anyone? We must, therefore, have no prejudices. We must never say: "I am a believer, he is an infidel; I am of the elect, he is an outcast." We can never tell the final judgment. We must not judge, we must give help to those who are not so blessed as we are. We must instruct the ignorant, we must tend the child and bring it to maturity. When we see a man in the depths, we must take him by the hand and lift him to our side. We must think of those who have fallen as our friends, not our enemies.

The prejudice of race is mere superstition, for God created us all men of one race. In the beginning there were no limits, no boundaries put to the different lands. There should be no different nations, we are all men, all descendants of Adam. We must not think of a man as an Englishman or a Frenchman or a Persian. This is all mere superstition.

How can we uphold a war that is caused by superstition? God has not made men to destroy one another.

In the eyes of God all races, tribes, sects and classes are equal. He sees no difference in them. The only difference existing between men in God's sight is in the degree of service. The lovers of humanity, these are the superior beings, of whatever race, creed

*NOTE.—The First, Second and Third Principles were published in the last issue of the STAR OF THE WEST—*Editors.*

or color. There are some who shine as lamps and there are others who rise like stars in the sky of humanity. In short, the only difference existing between men is this, there are earthly men and heavenly men. God does not ask if a man comes from the East or West, from the North or South.

A great cause of division among the people is the political prejudice. There are people who find pleasure in causing discord. These people love only their own country, even to the destruction of others. They collect armies and send them to destroy other nations in order to achieve worldly fame, for the joy of hearing people say: "Such a country has defeated another and brought it under the yoke of a superior government." This glory is bought at the price of blood, and yet it is not lasting. Those who have triumphed will in their turn be conquered, and those who are subjected will in due time become victorious. Consider the history of the past. How many times has the French nation conquered the German nation, and yet France herself has been conquered by Germany. It is the same when we remember the past relations between England and this country.

As these victories are only temporary, why do men attach so much importance to them and shed blood for their sake?

Man should be an example of the power of Divine Teaching and faithful to the law. Why does he put all his effort into destruction and separation?

I hope that in this luminous century the Divine Light will shed radiance over the whole world and that the Divine Bounty will seek out every man. The Light of the Sun of Truth is for all. Humanity will be freed from the chains of prejudice and superstition.

We must follow God's policy. Man's politics are weak, but the policy of God, the Creator of all, is strong; it is the best and we must follow His example. He gives alike to all of His Divine Bounty—we are all His servants. The servant follows his master's example.

I pray the Kingdom shall come on earth, that the shadow shall disappear before the radiance of the Sun of Truth.

"O Children of Men! Do ye know why We have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created Since We created ye all from one substance, ye must be as one soul, walking with the same feet, eating with one mouth and living in one land, that ye may manifest with your being and by your deeds and actions the signs of unity and the spirit of oneness."—Arabic Hidden Words.

THE FIFTH PRINCIPLE

Equality of Sexes.

GOD has created all creatures in couples. In the vegetable, animal and human kingdom, all are of two sexes, and there is absolute equality between them.

In the vegetable world there are male plants and female plants. Both have equal rights, there is no difference between them. Each possess an equal share of the beauty of their species.

In the animal world all are male or female. Each have equal rights and there is no difference between them, they each share the advantages of their kind.

In all these realms of nature the sexes have equal rights; but when we come to the world of humanity we see a difference.

This difference is caused by education. In God's creation neither is superior to the other, there is no distinction, no difference. Why do men make a difference?

The capacity of women is the same as men; if she were educated with the same advantages the result would be the same; in fact women have a superior disposition to men, they are more receptive, more sensitive, their intuition is more intense. The only reason of their present backwardness in some directions is because they have not had the same educational advantages as men.

In the necessities of life women are superior to men, they are the cause of existence of men themselves.

If a mother is well educated, her children will also be well taught. If the mother is wise, the children will be wise; if the mother is religious, the children will also be religious. If the mother is a good woman, then the children will also be good. The future generation depends then on the mothers of today. Is not this a vital position of responsibility for women?

Surely God does not wish such an important

instrument as woman to be less perfect than she is able to become! Divine Justice demands that men and women should have equal rights, there is no difference between them, neither sex is superior to the other in the sight of God.

Nearness to God depends not on sex but on the luminosity of the heart; he or she with the greatest faith, these are near to God. Women must try then to attain greater perfection to be man's equal in the world, to make such progress that men will be forced to own them as their equals in every respect. In Europe women have made greater progress than in the East, though they are not yet physically as far advanced as men. It is my hope that they may progress rapidly until humanity will be perfected.

God's Bounty is for all and makes all progress. Soon men will have to acknowledge women as their equals and there will be no need to struggle for their rights.

When children have finished their studies for the term, an examination is given them and it is by the result of this examination that one can tell their knowledge and capacity. So it is with women. Let actions show one's power, there is no need to speak of it.

One of the Principles then of the teaching of BAHA'O'LLAH is the Equality of Sex. Women must make the greatest efforts to attain human virtue and to bring about the Unity of Mankind.

They must struggle to spread the Teaching of BAHA'O'LLAH among the people, so that the Light of the Divine Bounty may envelop their souls.

"O My Servant! The best of people are they who gain by work, and spend for themselves and their kindred in the Love of God, the Lord of the creatures."—Persian Hidden Words.

"O Children of Dust! Let the rich learn the midnight sighing of the poor, lest negligence destroy them and they be deprived of their portion of the tree of wealth. Giving and Generosity are qualities of Mine. Happy is he who adorns himself with My Virtues."—Persian Hidden Words.

THE SIXTH PRINCIPLE

Equalization of Means of Livelihood.

AMONG the most important principles of the Teaching of BAHA'O'LLAH is the equalization of the means of living among men.

There are in the world at present numerous cases of men who are either too poor or too rich. While some live in palaces, others have nowhere to lay their head; some have many courses at their meals, while others scarcely have enough bread to keep them alive. This state of affairs is wrong and must be remedied.

The remedy, however, cannot consist in the bringing to pass of equality, absolute equality among men; this would be impossible. There is needed some organization which will bring about an order in this disorder. Equality is a mere dream and absolutely impracticable. If Equality existed the whole order of the world would be destroyed. In mankind there is always a difference in degree. Since creation men have never been the same. Some have superior intelligence, others are more ordinary and some are devoid of intellect. How can there ever exist equality between those who are clever and those who are not? Humanity is like an army. An army must have a general, captains and soldiers, each with their appointed duties; it cannot consist of generals only, or captains, or soldiers only —there must be degrees in the organization.

Lycurgus, the philosopher sovereign of Sparta, intended to promote the welfare of his country. He wished to equalize the means of living in Sparta. So he divided the inhabitants into three divisions. The first third was composed of his own family and relatives. Of these he made governors and chiefs and gave them power over the people—of the second third, which consisted of the people dwelling in the country parts of Sparta, a class of agriculturists who cultivated the land and possessed large farms. The third class was that of the workmen and farm laborers and men of trade. The first class consisted of nine thousand people, and those who belonged to this third were superior to the rest of their countrymen and profited by exemption from the laws which bound the lower classes. These were the chiefs of the people and controlled the government and politics of the Spartans. They held the balance of peace or war in their hands; though if war were carried on they were not obliged to take part in it if

they did not wish to do so. The children of the nine thousand were sent to school at the age of six years old and there they were taught the use of arms and the art of war. When they had completed their military education at the age of twenty years they were fitted to rule and take part in the government of the country. Sparta was divided into nine thousand parts and each part was governed by a member of the superior class. The second third, the farmer class, were obliged to give a tenth part of their produce to the government; the third class also were forced to give an annual tax to the government. Lycurgus made the Spartans swear that they would maintain the same order of government when he left the country and that they would not alter it till his return. Having secured their oath, he left Sparta and never returned. Lycurgus renounced his high position for the good of his country, for the equalization of property. After a time all was destroyed, his constitution came to an end. Equality is impossible.

Some are too rich, some are too poor, some have millions and some have nothing. An organization is necessary to control this state of affairs. It is necessary to limit riches or it is necessary to limit poverty. Either extreme is wrong. There should be a medium state. If it is right for a capitalist to possess a great fortune, then it is also just that a workman should have means of existence. If poverty is allowed to reach a condition of starvation, it proves that there is a tyranny. Men must see that this does not happen in any case. There must be special laws. The rich must give of their plenty. If they have more than they need they must think of those who are in want.

The government of a country should make laws which conform to the Divine Law. The Law of God exacts that there should be neither excessive wealth nor excessive poverty.

"Today let every soul desire to attain the highest station. He must not regard what is in him but what is in God. It is not for him to regard what shall advantage himself, but that whereby the Word of God, which must be obeyed, shall be upraised. The heart must be sanctified from every form of selfishness and lust, for the weapons of the unitarians and the saints were and are the Fear of God."—Tablet.

THE SEVENTH PRINCIPLE

The Power of the Holy Spirit.

IN the Teaching of BAHA'O'LLAH it is written: *"Whatever progress is made by man, he always needs the Power of the Holy Spirit, for the power of man is limited and the Divine Power is without limit."*

In history we see that all truly great men who have helped on the progress of humanity have been inspired by the Holy Spirit. Often these men were, at first, insignificant.

The Prophets of God have not all come out of learned schools of philosophy, they were mostly men of simple origin, lacking the knowledge of reading and writing. The power by which they were raised above men, and by which they became teachers of the Truth, was the Power of the Holy Spirit. Their influence on humanity, by virtue of this power, was great and penetrating.

Now look at the philosophers in comparison, men of great learning and abnormal intellect: Plato, Aristotle, Pliny and Socrates—their influence on the world of humanity was limited and restrained. Plato with all his wonderful knowledge and philosophy never moved a man to the extent that he would sacrifice his life for the teaching, while simple men filled with the Holy Spirit influenced humanity to such an extent that thousands would die to uphold their teaching. The Prophets of Juda and Israel: Jeremiah, Isaiah, were simple men, as also were the Apostles of Christ. Peter, the chief of the Apostles, did not know how to count the days of the week. He used to divide the produce of his fishing into seven parts, and when, having taken one part a day for use, he arrived at the seventh portion, he knew it was the Sabbath Day. Consider this and then think of his future state, to what glory he was brought through the influence of the Holy Spirit. Whoever, then, receives this Power is able to influence all with whom he is in contact. The greatest philosopher without this Spirit is powerless; his soul is lifeless, his heart dead. Till the Holy Spirit breathes in his soul he can do no good work.

No philosophy, no system, has ever changed the manners and customs of the people for the better. The morals of the philosophers who are not enlightened by the Divine Spirit

are inferior. An ignorant man, filled with the Holy Spirit, is powerful. He who is educated by the Holy Spirit, can in his turn educate others in the same Spirit.

I pray for you that you may be helped by the Holy Spirit and that you may receive the education thereof.

The life and morals of a spiritual man are in themselves an education to others. Let your thoughts, words and actions bring life to those around you. Do not think of your own limitations, dream only of the welfare of the Kingdom of ABHA. See the influence of Jesus Christ among His apostles, then consider their influence on others. These simple men were helped by the Power of the Holy Spirit. So may you receive the Divine Assistance. Our capabilities are limited, but the help of the Kingdom of ABHA is limitless. The earth of itself has no properties of life, but it is fertilized by the sun and the rain. The earth must not consider its own limited power. Likewise may you be given life, may the rain of the Divine Mercy and the sun of Truth make your gardens fruitful, so that many beautiful flowers of exquisite fragrance and hue may blossom there in abundance.

Turn your minds away from your own forces, your own selves, and make your souls ready to receive, to overflowing, the Divine Power of the Spirit and the blessings of the Infinite Bounty.

If you thus keep yourselves in readiness you will become to the world of humanity a burning flame, a star of guidance, a fruitful tree. I pray that you may receive the blessing of the Holy Spirit. This is my counsel to you.

"The light of men is Justice; quench it not with the contrary winds of oppression and tyranny. The purpose of Justice is the appearance of unity among people. In this exalted Word, the sea of God's wisdom is moving; all the books of the world are not sufficient to contain its interpretation."—Words of Paradise.

THE EIGHTH PRINCIPLE

Justice.

IN life man should hope for reward and fear punishment. It is necessary that this hope and this fear should be considered by those in authority and those who have important posts in the government. If the officials are not guided by these sentiments, it is to be feared that they will not act as they ought to.

This hope and fear are like pillars that support the altitude of the world. There is no better prevention of tyranny than these two sentiments, hope and fear. In reactionary governments where fear does not exist, the administration is badly managed.

There are both political and spiritual consequences. A man who takes into consideration spiritual consequences is a perfect government official. If a man is guided by religious feeling and by the respect of the law, he will act in a perfect manner.

A minister of government, if he is guided by Divine faith, will always act for the good, above all if he knows that the consequences of his act are without limit. Such a man will detach himself from tyranny and will work for Justice.

If men believed that they will reap the consequences of their actions in the next world, they would never act contrary to Justice. You see then how important it is that a minister of state should be religious.

At the same time religious interests should not be brought into politics. Religions should treat of morals; politics of material circumstances. Those in authority should occupy themselves with the lives of men, they should teach ideas of service, good morals and develop the habit of Justice. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." In Persia there are among the most important ministers of state religious men who fear divine punishment; the others, however, do not think of the consequences of their acts. This is the reason why they have great difficulties in Persia.

Friends of God, set forth the example of Justice! Justice is a universal quality. From the highest to the lowest justice should be sacred: from the sovereign to the merchant, the minister of state to the artisan, all must be just. Be just, respect the rights of each man—"do unto others as you would have them do unto you." A workman who commits an injustice is as much to blame as a tyrant. Each one of us can choose between justice and injustice.

I hope you will be just in your relations with others, that you will never harm your fellows, that you will respect the rights of all men, and above all consider the rights of others before your own.

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (*Signed*) ABDUL-BAHA ABBAS.

Vol. III Chicago (April 9, 1912) Jalal No. 2

SPECIAL:

A report that Abdul-Baha and suite sailed from Alexandria, Egypt, March 25th on the White Star Line S. S. "Cedric", due to arrive in New York City, April 10th, has been confirmed.

Plans are being made by some of the assemblies to send wireless messages of greeting and good-will to him as soon as the vessel comes into the zone of communication from the shore stations. On behalf of all the friends the *Star of the West* sends the following: "Welcome! Welcome! Welcome!"

The eyes of the Bahai World are now centered upon this notable event of the visit of Abdul-Baha to America. The *Star of the West* will endeavor to give as complete an account of his sojourn in the West as its limited space will permit.

CONTENTS OF PERSIAN SECTION:

(1) Abdul-Baha nearing America; (2) Tablets to some of the friends in America; (3) poem by the great Persian Poet, Hazrate Andalih—nightingale; (4) Tablet revealed by BAHA'O'LLAH calling for a messenger to deliver His Message to the Shah of Persia; (5) photograph and a portion of the life history of the one who responded to the call, Jenabe Badie, and delivered the Message to the Shah. He was martyred with excruciating torture; the other men in the picture are his jailers and executioners.

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (*Splendor*)	Mar. 21
2nd	Jalal (*Glory*)	Apr. 9
3rd	Jamal (*Beauty*)	Apr. 28
4th	Azamat (*Grandeur*)	May 17
5th	Nur (*Light*)	June 5
6th	Rahmat (*Mercy*)	June 24
7th	Kalamat (*Words*)	July 13
8th	Asma (*Names*)	Aug. 1
9th	Kamal (*Perfection*)	Aug. 20
10th	Eizzat (*Might*)	Sept. 8
11th	Masheyat (*Will*)	Sept. 27
12th	Elm (*Knowledge*)	Oct. 16
13th	Kudrat (*Power*)	Nov. 4
14th	Kowl (*Speech*)	Nov. 23
15th	Massa'ulk (*Questions*)	Dec. 12
16th	Sharaf (*Honor*)	Dec. 31
17th	Sultan (*Sovereignty*)	Jan. 19
18th	Mulk (*Dominion*)	Feb. 7
19th	Ola (*Loftiness*)	Mar. 2
	(*Month of fasting.*)	

The following days and seasons are observed by the Bahais:

The Feast of Nauroos—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHA'O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAB—May 23rd. (1844).

The Anniversary of the Departure of BAHA'O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAB—July 9th. (1850).

The Anniversary of the Birth of BAHA'O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive— during which no manner of food or drink is to be taken between sunrise and sunset. The nights are to be passed awake and in prayer. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

مشیت مربی امکان در دار نزل واغلب
ایادی ومجان برای وصول وایصال مایل بمقام
منیع مبارک مشرف شده تمنای رسانیدن
آن نمودند جواباً فرمودند این رسالتراشخاصی
پاک دل رسول است که بزودی منقطعاً الی الله
وتمام بالمشهد الله در کمال تسلیم ورضا بحضور حضرت
شهریاری خواهد رسانید

در همین هنگام حکم سلطان آن قلب دائره
امکانرا از اوارنه بسجن اعظم که موسوم بعکا است
نفی وتبعید نمودند (در خصوص تفاصیل ابعاد
هیکل مبارک جلت عظمته واقتداره بسجن اعظم
بکتاب مستطاب مقاله رجوع شود که مفصلاً
مرقوم گردیده واین حقیرا قوه تحریر این واقعه
کبیر نیست) پس از ورود هیکل
مقدس بمدینه منوره عکا وانتشار
بتمام عالم جناب بدیع پیاده بجانب مدینه
دوست شتافت ودر این موقع محبوب
امکانرا در قشله نظامی جای داده بودند حین
ورود این جوان فرمودند "حامل لوح سلطان
آمد" وتمام احبا از اثر هدهٔ حال شور
انگیز این جوان متحیر ومتفکر گردیدند چهار
مرتبه بحضور مبارک مشرف شده دو مجلس
با جمع یاران ودو مرتبه دیگر باختصار بوده دستور
العملی برای این مأموریت از نقطه وصول
الی مقر ایصال مرقوم ومرحمت شد لوح را
برداشته عازم حیفا گردید وسابقون اصحاب
که اوقات مشرف بوده گفتند که پس از
حصول مرخصی چنان اشتعال وانجذابی
در او ملاحظه شد که ابداً تمیز در شناسائی ممکن
نبود واین مطلب را در لوح مبارک بوالد بزرگوارش
مرقوم میفرمایند که "ولد شما را خواسته روح جدیدی
باو دمیدم وخلق بدیعی نمودم واورا برسالت فرستادم
باری دستور مبارک را هرچه بدون تخلف منظور میدارد
وهمین که بطهران میرسد در زاویه کاروانسرائی
نزل نموده چند روز برای معاش مزاحمت میکند وبا
احدی محالست نمیکند

چون دراین فاصل بواسطه کسر ماهیانه مواجب سلطنتی بنیاوران
رفته آنجا مقرداشته بود جناب بدیع هم حسب الامر
مولای خود حمام رفته وبرای قربانی در راه دوست خود را
نظیف وصورت را صفا میدهد بعد بمکان مزبور
میپیوندد وسراپا کرم شوق ومحبت دوست بجانب
نیاوران عزیمت نموده وارد در کاروانسرای سلطانی
نمودارشده سر بر سنگ نشسته ودر زمان توجه
بطرف او میکروبد لوح مبارک را بر سر دست بلند
مینماید وبدین نحو سه روز گرسنه نشسته در آن
مکان گذرانیدند روز چهارم شهریار سابق الذکر با
دوربین اطراف را ملاحظه نموده نظرشان بر این
جوان اوفتاد فهمیدند که مظلومست ومطلبی دارد
حاجبان درگاه را فرستادند که ببینند این شخص کیست
ومقصود او چیست آنها آمده میگویند چه خواهی
وعرض تو بسر سلطنتی چیست فوراً لوح مبارک را بر سر دست
گرفته میگوید قاصد شخص بزرگواری هستم واین رساله را
باید بدست خود بذات همایونی برسانم آنچه اصرار
میکنند که بگیرند نمیدهد برمیگردند ومعروض میدارند
جوانی است چنین اظهارات مینماید بالاخره بحضور امر
فرمودند ای خدائی معبود چنینی با کمال خضوع وخشوع

[بقیه دارد]

بما جعلتنی ناصرا لأمرک وقدرت لی الشهادة فی
سبیلک فوعزتک لا ابدل هذه الکاس بکاؤس
العالمین لانک ما قدرت لها من بدیل ولا یعادلها
الکوثر والسلسبیل وان ترکه وما تعرض علیه یقول
لک الحمد یا رب العالمین انی رضیت برضائک وما قدرته
لی فی سبیلک ولو انی اردت ان اضیع الارض
بدمی فی حبک ولکن ما اردته هو خیر لی انک
تعلم ما فی نفسی ولا اعلم ما فی نفسک وانت
العلیم الخبیر



این وجود مقدس قاصد باوفای جمال قدم
جل ذکره الاعظم بوده که لوح مبارک سلطان
را بدست خود بناصرالدین شاه رسانید
وجان خویش در راه حق فدا نمود
قضیهٔ این جوان ثابت پیمان را در کتاب
مستطاب مقالهٔ ذکر فرمودند باختصار
این عبد جمع نکرار ا برای تنویر ذهن طالبین و

تشریح این مقال بذکر شمه ازان چیزها که مقدمین
احباب سمع نمود متذکر میگردد
شرح این داستان جانسوز بدین سیاق
الم اندوز است حضرت مشارالیه از بدو
طفولیت تا زمان بلوغ به بیست و یک سال
اوقات خود را بتعطل و بطالت گذرانیده و شاهد
حال از پیشینیان احباب خراسان حضرت من
صعد الی الله آخوند ملا علی بجستانی میفرمودند
حضرت شهید سعید حاجی عبد المجید ابا البدیع
غالبا از آن فرزند دلبند در نزد این بنده شکایت
مینمودند که ایام خود را ببطالت و کسالت میگذراند
چنانچه برحسب تقاضای ایشان اورا بضلاح روحانی
مینمودند وچون آن موحد سراپا ایمان نصیحت
پذیر بود روز بروز زاد اعلی عاشق
مورد توجهات دوست حقیقی میگردید تا
خانگاه در سال بیست و دوم از عمر شریفش
آتش عشق در دل او مشتعل و نصوان جانان
بر سرش او فتاد انچنان شوری بجانش انداخت که
لیل و نهار ببلاوت آیات و مناجات مشغول
بود همواره اشتعال نار انجذاب در ازدیاد
تا انکه قصد طواف کعبه مقصود نمود پیاده قدم
در بیابان نهاد بدو ا بمدینة والسلام بعد در سنه
ولیل زمان مقارن با اوانی بود که از طرف حکومت
عثمانیه بی نهایت باحباب الهی سختی و آزار میشد
حتی حسب الحکم دولت سنیه احباب مقیم بغداد
را بموصل تبعید نمودند و آنها را احباب سرکوئی
با انکه حضرت بدیع از جمله سرکوئیها نبود و زجذبات
عشوق او را منجذب و در خدمت دوستان الهی
بهمه موصل کشانید در همین وقت
لوح مبارک معروف بلوح سلطان از سماء

حضرت عبدالبهاء بعد از صعود ذوالجلال

در میان حصن عکا بود و مسجون بیست سال
شد چو خلع از سلطنت عبدالحمید بدفعال
طلعت میثاق بیرون آمد از سجن و ملال
آفتاب آسا نمود اشراق در مصر و فرنگ
گرد بیهمتا پدر در هر برج مقدار درنگ
رفته و آکنده ره مصر و علوان و سعید
شد مشرف از قدوم طلعت قدس فرید
پس توجه کرد بر پاریس و لندن آن وحید
از پی اعلاء کلمة الله رب مجید
از جمال خویش آن اقلیم را روشن نمود
وز مقال خویش دل را غیرت گلشن نمود
فیلسوفان طبیعی سلک حکمت شعار
کز غرور علم ننمودند دینی اختیار
مشکلاتی طرح کردند از برای امتحان
لیک آن دریای علم و حکمت پروردگار
هر سوالی مشکلی را خوش جوابی با دلیل
داد و سائل دید چشمه سار سلسبیل
فیلسوفانی که خود را اهرمی اکمل از بسوع
فرض کردند غرور و کبر بدل شد بر خضوع
خود بها کردند با حجت بدین حق رجوع
بر جمیع انبیا تصدیق کردند و خشوع
معتقد گشتند بر حقیت دین و کتاب
معترف هر یک که قول الله بود فصل الخطاب
در طریق حق شئون خود فنا باید نمود
اقتباس از حضرت عبدالبهاء باید نمود
پیروی از جان و دل بر انبیا باید نمود
عقل را تابع بقول خدا باید نمود
نیست میزان حقیقت حس و کشف و عقل و نقل
اشتباه اندر حقایق میکند بسیار عقل

بحر بیکران

عالم دانش رشحی از اسم اعظم روشن است
شرق و غرب از نکهت فردوس ابهی گلشن است
جیکل آفاق را احکام بدیعش جوشن است
هر که اندر حصن امرش آمن از هر اهرمن است
لاجرم اهل بها اصحاب کهف و رقیم
من سمک اصحاب کهفم ای خداوند کریم
عنیه لبیم خواندم از فضل و جود خویشتن
تا شوم در باغ امکان در ثنایت نغمه زن
گرچه نبود لایق دربار قدست مدح من
کن قبول از فضل بی پایان خود ای ذوالمنن
مخزن ذکر و ثنا کردی لسان عندلیب
در ریاض قرب خود ده آشیان عندلیب

سواد لوحی است که در ظهر لوح سلطان از سماء مشیت نازل گردیده و بر طبق درخواست جوان معروف و ملقب به بدیع چیده و برای این خدمت برگزیده شد

هو الله تعالی

نسئل الله بان یبعث احدا من عباده و ینقطعه عن الامکان و یزین قلبه بطراز القوة و الاطمینان لینصر ربه بین ملا الاکوان و اذا اطلع بما نزل لحضرة السلطان یقوم و یاخذ الکتاب باذن ربه العزیز الوهاب و یمشی سریعا الی مقر السلطان و اذا ورد مقر سریره ینزل فی الخان و لا یعاشر مع احد الی ان یخرج ذات یوم و یقوم علی مصبره و اذا ظهرت طلایع السلطنه یرفع الکتاب بکمال الخضوع و الادب و یقول قد ارسل من لدی السجون و ینبغی ان یکون علی شان ان یامر السلطان بالقتل لا یضطرب فی نفسه و یسرع الی محل القدا و یقول ایرب لک الحمد

نشر میسازد اندر عالم آئین بها
میکند بعد از بهی بانگ عبودیت بلند

مینماید مستمندان جهانرا ارجمند
سرکشان را با عبودیت درآرد در کمند

سر نتابد از کمندش هیچکس از پند و بند
هر سری کاندر کمندش اوفتاد آزاد شد

سایه اش بر هر خرابی اوفتاد آباد شد
زینت فرق همایون کرد تاج بندگی

کرد روشن در دو آفاق جان سراج بندگی
حفظ این مصباح کرد اندر زجاج بندگی

تا ابد طبع جهان یابد مزاج بندگی
طینت عالم شود از آب عبودیت خمیر

واز عبودیت اسیران جهان گیرند شیر

در ظهور اسم اعظم کشت عالم مستعد
از برای اینکه کل کردند در دین متحد

متحد کردند بر دین بها اگر اعراب ضد
کل شوند از نور شمس اسم اعظم مستمد

مرتفع کرد د زبین مردمان بغض وعناد
مجتمع کردند کل در جنت حب وود اد

این ظهور اعظم ابهی بود موعود کل
در کتب کل را بشارت داده جمهور رسل

که در آن یوم مبارک می شود هر خار گل
بر طریق وامر واحد مستوی گردد سبل

دین یکی عالم یکی نوع بنی آدم یکی
وعدهٔ حق می شود ظاهر در این بود و شکی

مژده های انجیلیان موعود کل شد آشکار
با تمام مجد و رفعت از آسمان اقتدار

نکته بر زمین آمد ابا فوجی ملک آن شهریار
با هزاران کوس و کرنا از یمین و از یسار

کوش باید کوش تا صحرا کند آهنگ کوس
چشم باید چشم تا بیند رخ شمس الشموس

اشعیا فرمود ای کرمل نما وجد و سرود
کز سما اندر تو نازل می شود رب الجنود

خواهد او کل ملل را در تو مهمانی نمود
هر کس از هر جای عالم در تو می آید فرود

جذا ای کوه کرمل شاد باش و شاد باش
مهبط رب الجنود تا ابد آباد باش

مژده بر قیس و رهبان کز فلک آمد مسیح
با جمالی بس سمیح و با مقالی بس ملیح

از مقالات ملیحش بس کلیل آمد فصیح
این بشارت است در انجیل منصوص و صریح

شمس حق از شرق طالع کرد و آثارش ز غرب
مرتفع می سازد از روی زمین آلات حرب

میزنند ناقوس بر بام کلیسا بهر رنگ
این نوای بشارا که ای اهل فرنگ

اندر این قرن بهایون نسخ شد یکباره جنگ
میفتاید از جهاد این همه توپ و تفنگ

پادشاهان جمله باهم صلح کل باید کنند
کلخن پرخار و خس را سر بسر گل باید کنند

داد در قرآن محمد وعده دیدار رب
گفت در انجیل عیسی میشود مشهود اب

یرهوه رب الجنود آمد بتو رانش لقب
شد چه ظاهر ظلمها دید از عجم هم از عرب

ملیز امنی و مسجون بود سلطان وجود
عاقبت در سجن عکا کرد از این عالم صعود

بسیار راز تو مسرورم وعلیک البهاء الابهی ع ع

نیویورک ۱۰ کتابت ۰ کنی کری کنی مری مکاتبات

هوالله ۰ ای دوستان حقیقی نامهٔ شما رسید مضمون

مشحون بتفاصیل سفر عبدالبهاء بود که در بیستم مارچ وارد

بر نیویورک نماید این ممکن نیست حال کشتی دیر

شد کریگ را از اسکندریه بناپولی واز ناپولی بامریکا

سفر نمایم وروی یاران بینم واز ملاقات دوستان

شادمان گردم ولی کشتی دربیست وپنجم مارچ از اسکندریه

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مرکز عهد الهی مظهر رب الجنود

از پی اعلاء امر مالک غیب وشهود

زد علم اندر اروپا با جنود علم وجود

بهر خیر و وحدت نوع بشر اینکار کرد

این خبر را هر که عالی شد بر او انکار کرد

آتش الله ابهی آتشی خلق عظیم

شد نمودش اسماء حسنی یادش حی قدیم

معجزش علم لدنی مقصدش صلح عمیم

آستانش بس رفیع و آستینش بس کریم

رحمتش بی منتهی و فرحتش بی انتهاست

در حقیقت بنده مخصوص بی مثل و بهاست

تیر خاور بر ملک باختر اشراق کرد

شمس پیمان تابش اندر انفس و آفاق کرد

باختر را همچو خاور مجمع عشاق کرد

این دو ضد را متحد از قوت میثاق کرد

قوت میثاق غالب بر قوای عالم است

قوتش از پنجه و بازوی اسم اعظم است

اگنی از اروپا روشن از نور خدا گردیده

مستفیض از پرتو شمس هدی گردیده

مستنیر از طلعت عبدالبهاء گردیده

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انکه کرد از مقدمش رشک جنان پاریس را

تا بتقدیس دعوت کند قیس را

قائل تثلیث باید ساجد تقدیس را

پیروی در دین نماید پطرس قدیس را

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غرق شد سطوت شد برود شد معدوم شد

محو شد مفقود شد یونس شد محروم شد

در صعود اسم اعظم دشمنان بودند شاد

کاقتاب انور افتان چهره در مغرب گشاد

بحر امواج علوم و حکمت از نور افتاد

سدهٔ طوبی ز پا افتاد از این تندباد

غافل از آن کان نجم راهست مقضی بهمال

بعد اسم اعظم او برقع گشاید از جمال

مشتعل آفاق را از نار رستاخی کند

منجذب عشاق را از وجه سبحانی کند

مردگان را زنده از انفاس رحمانی کند

غرب را چون شرق نورانی و روحانی کند

آشکارا مینماید در جهان دین بها

سواد بعضی الواح که امروز صبح از مصدر جلال رسید

واشنگتن جناب آقا میرزا احمد سهراب علیه بهاء الله الاشهی

هوالله. ای ثابت بر پیمان نامهٔ مورخهٔ ۱۲ فبرایر ۱۹۱۲ رسید

بر ئیس یونیورسیتی کالیفورنیا تحیت و ثنا از قبل عبد البهاء ابلاغ

و بسیار اظهار خوشنودی کن من تا ممکن است جهد میکنم

که بجهت یونیورسیتی بروم ولی اگر ممکن نشد از این مجزوم

زیرا تابستان می وقت بسیار کم است در هر صورت

نهایت ممنونی و خوشنودی از ایشان دارم و انشاء الله

وقتیکه سفر باریران میکنند الله با ایشان ملاقات نمایم

ای سهراب زاده شما مرقوم کردید که در بیست و پنج مارچ

سوار و اپور سدریک میشویم و با سدریک میشائیم و

انشاء الله در انجمن اخلاق نیویورک حاضر میشویم و با

جناب فلکس ادلر ملاقات نمائیم

به مستر پاستر رسل کنول کشیش معبد بابت

تحیت و اشتیاق من ابلاغ دارید و باو خبر دهید که من

در چه وقت با سدریک وارد میشوم

و انشاء الله بواسطهٔ گرگوری به مجمع سیاسات

نیز میرویم

و اما در خصوص تألیفات جدیده و طبع و نشر آن

این کتابچه را حاضر کنید تا من ببینم

و انشاء الله در انجمن اسرائیلیان نیز میرویم و علیک

البهاء الأبهی ع ع

جناب مستر پاستر رسل کنول علیه التحیة والثناء

هوالله ای دوست موافق از وقتیکه آتش حرب در

اطراف جهان شعله زده روز بروز در ازدیاد است و اهل

عالم مانند گرگان خونخوار یکدیگر را درنده و میدرانند ما

و شما در فکر آنیم که آتش قتال خاموش گردد و نور محبت

بتابد و در بین ملل و دول عالم الفت و یگانگی تأسیس یابد

جمیع در فکرند که بنیان انسانی خراب کنند ما در فکر آنیم

که بنیان انسانی بلند نمائیم جمیع میکوشند که نفوسی

را هلاک نمایند ما در فکر آنیم که حیات ببخشیم احزاب

سائره جمیع در دست سیف شاهر دارند و ما الحمد لله

در دست شاخ زیتون و گل و ریاحین داریم و یقین

بدان که عاقبت ما غالبیم و بعون و عنایت حق زنده

قتال و نزاع را برانداریم و اساس محبت و الفت

بین جمیع بشر بگذاریم این است نهایت آرزوی ما

ع ع

نیویورک جولیت تاسن . هوالله

ای منجذب محبت الله نامهٔ تو رسید قضیهٔ تعویق

آمدن با مریک بی اساس است من عازم امریکم در

بیست و پنج مارچ سوار و اپور سدریک میشویم و با سدریک

رسم چند روز در ناپولی اقامت کنم بعد به نیویورک آیم

هیچ روایتی دیگر اگر بشنوید اساس ندارد

بوالدهٔ عزیزت نهایت مهربانی از قبل من ابلاغ دار

و بوصول امریکا با و ملاقات کنم

با احزاب متنوعه نهایت محبت و مهربانی دارید و امیدوارم

کنید خوش سلوکی نمائید و محبت و مهربانی کنید زیرا

آنان استعداد دارند و در محافل انها بکمال روحانیت

و مهربانی و اتحاد و یگانگی نطق نمائید و آنان را پر و از دهید

تا بوجد و طرب آیند و مسرور و مبشر گردند چون من

حاضر شوم الله در محافل انها محبت نمایم ان زنبکه میگوید

آرزوی ما میاید با و بگو خوب فهمیدی من امیدم

چنان است که جمیع آرزوی خود را یابی و بی نهایت مسرور

شوی و بشارات الهیه منجذب گردی

از بشارت حصول اتحاد بین احباب نهایت سرور

حاصل شد

به پروفسر دکنسن سلام تحیت مشتاقانه من برسان و بگو

الحمد لله در وحدت انسانی و اتحاد بشر و ایتلاف

قلوب و ارتباط امم با من همداستانی از انجهت

صفحه اول
جلد سوم
شماره ۲
قیمت اشتراک
۹ آوریل ۱۹۱۲

نجم باختر

۲۹ ۱۳۰

1
Vol III
No 2
سالی دوازده قران
ماه حلال ۹ سنت

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترقیات عصر و انتشار علوم و فنون و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک اداره است قبول و نشر خواهد گردید

حضرت عبدالبهاء نزد یک به امریکا

حضرت عبدالبهاء فردا در کشتی بزرگ سدریک وارد شهر عظیم نیویورک میشوند و مدیر جریده پس از چند ساعت دیگر عازم آنشهر میگردد که حضرت مولی الوری را استقبال نموده و در انجام خدمات حضور مشغول گردد چون در این وقت مشغولیت باندازه ایست که ما فوق تصور است لهذا اعذر شرح و بسط میخواهد الحمدلله اسباب روحانی و جسمانی از هر نوع فراهم شده و پروگرام کنفرانس انجمن ارتباط شرق و غرب در نهایت تنظیم حاضر گردید تا حضرت من الله در حضور جمعیتی زیاد خطابه های غرّاء ادلاء فرمایند و قلوب نفوس را بانوار روحانیت روشن نمایند . در جرائد امریک قریب دو ماه است که زلزله عزیمی افتاده و هر روز مقالات مفصله نوشته عکس مبارک را زینت صفحات مینمایند حال ملاحظه فرمائید که اگر دو ماه قبل از ورود حضرت عبدالبهاء این هیاهو راه نیفتاد و از اول تا آخر امریکا لسان به بعثت و قلم به سپاس وجود مقدس مشغول گردد دیگر فردا که وارد میشوند چه غلغله و ولوله راه خواهد افتاد . مجالس بهائیان امریک دو روز است که از هر جهت تلگرافات پی در پی بکشتی سدریک فرستاده تبریک و تهنیت میفرستند و اظهار سرور و فرح مینمایند و هم چنین جمعیتی از شهر بسوی نیویورک روان شده و هیکل مقدس مرکز میثاق را تهنیت و استقبال کنند در این وقت تلگرافات از ممالک شرق هم رسیده و میرسد و چون این بیانات محبت آمیز دوستان در مجامع و محافل خوانده شود آثار غریبی در قلوب و افئده پیدا خواهد نمود و بزرگترین علامت اتحاد و یگانگی این امر مبرم سلام ظاهر و هویدا خواهد ساخت .

ای بهائیان شرق دل خوش دارید که مولد نفوس بقوهٔ روحانی بیان دنیان جهان را مسخر نمود و ندای ملکوت ابهی سلام بگوش عالمیان رسانید قلوب قلندر سفر سلام جذب کرده و اهالی غرب را از وساوس شیطانی آزاد نمود فی الحقیقه ورود حضرت مولی الوری را بامریک باید از بزرگترین مسائل تاریخی عالم شمرد زیرا نتائج آن نه انقدر است که بتوان تصور نمود در قرون آتیه اطفال امریک این یوم سلام مبارک ترین ایام خواهند دانست و افتخار و مباهات خواهند نمود که مرکز میثاق مانند شمس روشن از افق غرب طالع شد و مدتی در میان انها زندگی کرد و سبب روحانیت و نورانیت و اتحاد حقیقی انها گشت

نجم باختر

۱۳۰ ۲۹

شمارهٔ دوم ۲۰ ربیع الثانی ۱۳۴۰

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is di vided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (*Splendor*)	Mar. 21
2nd	Jalal (*Glory*)	Apr. 9
3rd	Jamal (*Beauty*)	Apr. 28
4th	Azamat (*Grandeur*)	May 17
5th	Nur (*Light*)	June 5
6th	Rahmat (*Mercy*)	June 24
7th	Kalamat (*Words*)	July 13
8th	Asma (*Names*)	Aug. 1
9th	Kamal (*Perfection*)	Aug. 20
10th	Eizzat (*Might*)	Sept. 8
11th	Masheyat (*Will*)	Sept. 27
12th	Elm (*Knowledge*)	Oct. 16
13th	Kudrat (*Power*)	Nov. 4
14th	Kowl (*Speech*)	Nov. 23
15th	Massa'ulk (*Questions*)	Dec. 12
16th	Sharaf (*Honor*)	Dec. 31
17th	Sultan (*Sovereignty*)	Jan. 19
18th	Mulk (*Dominion*)	Feb. 7
19th	Ola (*Loftiness*)	Mar. 2
	(*Month of fasting.*)	

The following days and seasons are observed by the Bahais:

The Feast of Nauroos—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHA'O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAB—May 23rd. (1844).

The Anniversary of the Departure of BAHA'O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAB—July 9th. (1850).

The Anniversary of the Birth of BAHA'O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive— during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

The limited number of pages of the STAR OF THE WEST is inadequate to present the wealth of spiritual teachings now being showered upon the friends by Abdul-Baha, to say nothing of the many incidents and photographs of interest surrounding his sojourn in America which should also be published. Gladly would we increase the number of pages, but we are compelled to consider the cost of sixteen more issues this year. We ask the friends to be content with what has been provided.

We wish to thank all who have so kindly sent us stenographic reports of Abdul-Baha's utterances, items of interest and photographs pertaining to his visit in their midst. Please continue in this good service. We hope to publish this excellent material in forthcoming issues.

In our next issue we plan to present the addresses of Abdul-Baha while at Chicago, together with an outline of the many gatherings in this city, including the Bahai Unity Convention; also several fine illustrations of the great event of the dedication of the site of the Mashrak-el-Azkar.

In the following issue, No. 5, we plan to present an extensive report of Abdul-Baha's visit in New York City and vicinity, also the official report of the Convention at Chicago.

The Editors.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III Chicago (April 28, 1912) Jamal No. 3

ABDUL-BAHA'S ARRIVAL IN AMERICA.*

By WENDELL PHILLIPS DODGE.

ABDUL-BAHA, the eminent Persian philosopher and leader of the Bahai movement for the unification of religious and the establishment of universal peace, arrived April 11th on the steamship *Cedric* from Alexandria, Egypt. It is his first visit to America, and except for a brief visit to Paris and London last summer and fall, it is the first time in forty years that he has gone beyond the fortification of the "prison city" of Acre, Syria, to which place he and his father, BAHA'O'LLAH, the founder of the Bahai movement, were banished by the Turkish government a half century ago.

He comes on a mission of international peace, to attend and address the Peace Conference at Lake Mohonk the latter part of the month, and to address various peace meetings, educational societies, religious organizations, etc.

When the ship news reporters boarded the *Cedric* down the bay Abdul-Baha was found on the upper deck, standing where he could see the pilot, his long, flowing oriental robe flapping in the breeze. He was clothed in a long, black robe open at the front and disclosing another robe of light tan. Upon his head was a pure white turban, such as all eastern patriarchs wear.

His face was light itself as he scanned the harbor and greeted the reporters, who had been kept waiting at quarantine for three and a half hours before they could board the ship with the customs officers, owing to a case of smallpox and several cases of typhoid fever in the steerage, which had to be removed to Hoffman Island for isolation, and the ship then fumigated. He is a man of medium height, though at first sight he seemed to be much taller. He is strongly and solidly built, and weighs probably one hundred and sixty-five pounds. As he paced the deck, talking with the reporters, he appeared alert and active in every movement, his head thrown back and splendidly poised upon his broad, square shoulders, most of the time. A profusion of iron grey hair bursting out at the sides of the turban and hanging long upon the neck; a large, massive head, full-domed and remarkably wide across the forehead and temples, the forehead rising like a great palisade above the eyes, which were very wide apart, their orbits large and deep, looking out from under massive overhanging brows; strong Roman nose, generous ears, decisive yet kindly mouth and chin; a creamy white complexion, beard same color as his hair, worn full over the face and carefully trimmed at almost full length—this completes an insufficient word picture of this "Wise Man Out of the East."

His first words were about the press, saying:

"The pages of swiftly appearing newspapers are indeed the mirror of the world; they display the doings and actions of the different nations; they both illustrate them and cause them to be heard. Newspapers are as a mirror which is endowed with hearing, sight and speech; they are a wonderful phenomenon and a great matter. But it behooveth the editors of the newspaper to be sanctified from the prejudice of egotism and desire, and to be adorned with the ornament of equity and justice.

"There are good and bad newspapers. Those which strive to speak only that which is truth, which hold the mirror up to truth, are like the sun: they light the world everywhere with truth and their work is imperishable. Those who play for their own little selfish ends give no true light to the world and perish of their own futility."

Dr. Ameen U. Fareed, a young American-

*NOTE—This story of Abdul-Baha's arrival in America was written by Wendell Phillips Dodge, a reporter for the New York City News Association, who boarded the *Cedric* at quarantine and interviewed Abdul-Baha coming up the bay. It was given to all of the New York newspapers, and, through the Associated Press, was sent, though boiled down considerably, to newspapers throughout the world.—EDITORS.

ized Persian physician and surgeon, who is a nephew of Abdul-Baha, and who acted as interpreter, then told of how Abdul-Baha spent most of his time on the way across standing beside the wireless operator, himself receiving numerous messages through the air from his followers in America.

Talking to the reporters in his stateroom aboard the *Cedric,* Abdul-Baha told of an incident which occurred in the Holy Land last winter, and it shows what a rare sense of humor this great world figure has. An enquirer, about to set off to Jerusalem, was one day discussing with Abdul-Baha the subject of pilgrimage:

"'The proper spirit,' said Abdul-Baha in his quaint way to the enquirer, 'in which to visit places hallowed by remembrances of Christ, is one of constant communion with God. Love for God will be the telegraph wire, one end of which is in the Kingdom of the Spirit, and the other in your heart.'

"'I am afraid my telegraph wire is broken,' the enquirer replied.

"'Then you will have to use wireless telegraphy,' I told him," said Abdul-Baha, laughing heartily.

When the ship was abreast the Statue of Liberty, standing erect and facing it, Abdul-Baha held his arms wide apart in salutation, and said:

"There is the new world's symbol of liberty and freedom. After being forty years a prisoner I can tell you that freedom is not a matter of place. It is a condition. Unless one accept dire vicissitudes he will not attain. When one is released from the prison of self, that is indeed a release."

Then, waving adieu to the Statue of Liberty, he continued:

"In former ages it has been said, 'To love one's native land is faith.' But the tongue in this days says. 'Glory is not his who loves his native land; but glory is his who loves his kind—humanity.'"

"What is your attitude toward woman suffrage?" asked one of the reporters.

"The modern suffragette is fighting for what must be, and many of these are willing martyrs to imprisonment for their cause. One might not approve of the ways of some of the more militant suffragettes, but in the end it will adjust itself. If women were given the same advantages as men, their capacity being the same, the result would be the same. In fact, women have a superior disposition to men; they are more receptive, more sensitive, and their intuition is more intense. The only reason of their present backwardness in some directions is because they have not had the same educational advantages as men.

"All children should be educated, but if parents cannot educate both the boys and the girls, then it would be better to educate the girls, for they will be the mothers of the coming generation. This is a radical idea for the East, where I come from, but it is already taking effect there, for the Bahai women of Persia are being educated along with the men.

"We have only to look about us in nature," Abdul-Baha continued, "to see the truth of this. Is it not a fact that the females of many species of animals are stronger and more powerful than the male? The chief cause of the mental and physical inequalities of the sexes is due to custom and training, which for ages past have molded woman into the ideal of the weaker vessel.

"The world in the past has been ruled by force, and man has dominated over woman by reason of his more forceful and aggressive qualities both of body and mind. But the scales are already shifting—force is losing its weight and mental alertness, intuition, and the spiritual qualities of love and service, in which woman is strong, are gaining ascendency. Hence the new age will be an age less masculine, and more permeated with the feminine ideals—or, to speak more exactly, will be an age in which the masculine and feminine elements of civilization will be more properly balanced."

"What is a Bahai?" asked one of the reporters.

"To be a Bahai simply means to love all the world, to love humanity and try to serve it; to work for Universal Peace, and the Universal Brotherhood," replied Abdul-Baha.

The ship now pointed its nose up the North River, and, gazing in a look of bewildered amazement at the rugged sky line of the lower city formed by the downtown skyscrapers, the "Wise Man out of the East," remarked, pointing at the towering buildings:

"These are the minarets of Western World commerce and industry, and seem to stretch these things heavenward in an endeavor to bring about this Universal Peace for which we are all working, for the good of the nations and mankind in general.

"The bricks make the house, and if the

bricks are bad the house will not stand, as these do. It is necessary for individuals to become as good bricks, to eradicate from themselves race and religious hatred, greed and a limited patriotism, so that, whether they find themselves guiding the government, or founding a home, the result of their efforts may be peace and prosperity, love and happiness."

The ship now reached its pier, where were anxiously waiting several hundred Bahais, as the followers of Abdul-Baha are called, who had been craning their necks down the river for a first sight of him since early morning. The ship docked shortly after noon, but, fearing that a demonstration in public would not be the best thing for the Cause, and not liking that sort of thing, the venerable Persian Divine did not leave the ship until the pier had been quietly cleared of his followers, who were told to meet him in the afternoon at the home of Mr. and Mrs. Kinney, where he greeted them a few hours later.

Abdul-Baha's First Public Address in America.

ABDUL-BAHA ABBAS, the head of the Movement for the Unification of Religions and for the establishment of Universal Peace, made his first public address in America at the Church of the Ascension, Fifth avenue and Tenth street, Sunday morning, April 14th. The Rev. Dr. Percy Stickney Grant, rector of the church, had invited him to deliver the principal sermon of the day, at the 11 o'clock service, Dr. Grant conducting the service up to that point. The church was crowded even to the aisles and throughout the regular Episcopal service preceding the sermon Abdul-Baha and his interpreter, Dr. Ameen Ullah Fareed, sat back of the choir to one side of the altar. The keynote sounded by the venerable Persian philosopher and religious leader was that humanity, generally speaking, was emerged in a sea of materiality.

In introducing Abdul-Baha to the congregation, the Rev. Dr. Grant said:

"It is a personal gratification that I have the honor and pleasure to welcome to this place of worship a messenger from the East, freshly bearing a message of the gospel of peace, good will and love to all mankind. In him we see a master of the things of the spirit. He comes with a plan of construction and of reconstruction, and has brought to these shores a touchstone of love and of peace. Modern life to him is only a fabric to be understood and exemplified. He believes in the fundamental unity of all religions; he believes that the great faiths of the world belong together. He believes that the spirituality of the Orient should shake hands with the materiality of the Occident. Let us shake hands together.

"This great representative of the East comes to tell us that knowledge and more knowledge will bring about a realization of peace and unity. He is a man with a spirit of understanding. But, some will ask, 'what has he done to prove his sincerity,' An exile from his native land from the age of nine; a prisoner for forty years, are the badges of Abdul-Baha's sincerity.

"We are going to listen in the fashion of the East and listen to a great student."

Abdul-Baha Abbas then came forward, wearing the costume of the East. On his head was a white turban, such as is worn only by the Patriarchs; and he was robed in the long flowing light tan tunic or cloak worn by Persian divines. His interpreter, Dr. Fareed, wore the conventional frock coat of American dress, but also wore the black Persian fez. Beginning in a low, though sonorous voice, Abdul-Baha said:

"I speak from a verse in Corinthians, the substance of which is that though we see now darkly as through a glass, the day shall come when we shall see face to face. In reality the light of the truth has been seen through variegated glasses, but now let us hope that we shall see the light of the truth through the purest possible medium. That is the spiritual revelation—divine morals—the morals of Jesus Christ."

"I have come hither to find that material civilization has progressed greatly. I find commerce and the crafts perfected; agriculture improved, sciences well established, but the spiritual civilization has been left behind. The material civilization is likened unto the glass in a lamp chimney. The spiritual civilization is the light in that chimney. The material civilization should go hand in hand with the spiritual civilization. Then we will have the light and the glass together. Material civilization may be likened unto a beautiful body, while the spiritual civilization is the spirit that enters the body and gives to it life. With the propelling spirit of spiritual civilization the result will be great.

"His Holiness Jesus Christ came to this world that the people might have through Him the civilization of heaven, a spirit of oneness with God. He came to breathe the spirit in the body of the world. There must be a oneness in the world of humanity. When this takes place then will we have the 'Most Great Peace.'

"To-day the body-politic needs the oneness of the world and universal peace. But they require a certain propelling power to spread the feeling and to firmly plant it in the minds of men.

"It is self-evident that spiritual civilization cannot be accomplished through material means, for the interests of the various nations differ. It is evident that it cannot be accomplished through patriotism, for countries differ in their ideas of patriotism. It is impossible save through spiritual power. Compared with this all other means are too weak to bring about universal peace.

"Man has two wings—his material development and power, and his spiritual understanding and achievements. With one wing alone he cannot fly; two wings are necessary. Therefore, no matter how the material civilization advances, without the other great things cannot be accomplished. We must try with all the material power to help the spiritual power. Humanity, generally speaking, is immersed in a sea of materiality.

"BAHA'O'LLAH, in Persia, founded the spiritual civilization, and made a bond among various peoples of different races that voiced the doctrine of Universal Peace. Sixty years ago he sent epistles to the kings, the rulers of the world, to join him in peace. Now, I find a strong movement for universal peace emanating from America. It is my hope that here in the Occident the foundation of this new solidarity may be strengthened and that the Orient and the Occident will be cemented together; that there may be a real unity, so that this world may at last find peace. May the hearts of men become as brothers."

At the conclusion of the remainder of the regular service, following the sermon, Abdul-Baha offered a prayer in Persian, standing at the altar and facing the East.

ABDUL-BAHA IN WASHINGTON, D. C.

By JOSEPH H. HANNEN.

THE hearts of the friends in Washington were gladdened and their souls refreshed by the presence of Abdul-Baha from Saturday, April 20th, to Sunday, April 28th, inclusive. Words are inadequate to describe the joy imparted by this visit, nor can one yet realize all it has meant to us. Time will tell, as the seed germinates and develops into the plant, reproducing itself in turn until from each tiny life-germ there shall come into existence a rose garden, which touching another, and that in turn still others, shall transform the world into the garden of Paradise!

Days of waiting were rewarded when, at 1:33 p. m. on Saturday, April 20th, Abdul-Baha reached Washington on the Pennsylvania Railroad. In accordance with his expressed desire, there was no notice given of the hour of his arrival, and no delegation to meet him. The arrival was as simple as the Guest, and yet as memorable to those who were privileged to witness it, as the majestic simplicity of Abdul-Baha! The train was just on time. Among the usual crowd of travellers there was a quaint note lent by the party of Orientals, in the midst of whom, cool, collected and ever the Master of the situation, Abdul-Baha was seen. Quietly he passed through the gates, stopping at the threshold to greet the children of Mirza Ali Kuli Khan. The admonition of the guard to "pass along—don't block the passage," disturbed the Servant of God not at all—nor was it repeated, it might be added. Besides the Charge d'Affaires of Persia, his family and the Secretary of the Legation, there were present the President, the Treasurer and the Secretary of the Persian-American Educational Society, with a few of the friends who happened to be at the station at the time. After greeting the children most affectionately, Abdul-Baha walked with Mirza Ali Kuli Khan, —the other members of his party following— to the automobile section of the Union Station, where the car of Mrs. Barney-Hemmick was waiting. On the way, the first words spoken were to the effect that America is greater than Europe. Mizra Ali Kuli Khan, to whom these words were addressed, replied that America was only awaiting his coming.

Accompanied by Dr. Fareed, Abdul-Baha was driven at once to the home of Mr. and Mrs. A. J. Parsons, 18th and "R" Streets,

where he was entertained during his sojourn. The other members of the party, Seyad Assad Ullah, Mirza Mahmood and Dr. Getsinger, had accommodations near by.

The first public meeting was the third and final session of the Orient-Occident Unity, held in the spacious hall of the Public Library. This hall, which normally seats about 400, had been taxed to its utmost capacity, fully 600 persons having gained entrance and about 100 more standing in the hall outside. As Abdul-Baha entered the building, crowds lined on either side of the steps stood silently and most respectfully, with heads bared—and this was an unconscious and spontaneous tribute of an American Saturday night crowd! Upon his entrance into the hall, the audience rose at once and remained standing until he bade them be seated. His address, delivered at once, was received with close interest, and at its close the Conference was adjourned. Practically the entire audience remained to shake his hand.

The second public meeting was at Studio Hall, where friends were assembled at the usual hour for Sunday School, 11:15. The hall was beautifully decorated with plants and cut flowers. The children were in the front seats and received his special attention. At the close of this service he passed before each row, shaking the hand of every person present, some 200 or more. On this occasion he appeared most happy.

The third meeting was a vast gathering at Universalist Church, in pursuance of an appointment made some time previously. Here more than 1,000 persons were gathered. More than an hour before the time announced the entire lower floor of the church was filled. The Pastor of the Church, Rev. John Van Schaick, Jr., clad in the robes of his office, introduced Abdul-Baha with a most glowing tribute to his life and teachings. At the conclusion of a brief address, the formalities contemplated were dispensed with, and nearly everyone remained to meet the distinguished speaker.

Receptions were held at the home of Mrs. Parsons every afternoon at about 5:00 o'clock, from Monday to Friday, inclusive. The large parlor, seating 150, was crowded each afternoon, and the interest grew as the week advanced. Many persons prominent in social, official and diplomatic circles were present, beside numbers of well-known men and women of literary and scientific attainments.

On Tuesday, April 23rd, at noon, Abdul-Baha addressed the student-body of more than 1,000, the faculty and a large number of distinguished guests, at Howard University. This was a most notable occasion, and here, as everywhere when both white and colored people were present, Abdul-Baha seemed happiest. The address was received with breathless attention by the vast audience, and was followed by a positive ovation and a recall. That evening the Bethel Literary and Historical Society, the leading colored organization in Washington, was addressed, and again the audience taxed the capacity of the edifice in which the meeting was held.

On Wednesday afternoon one of the most beautiful functions of the week was successfully planned and carried out. At the Studio Hall more than 100 children, with as many adults, parents and friends, gathered. Abdul-Baha received and embraced each child, seeming most happy in their presence, and then delivered a wonderful address. Abdul-Baha presented each child, before he left, with a gift.

On Wednesday evening Abdul-Baha visited Mrs. Dyer's home, where the meetings are held regularly on that night. More than 100 persons were present and were made happy by his address.

Thursday morning a large delegation from the Theosophical Societies of Washington was received, calling to pay their respects officially.

Friday morning the ladies of the Unitarian Church—President Taft's church—were addressed, a large attendance crowding the room in which the talk was given.

Friday evening, the last public meeting was addressed at the Continental Hall of the Daughters of the American Revolution. This is one of the most spacious halls in Washington, and the very finest location possible. It had not been contemplated to have such a large meeting that evening, but the interest became so intense that it was deemed necessary.

Saturday evening a reception was given, under the auspices of the Persian-American Educational Society—Orient-Occident Unity—by Mrs. Parsons. This was the culmination of the visit, from the standpoint of meeting the representatives of social and diplomatic life, large numbers of whom had become interested, through Mrs. Parsons' afternoon receptions, as well as through an afternoon reception held at the Persian Legation on Tuesday.

Sunday the gentle guest, who is a Host in himself—the Servant of God, who is Master of the situation at every point—departed for Chicago. Therefore, with the fragrance of both gatherings dominant, this brief outline of historic events will be closed, while the incidents narrated will live forever!

ADDRESS OF ABDUL-BAHA AT ORIENT-OCCIDENT UNITY CONFERENCE, PUBLIC LIBRARY HALL, APRIL 20, 1912.*

TONIGHT I am most happy, for I have presented myself to an audience like unto this. I am an Oriental and I have come to meet the Westerners, those of the Occident here in this Assembly. Praise be to God! I see a group of people here assembled on whose faces I perceive the light of God. And this I consider as an evidence of the possibility of uniting the East and the West; of establishing a perfect bond between Persia and America. For it is an evident fact that for the Persians there is no better country as a contributory government than America; and for America there is no better mart than that of Persia, for there is a virgin soil for her commerce. For there in Persia all the mineral resources are still latent beneath the soil. And I hope that this American democracy may be instrumental in developing this hidden wealth, and the perfect amity and a bond of unity may be established between the American Republic and the Persian Government. Whether it be material bonds or spiritual bonds, may they both be well established. May the material civilization of America find a great efficacy and establishment in Persia and the spiritual civilization of Persia find currency in America.

The created beings of this world can some of them live solitary and alone. For example trees; each tree single and alone may live its life without the co-operation of the other trees. Likewise the animal. It can live solitary and alone. But man—it is impossible for him to live solitary and without co-operation. Man is verily in need of co-operation and solidarity. He is in need of association and meeting. Thus through co-operation we find the happiness of life. To present an instance of this co-operative basis: If two villages were to be united on a co-operative basis, if they should observe intercourse and co-operation, surely their advancement will be assured. Likewise if, then, two cities establish co-operation, surely the two will progress. And if between two countries intercourse should be firmly established and co-operation should be well rooted, surely the two will receive mutual benefits and will find great development. And now this radiant assemblage is the link between the East and the West. It is a cause of bringing into action the co-operation between the various countries. Therefore it becomes evident and manifest that the results forthcoming from this co-operative basis are unlimited, are numerous. Surely there shall be great harvests of good results for the two governments in question. In the country of Persia there shall be established material civilization and advancement, and the doors for American commerce will be opened wide. But above and beyond all this, there shall be a great love and a fountain of affection established between these two peoples. For His Holiness, BAHA'O'LLAH, proclaimed to the world the solidarity and oneness of the world of humanity. He has addressed humanity saying, "Ye are all leaves of one tree and the drops of one sea." The world of humanity may be expressed as one family, and all mankind represents one human unit—one family. It is therefore hoped that the American nation, this revered nation of America, may be united and cemented well with Persia. May they become one race. May they have the same susceptibilities. May the bonds of amity, unity and accord be firmly established. For His Holiness, BAHA'O'LLAH, passed forty years of his time in the prison in order that He might hoist the Banner of the Oneness of the world of man. He bore all these ordeals and difficulties; He was under the imprisonment of Abdul Hamid; I likewise was in the prison of Abdul Hamid, until the Committee of Union and Progress hoisted the banner of Liberty and exhibited great kindness and love to me, and those fetters were removed—I was made free. Therefore, thereby I was enabled to come to this country. Were it not for this Committee of Union and Progress I should not have been able to hasten hither. Therefore you must all ask assistance and confirmation in behalf of that Committee of Union and Progress, for it was that committee which proclaimed the liberty of Turkey. In short, I have traversed this long distance and crossed the Atlantic Ocean until I have reached this continent, and it is my utmost hope and desire that the utmost amity and greatest bond of unity may be established between America and Persia; and it is self-evi-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

dent that you will co-operate with me, and I know this is your hope also. We shall, therefore, offer supplication to the Threshold of God, so that perchance a great love may take possession of the hearts of men and unite the nations of the world. That the standard of international praise may be hoisted, and that the oneness of the world of humanity may be promulgated. And all this is made possible and feasible through your efforts, until this American democracy may be the first nation to hoist the banner of international peace. May it be the first nation to promulgate the universality of mankind. May it be the first nation to upraise the banner of the Most Great Peace until these philanthropic institutions and these philanthropic intentions through this democracy, this nation, may be spread broadcast throughout the world. Truly, this is a great nation. Liberty has reached its utmost degree. It is a revered nation. The intentions are all good; they are indeed worthy of being the people to raise the tabernacle of this great peace and to hoist the standard of the oneness of humanity. I supplicate to God and I will ask aid and confirmation in your behalf!

Benediction.

ADDRESS OF ABDUL-BAHA AT STUDIO HALL, 1219 CONNECTICUT AVENUE, SUNDAY MORNING, APRIL 21, 1912.*

I HAVE come here to visit you. I have come with the greatest longing to see you. Realizing that it was only with a great deal of trouble that you could come to see me, and only a few could make the trip, I said to myself I shall go, so that all of them without any trouble may have the pleasure of a visit. Praise be to God! I have come, and I am looking into your faces; faces most radiant; hearts attracted to the Kingdom of ABHA; spirits exhilarated through the glad-tidings of God. Therefore I have obtained the greatest possible pleasure. And surely it must be mutual, for the hearts are connected with each other and are opposite each other. The flame and the light are reflected in all. The spiritual susceptibilities and feelings of love are common. At every moment, if we offer a hundred thousand thanks to the Threshold of God for this love which has obtained between the Orient and the Occident, we shall fail to sufficiently express our gratitude. If all the powers of the world were desirous of bringing about this love and unity between the East and the West, they would prove incapable. If they wished to establish this unity it would have proven an impossibility. But His Holiness, BAHA'O'LLAH, has accomplished this through the Holy Spirit, and this unity is indissoluble. It shall stand to time everlasting, and day by day shall it increase. Ere long, it shall take hold of the world, and eventually the hearts of all the nations of the world will be brought together thereby. The world of humanity shall become the manifestation of the Lights of God, and the Bestowals of God shall surround all. From the standpoint of material civilization, and from that of spiritual civilization, extraordinary progress shall be accomplished. In this cycle there shall be such progress along the lines of civilization as to be unparalleled in the history of the world. For the world of humanity has heretofore been in the state or stage of infancy. Now it is beginning, or it is in the process of attaining maturity. Just as the human organism attaining the period of maturity, attains a great development,—the intellectual faculties ripen to the fullest extent, in one year of this period there is accomplished a tremendous, unprecedented development, likewise the world of humanity, having reached the period of maturity, will accomplish a tremendous upward progress, and that power, which is the depository of God in the human realities, that Universal power like unto the intellectual faculty of man, will reveal tremendous development. Therefore, thank ye God that ye have come into the plane of existence in this radiant century wherein the Bestowals of God are appearing from all directions, the Doors of the Kingdom have been opened unto you and the summons of God are being raised, and the virtues of the human world are in the process of promulgation. The day has come when all darkness is to be dispelled, and the Sun of Truth is to shine forth radiantly. This century may be likened unto the equinoctial in the annual cycle. For verily, this is the spring season of God. It is therefore that in the Holy Books a promise is given concerning a time when the spring-time of God shall make itself manifest, and the Jerusalem, the Holy City, shall descend from Heaven, and that Zion shall leap forth and dance, and that the Holy Land shall be submerged in the sea of the Holy Lights. Just as you observe a tremendous motion in the time of spring in the material

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

world, how the vegetable kingdom receives a new life—a new animus—how the animal kingdom and the human kingdom are resuscitated and moved forward, what a circulation takes place in the blood! How the gentle zephyrs are set in motion; how flowers are in bloom; what delightful and temperate air is enjoyed; how pleasant and delightful become the mountains, the fields and meadows; likewise this Bounty of God will endow the world of humanity with a new motion, new movement. All the virtues which have been deposited in the human verities and realities, like unto these flowers will be revealed from that reality. It is a day of joy. It is a time of happiness. It is a period of spiritual progress. I beg of God that this Divine Spiritual Civilization may have a tremendous impression and effect on you. May it make you growing plants. May your trees bring forth leaves, variegated blossoms; may they bear the ideal fruits appearing therefrom in order that the world of humanity, akin to the growth and development of material civilization; may it likewise develop spiritually along the lines of idealism. Just as the intellects have revealed mysteries of matter and have brought forth from the invisible nature her mysteries, may the minds and spirits likewise come in touch with the verities of God and the realities of the Kingdom may be made manifest. Then the world will be the Paradise of ABHA, and the standard of the Most Great Peace will be upraised, and the Oneness of the world of humanity, in all its beauty, glory and usefulness, become apparent. Therefore, I wish to pray in your behalf, in your presence. (While he is praying he wishes your hearts to be attentive and directed to the Kingdom of ABHA, so that your hearts may sense the Benediction of his Amen.)

Prayer in Persian.

It is my hope that the supplication which I have offered to the Kingdom of ABHA in your behalf may soon be answered for you, and that its results or effects may be manifest in your hearts and lives.

REPORT OF MEETING AT UNIVERSALIST CHURCH, 4 P. M., SUNDAY, APRIL 21, 1912.

Introduction by Dr. John Van Schaick, Jr.

IN behalf of the officers and members of this Church, I have the honor of welcoming you to Washington. We feel that we are honored by the presence of one who has so faithfully served God and humanity. The Faith of this Church is summed up in two great doctrines: Belief in the Universal Fatherhood of God and in the Universal Brotherhood of Man. Because we believe that God is our father and that we are all His children, we believe also in the immortality of the soul. We believe that Revelation is progressive. We hold with Jesus that when the Spirit of Truth is come He will guide us into all Truth. We look for more Truth in each age and every country. What you have done as a great Leader, as a Servant of God, for Universal Peace, Universal Knowledge, Universal Brotherhood, calls forth our deepest gratitude. After arrangements for this meeting had been made, I received a letter warning me that I should be false to my belief if I held it. That letter quoted Jesus as saying, "All that ever came before Me are thieves and robbers." I do not believe that Jesus ever said it. It is not consistent with what we know of the breadth of His nature. But some of His followers say that all other Leaders are thieves and robbers. Against such narrowness this Church has always stood. We stand today humbly seeking the Spirit of Truth, and we gather here today because we believe that you are one of those who do not count their lives dear unto themselves, but seek only to serve God.*

Address by Abdul-Baha.

The creed so well presented by the Minister of this Church, and the institutes so well delineated, are truly praiseworthy and deserving of sanctification and glorification. For these precepts are against the well-rooted prejudices of the day. The prejudices of imitation have hindered the progress of humanity for six thousand years. How many wars have taken place; how many battles have occurred; how much division and discord have been caused by this prejudice! Inasmuch as this century is a century of the Revelation of Reality, praise be to God! the thoughts of men are directed to the welfare of humanity. The mirage of imitations is daily passing away and the Ocean of Truth is daily surging more tumultuously. All the nations now existing have had a Divine Foundation originally, and that foundation is the Truth or Reality. That Reality was meant to be conducive to the unity and accord of mankind, but subsequently that Light of Reality gradually was beclouded. The darkness of superstitions and imitations came and took its

*This Introduction was translated orally into Persian, by Dr. Ameen U. Fareed, after which Abdul-Baha arose and spoke as follows.

place. The world of humanity became fettered, as it were, in that darkness. Day by day enmity was waxing great, until it reached such a pitch that each nation rose against the other in arms. And at one critical moment, were it not for political reasons and political interests, the nations would have fought against each other, doing away with one another. Now it is enough! We must investigate the Truth. We must pass by these superstitions. It is a self-evident truth that all humanity is the creation of God. All are His servants and under His protection. All are the recipients of His Bestowals. God is kind to all His servants. At most it is this, that some are ignorant. They must be educated in order that they may become intelligent. Some are as immature children. They must be helped and aided in order that they may become mature. Some are ill and sick. They must be treated. But the ill—the patient—must not be tested. The child must not be wronged. The ignorant must not be criticized. We must look to some remedy. All the Prophets of God, including Jesus Christ, came for the education of humanity, in order that the immature souls may become mature. In order that the ignorant members of mankind may become the knowing. So that through this education love and amity might be established among mankind. The Prophets have not come to this world to cause discord or enmity. For God has wished well for all His servants, and he who wishes the servants of God ill is against God. He has not emulated the example of God. He has followed the Satanic footprints. The Quality of God is Mercy, and that of Satan is hate. Therefore every man who is merciful and kind to his fellowmen is following God's attribute, and every man who is hating or inimical toward his fellowmen is Satanic. For God is absolute love, even as His Holiness Jesus Christ has declared, and Satan is utter hatred. Therefore wherever you see love, know that there is a manifestation of God's Mercy, and wherever you see hatred or enmity, know that these are the manifestations or the doings of Satan. The Prophets have come to this world with this mission, that human souls may become the expressions of the Merciful. That they might be educated; that they might attain to love and unity and accomplish peace and accord. For in the world of existence the animal is a captive of nature. It acts according to the exigencies of nature. It has no consideration of good or evil. Whatever be the animal's natural inclination, that it pursues. But the Prophets of God have come in order to teach man goodness, so that humanity may not follow its natural instincts but that it may act reasonably according to their judgment. That which is accounted praiseworthy by his reason or intellect, that should he act, though that should be against natural proclivity. And whatever his intellect shall find contrary to the praiseworthy standard, that shall he refuse to act, though it be contrary to his natural trend. Therefore man must follow the Merciful attribute of God. The imperfect members of society, the weak souls in humanity, are following their natural trend. Their lives and doings are in accordance with the natural propensities. They are the captives of physical susceptibilities. They are not in touch or in tune with the Spiritual Bounties. Man is possessed of two aspects. He has a physical side or aspect which is subject to nature, and he has the Merciful aspect or Divine aspect, which is connected with God. That consists of the angelic qualities. And in man if the animal side or the natural side should overcome or subdue the Heavenly and Merciful side, then he is the most degraded of animal beings, and if the Divine side should overcome the animal, then he is verily an angel. The Prophets have come in order that humanity might be educated so that the animal side of man should pass away, and that is the captivity of nature, and the Divine aspect, the Divine side of his nature, may overcome the other. The Divine aspect or the spiritual side consists of the Breaths of the Holy Spirit—of the spiritual aspect. The Second Birth of which Jesus Christ has spoken refers to this Heavenly or Divine side. His Divine side is expressed in the Baptism by the Holy Spirit, and he who is baptized by the Holy Spirit is a veritable manifestation of Mercy to mankind. Then he is most kind to all humanity. He shall entertain no enmity to any people, and he shall shun no nation. He will be kind to all humanity. For the foundations of the Religions of God are one. If we refer to the foundations of the Religions we shall find that we have much ground for agreement. And if we refer to the imitations we will find points of disagreement or division, for imitations differ, but the foundations of Divine Religions are agreed. The foundations of the Religions of

God are conducive to unity. Imitations are conducive to dismemberment. Whosoever is inimical to humanity or hates any part of it or disagrees with any member or part, he is following imitations. His Holiness Jesus Christ declares that the sun shines upon the just and the unjust, upon all humanity, and His Holiness Christ was a Mercy to all mankind, for He was the medium of the Bounty of God, and the Bounty of God is transcendental. Just as the revered minister quoted from the words of the Gospel: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth."

And now that century has come when the Spirit of all Truth can reveal these verities to mankind and can proclaim that very Word to man, and can establish the real foundations of Christianity, and save all the peoples and nations from these imitations, and that the basis of discord and the basis of prejudice and animosity may be removed; the foundation of love and amity may be established. All of you must endeavor with heart and life in order that this enmity may disappear entirely from the midst of humanity, and this hate and strife may pass away absolutely. You must listen to the admonition of this Spirit of Truth. You must follow the example or the foot-prints of Jesus Christ. Read the Gospels. His Holiness Jesus Christ was Mercy itself; was Love itself. For He even prayed in behalf of His executioners,—for those who crucified Him. He said, "O Lord, they know not what they do, therefore they do what they do." If they knew what they were doing, they would not have done it. Consider how kind Jesus Christ was. That even on the cross He prayed for His oppressors, and we must likewise follow His example. We must emulate the Prophets of God. We must follow Jesus Christ. We must free ourselves and give up all these imitations, which are the source of darkness in the world. I am going to ask you a question: Did God create us for love or for enmity? Did He create us for peace or for disquietude? Surely He has created us for love, therefore we must act in accordance therewith. Do not listen to anything which is prejudiced. For self-interest prompts men to be thus prejudiced. They are thoughtful of only their own self-interests. They are moving and marching on in darkness. Consider when His Holiness Christ appeared, how many divergent creeds and nations existed! How many religions were extant How much enmity and strife existed among them. There were the Romans. There were the Greeks; the Assyrian nation; the Egyptian nation. And these were most inimical towards each other. His Holiness, through the Breaths of the Holy Spirit, united them all; established fellowship among them all, so that there remained no trace of strife among them. They were united under His Standard and lived in peace through His Teaching. Now, which is more commendable? Which is preferable: To follow the example of Jesus Christ, or to emulate the Satanic instinct? Therefore let us strive with all our powers so as to unite the East and the West, so that all the nations of the world might be advanced thereby. So that all may follow the Foundations of the Religions of God. All the essentials of the Religions of God are one reality, and that reality is indivisible and is not multiple. It is one. And when we investigate that one reality, find it to be one, then we have a basis for the oneness of the world of mankind. I will pray for you, asking confirmation and aid in your behalf.

Prayer in Persian.

Dr. Van Schaick: "Tell Abdul-Baha that we are all stronger and better and richer for his words of wisdom and for his spirit of love."

Abdul-Baha replies that he is greatly pleased with the occasion, with this audience, and especially with the Minister. For he sees evidently that your intentions are good and that your aim is the good pleasure of the Lord. You have all gathered together to pray to the one God, that you may turn to Him in order that you may obtain His favor. Such an audience as this is a source of great happiness to him. Therefore he shall pray for you, heart and soul, asking blessings in your behalf.

TABLE TALKS AT THE HOME OF MR. AND MRS. PARSONS, MONDAY, APRIL 22, 1912.*

SEE how good BAHA'O'LLAH is to us—how great the power of His Word. See from what parts of the world He has brought

*NOTE—*Supper*: Nine at table; Abdul-Baha served. *The party*: Abdul-Baha Abbas, Dr. Ameen U. Fareed, Mirza Ali Kuli Khan, Mirza Ali Akbar Khan, Seyad Assad Ullah, Mirza Mahmood, Mirza Ahmad Sohrab, Dr. E. C. Getsinger, Charles Mason Remey, Joseph H. Hannen. Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

us together, and to what a heavenly table He has caused us to reach, and into whose house He has brought us to live. Who through such love prepares such a table and such a feast, and asks Abdul-Baha to let this entertainment be in His Name! See what a union it has established and the Confirmation of BAHA'O'LLAH between the East and West How his Bounty has embraced all! And how His favors have been perfected for all! When the Mohammedans came and conquered Persia, the Chief of the Zoroastrian High Priests went to drink wine. Wine is unlawful according to the Mohammedan Religion. Whosoever drinks wine is, according to the Mohammedan Law, to be punished by 81 strokes of the whip. As the Chief of the Zoroastrain High Priests did drink wine, the Moslems arrested him, tied, struck and whipped him. The Arabs were looked upon as very low by the Persians, and as His Holiness Mohammed was an Arab, the Persians shunned him very much, that is, the Persians would not even count the Arabs as human beings. But when the High Priest saw such a power coming forth from the Arabs, whom they had always looked upon as being not even human beings, he began to cry out, saying, "O, thou Arabian Mohammed, what hast thou done?" "What hast thou done which has made thy people arrest the Chief, the High Priest of the Zoroastrians because he has committed something that is unlawful in thy Religion?" Thus was the cause overcome which had caused the Zoroastrian High Priest to shun the Mohammedan Religion. For he said, "What a great influence Mohammed is exercising!" Now let us come into the West today, and see how through the Power of the Love of God, BAHA'O'LLAH has exercised such wonderful influence throughout the world! From the remotest parts of Persia, from the remotest parts of the East, the Power of BAHA'O'LLAH has caused men to come to the West, and has brought about such union between the East and the West, that with the utmost love and affection and union and harmony they have been brought to this table in the house of Mr. and Mrs. Parsons! See how the power of BAHA'O'LLAH has brought the East and West together! And Abdul-Baha is standing and waiting upon you! There is neither rod, nor whip, nor blow, nor a sword nor a cannon, but the Power of the Love of God!

(Here Abdul-Baha called in English—"Rice! Rice! Bring rice! Persian Rice!")

This is to be a lesson to the effect that in this world we judge of Movements by nature of their developments. These are certain movements which appear in the world and make a start but then discontinue their growth, and nothing is heard of them. There are other Movements which have a little time of growth, they go ahead for a little time more than the ones first mentioned, but before realizing any mature development they digress and are lost in oblivion. One notes that these two kinds of Causes or Movements are not of any progressive or permanent nature. Yet on the other hand there is another kind of Movement or Cause which starts from a very small beginning, but it progresses with a steady pace. It goes along slowly but steadily, and although its beginning is small, because of the steady nature of its development, that Movement gradually assumes broad dimensions. This kind may be illustrated by calling attention to the Bahai Movement. For instance, when BAHA'O'LLAH was leaving Persia as an exile, with his family, Abdul-Baha and his Father, going from Teheran to Bagdad, did not find a believer on the way, although it was a long distance which they had to cover from Teheran to Bagdad, and there are many towns and villages, but they did not come in contact with any of the Bahais. Very little was known about the Cause in the world then. Then when they reached Bagdad, even in Bagdad there were no believers. There was just one Persian believer who had been taught by BAHA'O'LLAH himself in Persia. Then later on one or two others came along. So you see at the beginning of the Cause of BAHA'O'LLAH it was almost unknown, but it grew because it was a Divine Movement, and developed with the Spiritual Power, until in this day there is no place or town or city, for instance, from the countries of Persia to the countries of America through which one travels without coming into contact with numerous Bahais—without finding Bahai Assemblies and Bahai Spiritual institutions. This shows that a Cause, which although small, has a steady growth, may assume a wonderful development, and become the cause of the progress of the world, and those who attach themselves to it and work for it are working under the auspices of a Cause which would enable them to spread the blessings of progress and

excellence throughout the world, whereas, those who work for movements which are of only temporary progress and development, or of no development at all, will realize that they are working for a dead cause, which will not be conducive to their blessedness or to their development.

Address of Abdul-Baha at Howard University, April 23, 1912.*

TODAY I am most happy, for I see here a gathering of the servants of God. I see the white and the colored people together. In the estimation of God there is no distinction of color. All are unicolored. There is one color, and that is the color of Service—servitude to God. Color is not important. The heart is all-important. If the heart be pure, if it be white, no matter what color be the exterior it will have no effect. God does not look at colors and differences of hue, but He looks at the hearts. He whose morals are good and praiseworthy, he is to be preferred. He who is more devoted to the Kingdom is more to be loved. In the realm of genesis the question of color is of the lowest importance. We find in the mineral kingdom variegated objects, and there we find no strife among them. In the vegetable kingdom we find also distinct hues. We find the variegated flowers, but they do not have any strife among them. Nay, rather, the very fact that there is a difference in the colors of the vegetable kingdom lends a charm to the garden. Were all to be of one color, it would be exceedingly unpleasant. But when you enter into a rose garden and you find various flowers of different hues, you indeed have before you a spectacle of charm. And the world of humanity is akin to that garden, and humanity, the various races, are the various flowers of that garden. These various colors are the very means of adornment and decoration for that garden. Likewise, when we observe in the animal kingdom we find there the various colors. Just watch a flock of doves, and see how varied in color they are. But they are in perfect peace, and they dearly love one another. They never look at the difference of color nor do they have a basis of discord therefor. They look at the kind. They know that the kind is one. Very often it happens that a white dove soars together with a black one. Likewise all the animals. They live in the utmost state of peace and accord. They are not separated because of color. Their gaze is extended to the unity of the race and the oneness of the kind. And this is so in the animal kingdom, where we do not expect intelligence or reason. There we do not find this difference or distinction of color. How is it permissible—how is it allowable that in the human kingdom there shall be any consideration of color or any distinction whatever with regard to it? There, in the human kingdom, where there is reason, it is not at all allowable. Especially when we recall that the white and colored have come from the same source. They belong to the same household. In origin they have been one. They have been one in quality. For Adam was one and was not of two colors, and his help-mate, Eve, did not have two colors, and all humanity as far as our sacred history is concerned is traceable to that family. Therefore the origin is one. These distinctions of color have crept in afterward. Therefore today I am exceedingly glad to see some of the white and to see the colored people here gathered together, and I hope the day will come when there shall be no distinction; when they shall live together in the utmost peace and accord and unity and fellowship. But I wish to say one thing, and that is of importance, so that the colored people may also appreciate the white people, and that the whites may be duly kind to the colored, and that is this, that you, the colored population of the United States of America, are not probably fully informed of your brethren in Asia and Africa. Were you to recall the conditions in Africa, you would see that you are most fortunate, for, praise be to God! you are not in a state or position to have any difference between you. There is not much difference in the attainments. But the colored population of Africa still, owing to the lack of opportunity of education, is not worthy even of being your own servants. And let us recall the fact that the great proclamation of liberty, of freedom from slavery, was accomplished in this continent. They went into war for the sake of the colored. They were forfeiting possessions and sacrificing lives therefore in order that the colored might be free from the bondage of the whites, and this has had its tremendous effects upon the sociology of other parts. The colored people of Africa were in a most terrible state of bondage and the European Powers, emulating the American

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

altruism, accomplished a proclamation of universal liberty. So you were the means here of liberating your fellowbeings elsewhere, and this effort on the part of the white people in America should never be lost sight of, and therefore you must be very grateful and must be very kind to the whites here. And the white people in this country should be most happy and pleased and grateful to you, so that both may develop in the degrees of altruism and of humanitarianism. May you be further drawn together with the whites, in order that extraordinary development may be accomplished by you and in order that fellowship may become a reality, a true fact, among you. In short, you must be grateful to the whites, for they were liberators of your people not only in this country, on the continent of America, but elsewhere, in Africa. Were it not for your freedom here, one can see that freedom elsewhere would not have been accomplished, and up to the present day bondage would have been present. But now, praise be to God! the bondage has passed away and the whites and colored are both free from it, and I pray in your behalf that you may develop and advance in the degrees of ethics and morality. That you may achieve such a superlative degree of it that there shall be no name other than one human kind. Just as we apply the term "flock of doves." We do not say the colored doves and the white doves. We say doves. We apply the name horse, for example, to the horse species, so to speak. We do not say colored horses and white horses. No such distinction of color is realizable. We do not have any distinction among the deer or gazelles. There is no such name as white or colored deer. And my hope is this, that we may advance to such a degree, and this can be accomplished through love and fellowship.

Therefore, strive yourselves and also put forth efforts toward the accomplishment of this fellowship, so that the greatest bond may be achieved, and this cannot be done without effort on your part, namely, expressions of gratefulness and expressions of kindliness and altruism on the part of the other. Each one should endeavor to develop and assist the other. They must endeavor to help you in your advancement. They must assist in your development. And this is feasible only from your joining heartily and being inclined toward this advancement. This will be conducive to love and unity and you will be the means of bringing about real unity among mankind. For the colored and the whites should accomplish this unity, then the world's peace and accord will be assured. Then racial prejudice, national prejudice, patriotism of the limited sort and religious bias will remain no longer. I am very pleased to see you at this gathering, white and dark, and I praise God that I have had the pleasure of being here where the two are gathered together and where they are loving each other. And this I can see is the means of the glory of humanity. This is the means of the good pleasure of God. This is the means of the eternal bliss in the Kingdom of God. Therefore I pray in your behalf that you may attain to the fullest degree of love, and that the day may come when all differences shall cease.

ADDRESS OF ABDUL-BAHA AT THE HOME OF MR. AND MRS. PARSONS, 5 P M., APRIL 23, 1912.*

TODAY from morning until this moment, I have been speaking. From dawn even until now. Yet because of loving fellowship and a desire to be kind, I am here to speak again. I will speak here very briefly. In these last few days a terrible event took place in the world. An event sad in nature indeed, saddening every heart. All the spirits are affected by it sadly. I refer to the *Titanic* disaster. For a number of our fellow human beings were drowned. A number of beautiful souls there were submerged. Therefore it is indeed regrettable. But let us realize that everything which occurs in life is due to some wisdom. Nothing happens without some reason. There is a mystery connected with it. But whatever that be, it was a very sad occurrence, for it brought tears to many eyes, and it caused a sad tumult in many souls. I was greatly affected by the disaster. There were some who were on the *Cedric* with us as far as Naples, and who left and transferred to the other ship, and whenever I think of them I am very sad indeed. But when I consider another aspect of it, that the worlds of God are numerous, just as His Holiness Christ has stated, that "In my Father's House are many mansions," though they were deprived of this existence, of this life, they have opportunities in other mansions. They were deprived of the temporary life, and they were transferred to the eternal. Though they had to leave this material, yet

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they were ushered into the spiritual life. Though they had to forego the so-called comfort of this life, they were to enjoy a comfort far more real. For they hastened to the Kingdom of God. And it is our duty to think of them in our prayers and supplications, that they may draw nearer and nearer to the Source. For the Mercy of God is infinite. This world may be likened to the matrix of the mother, whereas the Realm of the Kingdom may be likened to the spacious outer world. When the infant is born into this world from the matrix, it finds it very difficult at first. It cries and does not wish to separate from the limited place. It imagines that life is confined to that limited space. Therefore it leaves that place reluctantly. But nature forces it into this world. But having come into this world, it finds that it has left a dark space behind and has been ushered into a world of radiance. From the gloomy and dingy place it has been transferred to a most spacious and delightful place. Its nutriment was first that of blood, but here it finds delicious food to enjoy. It finds here a delightful place to live, the beautiful mountains, the delightful meadows, the green prairies, the pleasant fountains and springs, the wonderful stars and delightful atmosphere in which to dwell, and then it praises God for having been rescued from the matrix realm and for entering into this spacious place. Now, this analogy may be carried out in relation to this world and the life hereafter, that this in comparison with the other is similar to the matrix and this life. At first it is very difficult to welcome death. But when man is transferred to the other state, then he is very grateful. For he has been released from the limited and is to enjoy the liberties of the unlimited. He is liberated from a world of sorrow, grief and trials, and he is to enjoy a world of bliss and joy. The phenomenal world he leaves behind in order that he may have the opportunities of the ideal and spiritual. And those souls, although they have left this span of life, this world, yet they have hastened to a world superior to this. They have soared away from the world of darkness and are now in the realm of light. And these considerations are the only ones which can comfort souls here. Furthermore, there are some deeper reasons for events. There are certain incidents in life which are to teach men certain lessons. We are living in a day when so many people rely wholly or solely on matter. They imagine that the size of a great ship, that the thoroughness of the machinery or the skill of a captain will ensure the safety of a vessel. These things take place sometimes that men may know that there is a Protector, and that is God. If God protects man, if it be His will, a little ship sometimes escapes death, but if he shall rely solely on a ship, though it be the greatest, biggest ship, though it may be well built, though the captain be the best captain, yet in a danger such as was present on the ocean it may not survive or escape, so that the people of the world may know that they must turn to the One who is the Protector. So that souls may rely upon the preservation of God, and that they may know that He is the real Keeper. These events do sometimes occur for such reasons as those stated. They take place in order that man's faith may increase. Therefore, though we must feel sad and disheartened, yet we must supplicate God to turn our hearts to the Kingdom of God and ask for them in His infinite Mercy. So that now although they have been deprived of this life, they may enjoy the Supreme Mansions of the Kingdom.

But let no one imagine that these words should lead men to think that they must not be thorough in their undertakings. God has endowed man with intelligence, so that he may use his intelligence. Therefore he must supply himself with all that science can offer. He must be most deliberate and most careful. He must be ever thorough in his undertakings. He must build a thing well. Build the best ship that his ingenuity can lead him to, and employ the most skilled captain, but with all that let him rely upon God. Let him consider God as the one Keeper. If God shall protect, nothing can affect man's safety, and if it be not His will, then no matter how many shall be supplied, it will be of no avail. Therefore I shall conclude with these few remarks, which I hope you will remember. Tomorrow afternoon I hope to do better for you. I am very tired today, therefore please excuse me for this afternoon. I am quite fatigued.

Address of Abdul-Baha before the Bethel Literary Society, April 23, 1912.*

AS I stand here tonight and look at this audience, I am reminded curiously of a bunch of violets, variegated in hues, dark

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

and light, all bunched together in a fragrant and beautiful bouquet. This is an indication of the fact that the United States Government is a just government. For I see the colored and the white seated together in one audience, with perfect amity. The hearts are united. It is this just government which makes such a meeting as this possible. You must thank God for enjoying such a government, a just government, thinking of the development and security of all of you, which deals with equity towards all, dealing from the standpoint of a father; and in the human world there is no greater blessing. This evening I wish to speak of scientific subjects, because this is a literary or scientific society.

The virtues of humanity are numerous, but science is the most noble of all these virtues. All the distinctions which man enjoys above and beyond the animal status is due to science. Science is a bestowal of God. It is not material; it is Divine. Science is an effulgence of the Sun of Reality. Science is the cause of man's discovering the verities of things. Science is the means of man's finding a pathway to God. All the faculties of man, the powers of man, are human in origin, are the results of the products of nature, except the human intellect, which is supernatural. Science and the intellect or intelligence are the discoverers of all things. Science is capable of making past ages the present ones, or uniting them all. The events of past nations and by-gone days science can present to you or expose before your gaze today. All the discoveries of by-gone days science can confer, that is to say, the results or inferences science can confer upon man today. It is the discovery of the discoveries of the ancient days. The scientific power is a power which can discover the mysteries of the future. Through the intellectual rules or logical inferences it can deduct things which will happen in the future. Science is the first emanation from God towards man. All the created beings comprehend material perfections. But the virtue of science, scientific acquisition, is a specialty of man. All other existing beings or forms of life are deprived of this attainment. This love of reality God has deposited or created within man. Every nation amongst the nations, when they develop in the various degrees of science duly, so will the happiness of such nations increase. Day by day they will become more distinguished. Day by day they will be the means of producing greater means for the comfort or convenience of the people. All blessings are Divine in origin, but they cannot be compared with science, for science is an eternal bliss. Man is ever tasting its delicious bliss. But every other blessing is temporary. Science is a blessing which man does not have to give up, but if he should exercise sovereignty, perchance a day may come when he has to forego sovereignty. But science is a blessing, an attainment that no man can usurp or take away from the possessor. In short, it is verily an eternal blessing bestowed upon man. Therefore, you must put forward the greatest and most earnest effort towards the acquisition of sciences and arts. The more you obtain scientific information, the more you attain to the development of arts, the greater will be your standard. The scientific man is perceiving, whereas he who is ignorant or the opposite of scientific, is blind. The scientific man is attentive. The man who is unscientific is deaf. A scientific man may be the representative of all humanity. For through scientific attainments, through the inductive method of investigation, he can know all that exists or all that pertains to humanity. Through the same inductive reasoning, he can find out all that occurs and happens to humanity. He can obtain the information in regard to the consequences of the human body-politic. In brief, science may be likened to a mirror, wherein the infinite forms and images of things can be revealed or reflected. Therefore, endeavor in the field of science so that day by day you may advance. Science is the very foundation of all development. No nation has developed or can develop without a scientific basis. All the progress that you observe in human society, is verily due to science. We stated before that science is a blessing supernatural. All the other blessings of God are within the boundary of nature. But science is beyond that boundary, and this is the proof: All the existent beings which we observe all around us are captives of nature. All the stars and all the infinite planets which are swinging through unlimited space above, are captives of nature. All the earthly forms of life, such as the mineral, the vegetable and the animal, are captives or subjects of nature, except man. Man through science is a breaker of nature. Man according to the natural exigencies and natural properties is an earthly form of life. He is not an animate form of life in

the air. He is not a bird. He is not avian, but through science he soars in the air in the aeroplane. Science thus enables him to break natural law. Through the power of science he sails over the sea. Hence there is an explosion of natural law. Man is not a fish of the sea, yet he goes sub-marine. He breaks a natural law. All the products of sciences and arts that we see were once mysteries of nature. Even electricity, which is before us. *But man, breaking the natural* laws and rules, takes out of the plane of the mysterious that instrument of nature, and reveals them on the plane of the visible. There are many examples, but brevity is to be observed, that man is capable of breaking natural laws. Man, as it were, takes the sword from nature's hand, and with the same scepter does he go for nature itself. Nature is devoid of the crown of human faculties and verities. Man is possessed of conscious intelligence, whereof nature is minus. This is an established fact among the philosophers. Man has volition, whereas nature is minus volition. Man has memory. Nature has no memory. Man can discover the mysteries latent in nature, whereas nature itself cannot be conscious of the mysteries within itself. Man is progressive. Nature is not. It is stationary. It has neither the power of being progressive nor retrogressive. Man is possessed of certain ideal virtues, for example, science, volition,—among them faith; among them confesson or acknowledgment of God; among them volitional acts of philosophy, while nature is devoid of these. Therefore, the ideal faculties of man, namely, those mentioned, and, for example, the scientific capacity of acquisition, are beyond the natural ken. This is the power whereby man is made distinguished and differentiated from all other forms of life. This is the bestowal of the Divine Idealism, which is a crown adorning human heads. With such a Divine bestowal which God has bestowed upon man, namely, a power which is beyond nature,—alas! It is most amazing to state that materialists consider themselves within the natural bound and captives of nature, whereas God has bestowed upon man certain virtues and certain faculties whereby he is most distinguished. He has given him the ideal power. Nature is dispossessed of it. Therefore we must all *thank God for having endowed us with such* a bestowal. Such a power as He gave us! Such a crown as he placed upon our heads! And we should expend these bestowals, these bounties, in our efforts towards the unification of the human race. Let us expend this power in the oneness of the world of humanity. Let us confer these virtues upon efforts directed to the unification of the white and the colored. Let us devote this science to the unification and the establishment of amity among all the parts and parcels of humanity, so! If all the trees were to bear the same *red, under the protection or providence of* God, may hold each other's hands and become as one nation, as one kind, as one ocean, and, as it were, that we may be to that *ocean as the waves are to the sea. Although* the shapes and forms of these waves differ, yet they are waves of the same sea. Although these flowers are variegated, yet they are flowers of the one garden. Although they are different trees, yet they are the trees of the same orchard. All are nurtured and brought up by the same bounty, by the same rain. All are trained by the heat and light of the same sun. All these trees are refreshed or exhilarated by the same breezes, that they may bear various fruits. It is better that it should be so. If all the trees were to bear the same fruit, it would not be delicious. When we have variegated and different fruits, it is most enjoyable, and it is a means of man's enjoyment and not his monotony. And now as I look into your faces, I am reminded of trees of various colors and various shapes, bearing different luscious fruits. All are delicious, and the fragrance of all is delightful. The complexion of all is beautiful. The delight and spirituality of all are most desirable, and this is not but through the favor of God, and it is a source of thankfulness. Now, praise be to God! you are living on one of the greatest continents of the world, and enjoying the perfect liberty, enjoying perfect security and peace. There is no cause of sorrow left. Every means of enjoyment is at hand. For in the human world there is no *greater blessing than liberty. You do not* know. I, who have been for forty years a prisoner, do know. I do know the value of liberty. For you have been and are in liberty and freedom and you have no fear of anybody. Is there any greater blessing than this? Freedom or liberty and security! These are the great bestowals of God. Therefore, praise ye God!

I am going to pray in your behalf.

ADDRESS OF ABDUL-BAHA AT THE CHILDREN'S RECEPTION, STUDIO HALL, WEDNESDAY, APRIL 24, 1912.*

WHAT a wonderful meeting this is! What a wonderful meeting this is! These are the children of the Kingdom.

(After a song by Miss McFall, accompanied by Mr. Mayo:)

Truly I say this song was very delightful. Also this lady sang very beautifully; the accompanist played the song very effectively. Both of them demonstrated the most efficient art. Whether in melody or in words, the song was very beautiful.

The art of music is Divine and effective. It is the food of the spirit and the soul. The spirit of man is exhilarated through the notes and charms of music. Especially it has a wonderful sway and effect over the hearts of children. For their souls are pure—as their hearts are very pure the music will display in their hearts great effect. Music will become the cause of the expression of the latent talents endowed in their hearts. You must exert yourselves so that you may teach the children the art of music; so that they may sing with greatest effect. It is incumbent upon each child to know something of the art of music. For unless he is acquainted with the art of music, he cannot enjoy the art of singing and melody. Likewise it is necessary that the schools teach the art of music to the pupils, so that they may enjoy life more thoroughly. So that their souls and hearts may become vivified and exhilarated. Today illumined and spiritual children are gathered in this meeting. There are children of the Kingdom. The Kingdom of God is for these souls. For they are near to the Kingdom. They have pure hearts. They have spiritual faces. The effect of the teachings is manifest in their hearts, for their hearts are very pure. That is why His Highness Christ has addressed the world saying: "Be like unto the children." That is, men must become pure in heart. The teachings must have great effect. Spiritual souls; tender souls! The hearts of all the children are pure. Of the utmost purity! It has no dust. But this is on account of weakness, not on account of any strength. As it is in the early period of childhood their hearts are pure. They cannot display any great intelligence. They have not hypocrisy, nor strategem. This is on account of the weakness. But the man becomes pure through the power of strength. Through the power of intelligence and understanding, he becomes simple—through the great power of reason. He becomes sincere through the great power of intelligence, not through the power of weakness. When man attains to the great state of perfection, he will receive these qualities; his heart becomes pure, his spirit becomes enlightened, his soul becomes tender, and this through the great strength. This is the difference between the prefect man and the child. Both have the great, simple underlying qualities. But the child through the power of weakness and the man through the power of strength. I pray in behalf of these children and beg confirmation and assistance in their behalf from the Kingdom of ABHA, so that each of these children may be trained under the shadow of the Protection of God; each one may become like an ignited candle in the world of humanity; each one may become like a tender and green plant in the rose garden of ABHA; that these children may be so trained and so educated that they give life to the world of humanity; that they may receive insight; that they may bestow hearing to the people of the world; that they may plant the life eternal, and that they may be accepted in the Threshold of God; that they may become so characterized, with such virtues and such perfections and such qualities, that their mothers will be proud; that their fathers become well pleased; that their relatives may become hopeful. This is my hope. I give you my advice, and it is this: You must train these children—you must give them Divine Exhortations. From their childhood you must put in their hearts the Love of God, so that they may become the manifestors of the fear of God; so they may have the fear of the Divine, and that they may become hopeful in the bestowals of God; so that day by day they may become free from the imperfections of humanity and acquire the perfections of the world of man. The life of man is useful if he acquires the perfections of man. If he becomes the center of the imperfections of the world of humanity, death is better than life. Non-existence is better than existence. Therefore make ye an effort so that these children may be trained and educated and that each of them may become perfect in the world of humanity.

Now there is another meeting, so that I

*Translated by Mirza Ali Kuli Khan and taken stenographically by Joseph H. Hannen.

must go. I am very much pleased with these children. These are all my children. Know ye the value of these children, for they are my children!

ADDRESS OF ABDUL-BAHA AT THE HOME OF MR. AND MRS. PARSONS, 5 P. M., WEDNESDAY, APRIL 24, 1912.*

YOU are most welcome this afternoon—very welcome. I am ever happy to see you. I ask God that meeting me may be productive of results; that it may not be like ordinary meetings. For everyone who is interested in public affairs, who meets people in groups, has some interest; but, praise be to God! I have no personal interests. I have an interest of the Kingdom. I have a sincere intention. I have perfect love for you. Therefore I have traveled this long distance. I hope that these associations and gatherings may be productive of great results, and there is no greater result than the love of God. There is no greater result than the bonds of the Kingdom. There is no greater result than the attainment of the good pleasure of the Lord. Therefore I hope that your hearts may be directed to the Kingdom of God; that your intentions may be sincere; that your undertakings may be directed towards general philanthropy; that you may not consider your own; that you may not be thoughtful of your own welfare. Nay, that all your intents and purposes be the welfare of humanity. That you may sacrifice yourselves in the path of the world of humanity. Just as His Holiness Jesus Christ forfeited His life for humanity, may you likewise sacrifice yourselves for the world of humanity. Just as His Holiness BAHA'O'LLAH bore the great ordeals and difficulties for fifty years for you, may you also for the love of the general stock bear all difficulties, and withstand the greatest catastrophes. But that you may bear these catastrophes in the path of humanity most willingly and joyously. For every night is followed by a day, and every day has a night. Every spring has an autumn and every autumn has its spring. The days of the Manifestations of God may be likened to the spring season. For example, the appearance of His Holiness Christ was a divine Spring-time. Therefore it caused a great commotion or movement in the world of humanity. The Sun of Reality dawned; the Cloud of Mercy poured down its rain; the Zephyrs of Providence moved; the world became a new world; the world of humanity obtained an extraordinary radiance; the souls were educated; the minds were developed; the intelligences became acute, and, as it were, the world of humanity, like unto the spring season, attained a new freshness of the spirit. But gradually, little by little, that spring was followed by the autumn. The teachings of His Holiness Christ were forgotten. The Christ-bounties ceased. The Divine Morals were forgotten. That day ended in a night. The people became negligent. The minds became weakened, until it reached such condition that material science gained the upper hand. The knowledges or sciences of the Kingdom were forgotten, the Mysteries of God became quite latent, and of the Bounties of His Holiness Christ no trace remained. All people were enmeshed in superstition and imitation. Of the World of Reality no sign was left behind. Hence strife and discord became rampant, and that culminated in war and bloodshed. The hearts were disunited. Various denominations came into being, or various sects and various creeds came into the arenas, and the world of humanity, as it were, was engulfed in darkness. Strife and warfare took such a turn that the very constitution of humanity trembled. At such a time as this, His Holiness, BAHA'O'LLAH dawned from Persia and he reformed or caused to reappear the same fundamentals and very realities of the Christ Teachings. He endured the greatest difficulties. He saw the severest ordeals. Praise be to God! that the teachings of God, the Light of Reality dawned once again, and it is daily developing. The lights are daily shining more gloriously. The Cloud of Mercy is causing a downpour. The Sun of Reality is ever shining. Therefore, we are once more made hopeful that the same Spring may pitch its tent hither; that these endless bestowals may appear once more; and that is made feasible through your efforts, through your sincerity. If you, with a Divine Power, Heavenly Bounty, sincerity of the Kingdom, merciful heart and a decisive intention, stand up, it is certain that the world of humanity will become entirely illumined; the morals of humanity will become merciful; the foundations of the Most Great Peace will be laid; the oneness of the realm of man will become a reality. This is the great bestowal I wish for you, and I pray and supplicate the Threshold of God, imploring in your behalf:

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

Prayer.

O Thou Merciful God! O Thou Mighty and Powerful! O Thou Most Kind Father! These servants have gathered together to turn to Thee; are supplicating to Thy Threshold, desiring Thy Endless Bounties from Thy great assurance. They have no purpose save Thy good pleasure. They have no intention save service to the world of humanity. O, God, make this assemblage radiant! Make the hearts merciful. Confer the Bounties of the Holy Spirit. Endow them with a power from Heaven. Bless them with minds heavenly. Give them a great might. So that with all sincerity and all humility may they turn to Thy Kingdom and become occupied with the service of the world of humanity. May each one become a radiant candle. May each one become a bright star. May each one become beautiful in color and fragrant in the Kingdom of God. O, Kind Father, confer Thy Blessings! Consider not our shortcomings. Shelter us under Thy Protection. Consider not our sins. Treat us with Thy Mercy. We are weak; thou art mighty. We are poor; Thou art rich. We are sick; Thou art the physician. We are indigent; Thou art most lenient, O God! Endow us with Thy Providence. Thou art the Powerful. Thou art the Giver and Thou art the Beneficent!

ADDRESS OF ABDUL-BAHA AT THE HOME OF MRS. DYER, APRIL 24, 1912, 9 P. M.*

THIS evening is very good. This evening is in reality very good. When a man looks at a meeting like this, he is reminded of the gathering together of pearls and rubies, diamonds and sapphires put together. How beautiful! How delightful! It is most beautiful. It is a source of joy. Whatsoever is conducive to the unity of the world of men, is most acceptable and most praiseworthy. And whatsoever is the cause of discord in the world of humanity is saddening. Consider what unity and accord mean.

I wish to speak of a subject to you. A subject of philosophic type. Hence I invite your closest attention for its consideration. You have heard of existence and non-existence, life and death. Existence is an expression of composition and combination. Non-existence is an expression of division. Observe any of the expressions of genesis. You will find out that all created beings are the result of composition. These elements have appeared in endless shapes and infinite forms. Every compound has become a being. Every form of affinity has become an object. For example, we have in the human organism simply an aggregation of cellular elements. We have in the tree an aggregate of plant cells. We find in the animal organism simply an aggregation of animal elements or cells. Hence it is proved that existence or the expression of being is naught else but an aggregate presentation of cellular elements, and death or non-existence signifies simply decomposition or division and disintegration. When elements have come together in a composite state we have as a result the human organism. When these elements separate, man is dead. Consequently it is a self-evident statement that life is simply a composition and that death is naught but decomposition. Let me repeat: Certain cellular elements came together, a unity was the result and out of that unity we have the tree formation. Life was conferred thereby. When these elements separate decomposition takes place, they disintegrate, then we have what?—the spectacle of death. Therefore it is proved that fellowship, which is an expression of composition, is conducive to life. whereas discord, which is an expression of decomposition, is indicative of death or non-existence. Therefore the body politic, the more it shall be cohesive, the greater will be the life element. The greater discord the more quickly will decomposition set in. Ferocious animals have no fellowship. They live solitary. Even vultures or vulturous birds are solitary; there is no fellowship in their kind. But domestic animals live in the state of utmost accord and fellowship. Look at a flock of sheep. How sociable they are. Black and white, they live together without any discord. The blessed birds of various hues soar together. There is not a trace of enmity and discord among them, though the colors may be different. Therefore we must endeavor in order that the world of humanity may unite all the individual members thereof. May the colored people be like sapphires and rubies, and the white be as diamonds and pearls; and their mixture, their unity will lend a charm to the composite. How delightful a spectacle it would be if there would be a real unity among them! How conducive to rest! How conducive to confidence! How conducive to happiness, if these were

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united in fellowship and accord. All the Prophets were sent on this mission, that fellowship may be created among mankind; that these separated sheep may again flock together. For when the sheep separate and are in discord, they are exposed to danger, but when they are in a flock and are under the protection of the real shepherd, they are protected from all dangers. The wolf will have no way there. The ferocious animals will not attack, but if the sheep be separated, scattered, then they are exposed to danger. Every ferocious animal can attack them.

And now the American nation, be it colored or white, if they unite and be in accord, the Lights of the Oneness of Humanity will shine. Eternal glory and bliss will dawn. Divine Spirituality will encompass. The Divine Favors will descend. And under the leadership or training of the Real Shepherd, who is God, all these sheep will be preserved and protected. And in the pasturage of happiness will they graze and will attain to that which is the goal of life. This is the benefit of unity. This is the result of love. This is the sign of the Most Great Peace. This is the Star of the Oneness of Humanity. Consider how blessed it is.

I pray for you and ask God's Confirmation and aid in your behalf.

ADDRESS BY ABDUL-BAHA TO THE THEOSOPHICAL SOCIETY, AT THE HOME OF MR. AND MRS. PARSONS, 10:30 A. M., APRIL 25, 1912.*

THE greatest human power in the realm of existence is the spirit. The spirit is the Divine Breath which resuscitates, animates objects. The spirit, however, is of different kinds. There is the vegetable animus or spirit. That is the spirit augmentative to be found in the plants, in the trees, and all the properties of the vegetable kingdom whereby things grow and develop. But this spirit is unconscious of the higher kingdom, namely the animal kingdom. Secondly there is the animal spirit, and its distinctive virtue is sensation, the five senses. It sees, hears, tastes, smells and feels. But of the human kingdom it is unaware. It is not in touch with the realm of the intellect. It is not in touch nor is it informed of the ideal powers of man. From the visibilities it cannot draw conclusions of the invisibilities. For example, the human mind, from the visible or known premises, draws conclusions of the invisible or unknown; for instance, the remarkable episode of Columbus, who from the visible and known premises drew conclusions of the unknown, so to speak, as America was an unknown country—continent. That the animal cannot do. In other words, the animal cannot draw invisible conclusions, or conclusions of the invisible, from the visible premises. This is a distinctive attribute of the human soul or spirit. The animal spirit cannot discover the mysteries of things. It is a captive of the sensibilities. For example, it cannot grasp the fact that the sun is stationary and that the earth revolves around it. Likewise, the human spirit cannot grasp the fact that there is a power supernatural beyond the human nature. For it is a captive of the tangible forces of life. It cannot look beyond that boundary.

There is, however, another spirit which may be named as the Divine Spirit. That is the Spirit to which Jesus Christ refers, that man must be born thereof, must be baptized thereby. The other souls who are deprived of that Spirit are accounted as dead, though they are possessed of the human spirit, but His Holiness Jesus Christ has pronounced them dead, for they have no portion of the Divine Spirit. He says: "Let the dead bury their dead." Then He declares in another instance: "He who is born of the Spirit is Spirit, he who is born of the flesh is flesh." That is to say, these souls are alive with the ordinary animus, but they are deprived of this particular Spirit. They have not taken a portion of the Divine Spirit. He who is a partner in that Divine Spirit is verily living! In short: This human spirit from the Sun of Truth, from the Reality of Divinity, has a spontaneous emanation and not simply a revelation or a manifestation. It is like the ray of the sun. From the sun it has emanated. It does not mean that the sun has become divisible—a part of the sun has come out. This plant here has had a manifest rising, so to speak, an unfoldment from the seed. The seed, you can see, has unfolded a manifestation, and the result is this plant. Every leaf of this plant is a part of that seed. But the Reality of Divinity is indivisible, and each individual of the human kind is not a part of of it. Nay, rather, the realities of men are emanations of that reality. Just as the flame or the heat and the light of the sun are the effulgence of the sun. Therefore existence has emanated from the Reality of Divinity

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and has become manifest in the human entities or realities with effulgences. This ray and this heat are permanent. There is no cessation. It is eternal. As long as the sun exists, the heat and light will exist. As long as eternality is a property of Divinity, this emanation is everlasting. There is no cessation thereof. The more the world of humanity develops, the effulgences or emanations of divinity will become more revealed. Just as when the stone becomes crystallized, polished and crystalline, like a mirror, for instance, it can reveal the glory of the sun more clearly and gloriously. The purpose, the mission of the Prophets and the descent of the Books and the Manifestation of the Divine Teachers and the Divine Philosophy are intended that the human realities may become trained, may become more clear, so that they may become like a mirror in order that the Sun of Reality with its light and heat be reflected. This is the purpose. Therefore I hope that you, whether in the East or in the West, may strive with heart and soul in order that the world of humanity, day by day, may become glorified, day by day may become more spiritual, and day by day may become more sanctified. That it may be like the mirror wherein the lights of the Sun of Reality may gloriously be revealed. This is worthy of the world of humanity! This is the great progress for humanity! This is the great Bestowal! Otherwise, simply developing along material lines, man does not become perfect. At most it is this, that the material aspect of man, his natural or material conditions become more orderly, but he is still deprived of the Spiritual or Divine Bestowal. He is then like a body without an animus or spirit. He is like a lamp without the light. He is like the eye without seeing. He is like the ear without hearing. He is like the mind without perceiving. He is like the intellect without reasonableness. Man has two powers; has two aspects. One is connected with the material world. That can develop and advance along material lines. He has also a spiritual side, which can only advance through spiritual means. These to man are like two wings, and these two wings or forces must be developed, for the bird can fly with two wings. With one wing a bird cannot soar. Now, praise be to God! material advancement has been considerable. But there is need of spiritual advancement. We must strive, be restless, teach, promulgate such forces and be restless until they take possession of man, making of him a noble and advanced creature. For the human body is accidental. It is of no importance. The day will come when that shall die. But the human spirit is essential and therefore eternal. It is a Divine Bounty. It is the Effulgence of the Sun of Reality. This must be given due importance more than the bodily matter. And I pray for you and am very pleased at having met you. You have come here to see me. You have come to visit me, and I am most grateful for this visit. I shall ask confirmation and aid for you from God, that you may be aided in serving well the world of humanity.

Message of Abdul-Baha to the Esperantists April 25, 1912.*

My message is this: That today the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings among nations, and that can be brought about through the unity of language. Unless the unity of languages is realized, the most great peace and the unity of the human world, in a binding manner, cannot be organized and established; because the function of language is to portray the mysteries and secrets of the human hearts. The heart is like a box and the language is like the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language has the utmost importance. We can be trained and educated internationally through this language. We can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine Teachings can only be brought about through a language. As long as the diversity of languages and the lack of human comprehension of the languages of each other's nationalities continue, these glorious aims cannot be realized. Therefore, the very first service to the world of man is to establish this auxiliary international language. It will become the cause of the tranquillity of the commonwealth of man. It will become the cause of the spread of sciences and arts among the nations of the world. It will be the means of the progress and development of all the races. Therefore we must with all

*Translated by Mirza Ahmad Sohrab and dictated to Joseph H. Hannen.

our powers make an effort so that we may establish this international auxiliary language among the nations and races of the world. I hope from the Bounties of God that this language may become perfected and that from among various nations of the world intelligent men may be selected and organize an International Congress, and that that Congress may make its chief aim to promote this international language.

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روحانیات ظاهر شد قوای ملکوت بروز نمود و
غلبه بر قوای مادیات کرد نور هدایت برافروخت
تا آنکه عالم بشر بانوار ملکوت الهی احاطه گردید بعد
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جهان را در بر گرفت خلق از خدا غافل شدند
توجهی بملکوت نماند حضرت موسی ظاهر
شد علم حمایت را بلند کرد به بیان ملکوت
مباشرت نمود شمع هدایت روشن شد
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منجذب بملکوت الله شدند بعد از مدتی باز
آن شمع خاموش گشت عالم را ظلمات احاطه
کرد مردم مشغول بامور جسمانی شدند احساسات
جمیع بشر مادی شد جمیع قلوب تعلق بعالم ناسوت
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زمین کردند وجمیع نوع انسان مانند حیوان
شد ابداً احساسات روحانی نماند ابداً انوار
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بنعان کرد قلوب منجذب بخدا شد ارواح
مستبشر به بشارات گردید روحانیات بر
مادیات غلبه کرد بدرجه رسید که مادیات
را هیچ حکمی نماند مدتی بر این منوال گذشت
بعد جزیرة العرب تاریک شد وحشت بمیان
آمد خونخواری بمیان آمد اقوام عرب با یکدیگر
بحرب پرداختند خون یکدیگر را میریختند اموال
یکدیگر را غارت میکردند اولاد یکدیگر را اسیر
مینمودند در همچو حالتی حضرت محمد در
جزیرة العرب ظاهر شد این قبائل وعشائر وحشیه
را تربیت کرد این نفوس گمراه را هدایت نمود این
نادانان را بنور دانست منور ساخت
نفوس تربیت شد احساسات روحانیه حاصل
گردید توجه بخدا تحقق یافت بعد باز ایام
خورد کوکب نورانی هدایت غروب کرد ظلمت
ضلالت احاطه نمود قوای مادیه بروز وظهور
کرد احساسات دینیه نماند قلوب تاریک شد
عقول تلف کرد در این وقت حضرت باب در
ایران ظاهر شد کوکب حضرت بهاء الله طلوع
نمود و انوار ملکوت باشد قوی بتابید قوای مادیه

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سالی دوازده قران
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این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و نشر آثار حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق مسلک اداره است قبول و نشر خواهد گردید

مظاهر مقدسه

خطابه مبارک حضرت عبدالبهاء در مظهر مظاهر مقدسه الهی در خانه امة الله المنجذبه مسیس پارسنز مورخه ۳۱ جولای ۱۹۱۲ که در حضور جمعی از بزرگان امریکا که در این نقطه برای تابستان جمع شده اند ساعت پنج بعد از ظهر . فرمودند

من از مسز پارسنز بسیار ممنونم که سبب شده باشما ملاقات و معاشرت میکنم من یک انسان شرقی هستم و شما از اهالی این بلاد غرب هستید ممکن نبود اجتماع ما در یک جا لهذا مسز پارسنز سبب شده که من با شما معاشر و مجالس شده ام لهذا از او بسیار ممنونم که مرا با شما آشنا کرده است

من از شرق آمدم چون باین بلاد رسیدم ببلاد امریکا رسیدم دیدم ملت در مادیات خیلی ترقی کرده است چه در تجارت چه در صناعت چه در علوم مادیه ترقی زیاد نموده است مملکت از هر جهت معمور است هم چنین در بلاد اروپا ترقیات مادیه در نهایت درجه است و روز بروز هم تزاید پیدا میکند ولکن دیدم که ترقیات روحانی تلف کرده است احساسات روحانیه ملکوتیه کم شده است توجه بخدا کم شده است جمیع قلوب متوجه بامور دنیا شده است هر کس آرزو مینماید که حیات جسمانیش ترقی کند و ثروت دنیوی بیابد راحت و آسایش ناسوتی حاصل نماید مختصر این است احساسات مادی بسیار است و احساسات ملکوتی کم و در جمیع اطراف جهان چنین است ولی از برای عالم انسانی سعادت بدون حصول احساسات روحانی ممکن نه و از برای بشر راحت و اطمینان جز توجه بملکوت الله حاصل نشود جسد از مواهب مادیه متلذذ گردد اما روح از فیوضات الهیه زنده شود سرور حقیقی و فرح روحانی جز با حساسات ملکوتی ممکن نیست زیرا عالم بشر محاط به بلایا و رزایا است انسان معرض هر بلائی و مصیبتی است هر انسان لابد بر این است که غمی و غصه دارد هر یک از جهتی مثلا شخصی است در نهایت ثروت اما مزاجش علیل است از این جهت محزون است شخصی در نهایت صحت است اما یک مصیبتی بر او وارد میشود یک طفلی از اطفالش یا یکی از نزدیکترین اقربایش یا یکی از بهترین دوستانش میمیرد و از این جهات محزون است شخص دیگر ملاحظه میشود دشمن دارد و دشمنان پا بی او میشوند از

Wisdom-Talks *of* Abdul-Baha

Given at Chicago, Ill., April 30th to May 5th, 1912.

Reported from Oral Translations of Dr. Ameen U. Fareed.

PUBLIC MEETING, CONCLUDING THE BAHAI TEMPLE UNITY CONVENTION, DRILL HALL, MASONIC TEMPLE, CHICAGO, TUESDAY, APRIL 30, 1912.*

AMONG the institutes of the Holy Books is that of the foundation of Holy Edifices. That is to say, an edifice is to be built in order that humanity might find therein a place of meeting, and this is to be conducive to unity and fellowship amongst them. The real Temple is the very Law of God, for to that all humanity must resort, and that is the Center of Unity for all mankind. That is the collective center. That is the cause of accord and unity of the hearts. That is the cause of solidarity of the human race. That is the source of the life eternal. Temples are the symbols of that uniting force, in order that when the people gather there in a given edifice of God, in the house and Temple of God, they may recall the fact that the law has been revealed for them and that that law is to unite them. That just as this edifice was founded for the unification of mankind, the law preceding and creating this Temple was issued therefor. His Holiness Jesus Christ, addressing Peter, said: "Thou are the Rock, and upon this Rock will I build my church." This utterance of His Holiness was indicative of the faith of Peter. Namely that—This faith of thine, O Peter! is the very cause of uniting the various nations and summoning them to unite, and shall be the bond uniting the hearts. It shall be a cause of uniting the world of humanity. In brief, the purpose of places of worship and edifices for adoration is simply that of unity. in order that various nations, divergent races, varying souls, may gather there and among them amity, love and accord may be realized. The original purpose is this. That is why His Holiness BAHA'O'LLAH has commanded that a place be built for all the religionists of the world; that all religions and races and sects may gather together; that the Oneness of the human world may be proclaimed; that all the human race is the servant of God, and that all are submerged in the Ocean of God's Mercy. The world of existence may be likened to this place. It is the Mashrak-el-Azkar. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favors; likewise all may meet under the dome of the Mashrak-el-Azkar and adore the One God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining. The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the Divine Religions, which are no other than the solidarity and the oneness of the human race, are to be established. For six thousand years the human race has been at war. It is enough! Now let them, for a time at least, consort in amity. They entertained enmity formerly. Let them for a period exercise love. For six thousand years have they negated each other. Each nation considering the other as infidel. It is sufficient! We must all know that we are the servants of One God; that we are turning to One God; that we have one Kind Father; that we have one Divine Law; that we have one Reality; that we have one Desire. Thus may we live in the utmost of amity and love together, and for this love, for this amity, the Favors and Bounties of God shall surround us; the world of humanity will be reformed; the human kind will find a new life, eternal light shall shine; merciful and Heavenly morals shall become manifested. The Divine policies shall rule, for the Divine policy is the oneness of the human world.

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's Mercy therefor! No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the Ocean? There is no greater ignorance than this! At most it is this: That there are some people who are as children. They are ignorant, and with the utmost love are we to educate them in order that they may become wise. They are sick; they are ill. We must tenderly care for them and treat them until they become well. Their morals are unpraiseworthy. We must train them in order that they may become imbued with morals commendable. Otherwise we are all the servants of One God, and we are beneath the Protection and Providence of One God. These are the Institutes of God and the Foundations of the Mashrak-el-Azkar, or His Temple. The outer edifice is a symbol of the inner. May the people be admonished thereby! I pray in your behalf, that your hearts may be enlightened with the Light of the Love of God; that your minds may develop daily; that your spirits may be set aglow with the fire of His Glad-Tidings; until the Divine Foundations in the human world may become promulgated. And the first of these institutes is the Oneness of the Human World and Love among all mankind, and secondly is the Most Great Peace. Praise be to God, this American Democracy presents capacity, showing forth their readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity. May they serve the Threshold of God and spread that which is the good pleasure of God!

Prayer.

O Thou Kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the spirits are exhilarated through Thy Glad-Tidings. O God! Let this American Democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious! Confirm this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy Favors and is deserving of Thy Mercy. Make it dear, near to Thee, through Thy Bounty and Bestowal!

ADDRESS OF ABDUL-BAHA AT THE DEDICATION OF THE MASHRAK-EL-AZKAR GROUNDS, CHICAGO, HIGH NOON, MAY 1, 1912.*

TO-DAY you have endured considerable difficulty in coming out, withstanding the cold and wind; but the Power which has gathered you here is truly a colossal Power. It is the extraordinary Power. It is a Divine Power which gathers you hither. It is the Divine Favor of BAHA'O'LLAH which gathered you together. Therefore we praise God that this Power does assemble people in this fashion.

Thousands of Mashrak-el-Azkars, which mean the Dawning-Points of Praise for all religionists, will be built in the world. In the Orient and in the Occident of the world will they be built. But this Mashrak-el-Azkar, being the first one in the Occident, has great importance. In after years there will be many Mashrak-el-Azkars, even in this City of Chicago there shall be numerous ones established. In Asia there shall be many. In Europe there shall be many. Even in Africa there will be many. Even in Australia and New Zealand; but this is of great importance. In Ishkabad, Caucasus, Russia, the Mashrak-el-Azkar has the same great importance, being the first one built there. In Persia there are many Mashrak-el-Azkars. Some have been houses which have been rented for that purpose. Others have given their homes entirely for that purpose, and in some places temporary and small places have been built therefor. In all the cities of Persia there are Mashrak-el-Azkars; but the great Mashrak-el-Azkar was founded in Ishkabad. Because it is the first Mashrak-el-Azkar, hence it possesses the superlative degree of importance. All the friends of Ishkabad agreed and put forward

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

the greatest effort. His holiness the Afnan devoted all his wealth to it. Everything he had he gave for it. Hence such a tremendous edifice was built. A colossal effort was put forward. Notwithstanding their contributions to that Mashrak-el-Azkar, they have, as you know, contributed to you here in this city. Now that one is almost complete, that is to say, with all its gardens. That Mashrak-el-Azkar is centrally located. It has nine avenues, nine gardens, nine fountains, so it is nine on nine, all nines. It is like a beautiful bouquet. Just imagine an edifice of that beauty in the center, very lofty, surrounded centrally by gardens, variegated flowers, with nine avenues interlacing nine gardens, nine ponds and nine fountains, and see how delightful it must be! That is the way it should be. It is matchless, most beautiful! Such is the design. And now they are at work building a Hospital and a School for Orphans and a Home for the Cripples and a large Dispensary and a Hospice. They are now planning, thinking of these things. When that, God willing, shall be completed, it will be a Paradise! There will be no greater geometry than this, and I hope that in Chicago it shall be like this. It will be even so. Therefore endeavor to have the ground circular in shape. If possible even exchange certain parts in order to have a circular piece; not to have a triangle. The Mashrak-el-Azkar could not be triangular in shape. It must be circular.

Address of Abdul-Baha at Hull House, Chicago, April 30, 1912.*

I WISH to discuss for you a philosophic subject—a subject of Divine Philosophy, which is abstruse in its nature, and I want your closest attention for its consideration.

In all the existing beings of the phenomenal world there are two aspects, one common to all species and one a distinguishing feature of each phenomenal being. All existing beings, as regards their material aspect or bounty, are alike, for all are material. But there is a point of distinction. As regards their bodies, the material of which they are formed, they have that in common, they are one, but as regards the kind and specie there is a distinction. The mineral and vegetable, the animal and the human, are all material as far as bodies are concerned. That is what is philosophically termed the Point of Contact, or common to all. But as regards the distinction of kind, the mineral is distinct. The vegetable is distinct from the animal and as regards the peculiar kind and specie man is distinct from the animal. That is the point of distinction. If the points of contact, which are the material points and common properties to human nature, overcome these peculiar points of distinction, then unity is assured. On the other hand, if the points of differentiation or distinction should overcome the points of contact, then difference results.

Now, the question of the colored and the white is one in which both, as regards the material, are one and there are certain points of distinction. Their points of contact are numerous, for the colored and the white are both human or body, and both have what is known as the body vegetative, both have the tangible properties. These are the points of partnership. It has become evident, therefore, that the points of contact between the two are four; both are material, human; both, the same as the vegetable, have that property augmentative; both, as the animal, have the tangible senses, and both are endowed with intelligence. And as regards you here in this country, there is another point of importance, namely, patriotism. That is common to both. And from the standpoint of language, you share that, both of you speak one tongue, and you have in common the same civilization. And now, with these numerous points of partnership or contact and the one point of difference, which is of the least importance, that of color, are you going to allow this least of differences, namely, that of color, to separate you? From the standpoint of the body, you have that in common. The property augmentative you have in common. All the five senses and tangible properties of man, you share. As regards intelligence, you are both endowed therewith. Patriotism is common to both. From the standpoint of language there is a point of contact. Your civilization is one and the same. From the standpoint of religion you are one and the same. One point of distinction, and that is in color. Is it meet, is it becoming, with all these points of contact, for this least point of distinction or difference should there be any separation or difference? Indeed, not! God is not pleased, nor is any intelligent man pleased, nor is any reasonable man willing to have any difference because of that. But there is need of a great, powerful agent which can overcome all these prejudices. A power which nothing in the

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

world can withstand, and which may overcome all other powers, and that great power is the Love of God, which power can overcome all forces, and I hope that that one power may eradicate this one point of difference and may unite you all, so that hereafter there shall be no distinction. His Holiness BAHA'O'LLAH has proclaimed to the world the Oneness of the world of humanity. He has caused the various nations and divergent sects and creeds to unite, and He has declared that the difference in color in the human kingdom is similar to the differences of the flowers, the variegated flowers in a garden. If you enter a garden, you will see yellow flowers, white flowers, black, variegated flowers, the red flower for example, in the utmost of delicacy and beauty, radiant, and each one through difference lends a charm to the other. Hence this difference in the human kingdom is similar to that. If you were to be ushered into a garden where all the flowers were of the same hue or color, how monotonous it would be!

Therefore he has said that the various colors of human kind, one white, one black, one yellow, one red, lend a harmony of color and beauty to the whole. Therefore all must associate with one another, even as flowers consort harmoniously together in a given garden.

ADDRESS OF ABDUL-BAHA AT THE FOURTH ANNUAL CONFERENCE, THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, HANDEL HALL, CHICAGO, APRIL 30, 1912.*

GOD has stated in the Bible, the Old Testament, "We have created man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God; that is to say, the Perfections of God, the Divine Virtues, have become reflected or revealed in the human reality. Just as the effulgence and the light of the sun, when cast upon a mirror, is reflected fully, gloriously, if the mirror be polished, so likewise the virtues of Divinity are possible of reflection in the human reality. And this makes it evident that man is the most noble of God's creatures. When you observe created beings, you find that the mineral kingdom is endowed with certain virtues. And we observe that the vegetable kingdom has not only the virtues of the mineral kingdom but it is endowed with another property, or, namely, the virtue augmentative or the power of growth. The animal kingdom possesses the virtues or powers of the mineral kingdom plus those of the vegetable kingdom, and moreover it possesses certain peculiar properties of its own. The human kingdom is endowed with the virtues or perfections of the mineral kingdom and those of the vegetable kingdom, and the perfections of the animal kingdom, and moreover has the human virtues. This makes it evident that man is superior and most noble, and he is the most glorious of beings! Man is the microcosm and this endless world is the macrocosm. But the mysteries of the macrocosm, the greater world, are expressed or revealed in the microcosm or the lesser world. The tree is the greater world, so to speak, and a seed holds the relation of the lesser world. But the whole of the tree is potentially latent in the seed. An immense tree, a colossal tree, is latent or hidden within a small seed. So when this seed is cultivated, is planted, then it is made possible of revelation. Likewise the greater world, the macrocosm, is latent and involved in the microcosm or the lesser world, and that is the universality of the virtues which is particularized in man. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured. The criterion or the standard can be no other than the Divine virtues within men, which are Divine and after His image. Therefore every man who is imbued with the Divine qualities, who reveals the heavenly perfections and heavenly morals, who is an expression of the praiseworthy attributes, ideal in nature, is verily an image and likeness of God. If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such an one is colored with a certain hue and he is, therefore, in the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color, supposing we say a colored man is, after all, the image and likeness, just

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because of his color, or the red-skinned man, shall he be the image and likeness of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Can we say simply that so and so is yellow in color, therefore he must be an image and likeness of God? Hence we come to the conclusion that colors are of no importance. Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of Divine virtues and that is the Merciful Bestowals. That is the Eternal Life. That is the baptism through the Holy Spirit. Therefore let it be known that color is of no importance. Man, who is the image and likeness of God, who is the manifestation of the Bestowals of God, is acceptable at the Threshold of God whatever be his color. Let him be blue in color, or white, or green, or brown, that matters not! Man is not to be pronounced man simply because of bodily attributes. Man is to be judged according to his intelligence and to his spirit. Because he is to be judged according to spirit and intelligence, therefore let that be the only criterion. That is the image of God. If man's temperament be white, if his heart be white, let his outer skin be black; if his heart be black and his temperament be black, let him be blond, it is of no importance. Therefore, of all importance is the character of the heart. The heart which is brighter, in the estimation of God, is dearer. Inasmuch as God has endowed man with this Bestowal, such a favor, that he is called the Image of God, this is truly a great station. And this great station is not to be sacrificed for color's sake.

ADDRESS OF ABDUL-BAHA, PLAZA HOTEL, CHICAGO, MAY 2, 1912.*

IN this Cause the question of consultation is of the greatest importance. But the spiritual consultation, not physical consultation. In France I visited the Senate, the Parliament. I did not like their system at all, for consultation must have for its aim the arrival at truth and not opinionated opposition. When there shall be opposition or inimical opinion, it is very bad. I found that they altercated, by worthless or useless altercations, each one presenting a certain angle or a certain word, someone would oppose him, and then there was a turmoil, and it happened that while I was there two of them got up and had a fight. I said, this is not parliamentary consultation. This is a fiasco! What is the use of going to theatres and spending your money? Come to the National Assembly and see what is going on! It is more entertaining than the theatre. Call it a play and not the Parliament. The purpose is this, that consultation must have for its aim or object the investigation of truth. He who expresses an opinion must not voice his opinion as if that opinion is correct or right, but he must give it as a contribution to the consensus of opinion, for the light of reality becomes apparent when there is a coincidence of two opinions. Because when you have the flint and the steel, you will have a spark produced when the two come together. The negative force and the positive force coming together produce, as it were, electricity. It is the friction of the two which is productive of light. That should be the object. With the greatest or the utmost serenity, sobriety, soberness of temperament, with the utmost state of tranquillity, perfect composure and absolute calm and composure should man weigh his opinions. But before expressing his own opinion he must weigh the opinion previously expressed. When he sees that the opinion previously expressed is better, he must immediately accept it. He must not be wilful in having an opinion of his own. This we call the endeavor at arrival at unity or truth. That is very good. But should it be an opposition and cause dispersion, it is very bad. It is better then to have one opinion, because the individual opinion of a wise man, a sagacious man, is better, but if it is simply opposition or altercation in which varied and divergent opinions will be presented, then there is need of a judicial body to discuss the opinion expressed. Even the majority of opinion, because though the consensus of opinion, that is to say, the quorum, may decide upon a thing, that may be incorrect. A thousand people may give an opinion and may be mistaken, and one sagacious person may give an opinion and be right. That is possible, too. Hence consultation must be that of love. It must be spiritual, in the utmost of love must it be. The members must be in the greatest spirit of fellowship toward one another, so that good results may be forthcoming. That is the foundation. In the realm of consultation the greatest was the council held by the disciples of Jesus Christ after His ascension or departure. That was consultation. They

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got together on the summit of the mount; they said: "His Holiness, Jesus Christ, has been crucified and we have no intercourse with Him, therefore we must be loyal and faithful to Him, we must appreciate Him, He resuscitated us, He made us wise, He gave us life. We must be faithful. What shall we do?" And they held council. One of them said, "We must detach ourselves, that is to say, lessen our attachments; with attachments or fetters we cannot do this." Everybody said: "That is so." Another among them said: "Either we must be married and be faithful to our wives and children, take care of our families, or we must serve our Lord freely without these ties. We cannot keep families, care for them, and at the same time herald the Kingdom in the Wilderness. Therefore, those men who have not married, would better not marry, and those who have married must provide means of sustenance and comfort for their families, so they will not be in need, and then leave them in comfort and depart." They said: "That is right." And there was no disagreement or dissenting voices. All agreed. The third said: "To do some worthy deed you have to be self-sacrificing. If we should want to be at ease and also teach, these two will not coincide. From now on we must forego ease, we must accept every difficulty. Everybody said: "That is right." The fifth said: "O, this has another aspect! For Jesus' sake we shall be beaten, we will be imprisoned, we will be exiled. They may kill us. Let us read this lesson from now. Let us know that we may be beaten, we shall be banished, we shall be cursed, we shall be spat upon, and we may be killed. Let us accept all this. Surely we will! That is right!" And after this Council, from the summit of the mount they descended, and each one took a direction. That is the kind of consultation! That is spiritual consultation. Not that if one should express an opinion the others should rise against him like the French Parliamentarians and fight each other!

ADDRESS OF ABDUL-BAHA TO THE FEDERATION OF WOMEN'S CLUBS, LA SALLE HOTEL, CHICAGO, MAY 2, 1912.*

THE function of the sun as a luminary is to reveal the realities of objects. All that which is potential within the earth, through the heat and light of the sun is revealed or unfolded. That which is hidden within the tree through that luminary is brought forth and exposed to view. So that we can say a function of the sun is the revelation of things mysterious and things hidden within the earthly objects. Inasmuch as this is the century of light, the Sun of Reality has gloriously revealed itself towards all humanity. One of the great things which was hidden in the realm of existence was the potential capability or capacity of womankind. Through the light of the Sun of Reality in this age of illumination, the light and capability of womankind has become manifest to the extent that the equality of man and woman is an established fact. In past ages, woman was wronged and oppressed. Alas! most especially was this the case in Asia and in Africa and in Australia. In these three continents women were most greatly oppressed. So much so that in certain parts of Asia women were not considered as members or parts of the human kind. They considered womankind as an inferior people, or race, or kind. There is a certain people, known as the Nosyrians, who held to this belief for a long period, namely, that woman was the manifestation of the evil spirit or Satan, and that man alone was the manifestation of the Merciful One, or the Lord. At last this century of light arrived. In this age the realities of things have been exposed. Many mysterious things became revealed, and among them was this very subject. So that outside of Europe and America, even in the Orient today it is a well-known fact, if not well practiced, that womankind is equal to mankind. There have appeared women who have been verily the signs of guidance, might and power! Some have been notable poets. Some philosophic minds. Some brave and courageous. Among the brave were those who exhibited their valor and courage on the battlefield. And the poetesses have left their poetical works, which are masterpieces of poetry. To the latter class belongs Kurrat-el-Ayn, who was a Bahai. She was the one who discomfited all the learned men of Persia. In whatsoever meeting when she entered the learned were silent. She was so well versed in the philosophy and science of the times that the learned men always considered her first. And her courage was unparalleled, to the extent that she withstood her enemies until she was killed. She withstood a king and monarch, the Shah of Persia, who was a most despotic man, a despot who through

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his decree could kill a thousand men each day. There was not a day during which he did not kill many people. This woman, singly and alone, was capable of withstanding such a monarch until her last breath, and then she offered her life—forfeited it. Consider what mysteries have been revealed! All this has been due to the effulgence of the Sun of Reality, which in this century and this age has become gloriously manifested. Man must impartially investigate the reality. He must not be prejudiced. What is the difference between man and woman? Both are human. In all functions and powers they are co-partners. At most it has been this: That woman has not had the opportunities which man has so long enjoyed, especially education. She has not had military tactics. If she cannot go on the battlefield and kill, is that a shortcoming? Supposing she has not used a gun, nor worked the cannon. If we present a cannon to a woman and ask her to fire it and she should fail, is that an imperfection? At most we can say such is a compliment or praise to her, that in the hardness of the heart she is inferior to man! If we say to womankind, Come along and kill people, they will say—I cannot do it. Now that is not a shortcoming! But be it known that if womankind had been trained according to military tactics, I believe that they could kill as many too. But God forbid womankind to learn military tactics! May they never make up their minds to take up the gun. Because that is not a glory. Home-making and joy-creating and comfort-making are truly glories of man! Man should not glory in this, that he can kill people. Man should glory in this, that he can love. When we study the realm of existence and consider the various kingdoms other than the human kingdom, we discover that the male and the female are not the distinction of gender peculiar to men. Nay, rather, in all created beings there is this distinction of kind. Among the animals there is the female and the male, but is there any superior distinction made by them? In the plant life or the vegetable kingdom we find likewise the masculine and feminine, but there is no difference whatsoever between the male and the female. And if we should impartially investigate the matter, perchance we may find that the female is preferable or superior to the male, because in the vegetable kingdom there are some trees, the female order of which is fruitful, whereas the male is fruitless. For example, the male fig tree is fruitless, whereas the female fig tree is fruitful. The male palm tree is valueless, whereas the female date tree is fruitful. Now, when we find that in the other kingdoms among the existing things, in the animal and the vegetable, there is no distinction between the male and the female, is it becoming of man to make such a distinction? The male type of the animals does not glory in its being male and in its being superior at all to the female. In fact, an equality is manifested. Is it meet that man, so superior as a creature, should deprive himself of this equality which the animals enjoy? The male animals do not exercise this attitude. They declare that they are equal with the female. In all the rights they consider themselves equal. How is it possible that man, the most reasonable and the most noble, should consider himself superior? Whereas, as a matter of fact, they are all the Servants of one God and all are considered in His estimation as human; and when we find that the word "man" is used as a generic name it applies to all creatures, especially humankind; for example, in the Bible the statement is made that "man is created after our own image and likeness,"—that does not mean that the female was not created. That applies to her as well as to man. "We have created man after our own image and likeness." You may be interested to know that in Persian and Arabic there are two words distinct, which in English are translated "man"; in Persian and Arabic there is this distinction, when the word "man" is used in one sense it means both man and woman, and the pronoun is referable to both, whereas there is a word which distinguishes the male and the female. We use the word "man" as applicable to man alone, as though it referred to the male alone, whereas it does not at all. We use the word "man" in English as applicable to both. In the Hebrew it is the same.

That which God has not created, that distinction which He has not made, we must not observe. It is a superstition. The thing which is to be considered, however, is this: that womankind must be more highly educated. They must have equal opportunities with men. There must be no difference whatsoever between their education. And until this reality, namely, the equality between the male and the female in the human kingdom, is fully established, is fully realized, the highest attainment for society is not made possible. Supposing womankind is inferior to man in a certain degree, even if that be the case that

is not to be considered, because this very distinction is going to create discord and trouble. They will say, well, if womankind is inferior, therefore she is not to be qualified with all the qualities man has. In brief, man thinks himself superior. And their ambition may wax cold, saying that we will not attempt to reach because it is creationally impossible. This love of advancement would wax less. They would become helpless. On the contrary: We must declare that their capacity is greater. When man endeavors to educate a person, he should inspire him with hope and ambition so the susceptibilities for progress may increase. He should not be told that he is inferior or weaker in qualities. If you tell a pupil in the school that his intelligence is less than the other pupils, it is a very great drawback for his advancement. On the contrary, he must be encouraged to advance, saying—You are most capable and if you endeavor you will reach the highest pitch, and that is the way it should be.

In short, my hope is that in the five continents, where this is not fully established, it may be established and the banner of equality may be raised. And let it be known once more that until womankind and mankind realize this equality, progress is not made possible. The world of humanity consists of two divisions, of two parts. One part or member is woman, the other is man. Until the two are equal in strength, the oneness of humanity cannot be realized. And the happiness of humankind will not be a reality. God willing, this is to be so.

ADDRESS OF ABDUL-BAHA AT THE BAHAI WOMEN'S RECEPTION, LA SALLE HOTEL, CHICAGO, MAY 2, 1912.*

WHEN we cast a glance at all creational beings, we find that the three forms of life are in need of an education. For example, in studying the mineral and the vegetable kingdoms, we find that the gardener has a function there in educating the trees. A tree under the training of a gardener daily progresses and grows. It presents an extraordinary growth. If it be wild and fruitless, by the process of grafting it will become fruitful. If it be small it can be made a big tree, and it can be a beautiful and fresh and verdant tree. But a tree which is bereft of the training of the gardener daily retrogresses and becomes absolutely deprived of its fruitage. It will become a tree of the jungle. Its fruit shall be exceedingly bad. It may become entirely bereft of fruitage. Likewise, when we observe the animal kingdom, the animals which have come under training in their world, daily progress and advance. Nay, rather, they will become beautiful as animals. They may even develop in their intelligence. For example, take the Arabian horse. How intelligent it has become! How well educated and trained it has become! How polite even this horse has become! This is not other than the result of education. But as to the human world, it is a self-evident fact that it is more in need of an education than the other existing beings. Consider the inhabitants of Africa and the inhabitants of America: What a vast difference is observable! How the people have become civilized here, and there they are still in the utmost state of savagery. What is the cause of that savagery and the reason for this civilization? It is an evident thing that education is responsible therefor. Education has given the inhabitants of America this civilization, but lack of education has rendered the Africans still savage. Consider how effective, therefore, is education in the human kingdom. It renders the ignorant wise; the man who is a tyrant a merciful one; the blind seeing; the deaf attentive. The imbecile even intelligent. How vast is this difference! How colossal is the difference between the man who has been educated and the man who has not been educated. This is the effect when the teacher is only an ordinary material one, like all other human teachers.

But Praise be to God! Your teacher, your instructor is BAHA'O'LLAH! He is the teacher of the Orient and the Occident. He is the very teacher of the world of divinity. He is the teacher of spirituality. He is the very Sun of Truth. The lights of His education are radiating even as the glorious sun radiates. See what it has done! How it is educating all humanity, that I, a Persian, have come here to a meeting of yours—revered souls on the American Continent—and am standing here before you with the greatest love, expounding to you. This is not other than through the love of the training of BAHA'O'LLAH, which has united and can unite the hearts in this fashion. Even so has it enlightened the world! Even so has it breathed the Spirit of God into men! Even so has it resuscitated the hearts of men! Therefore, Praise ye God!

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

that you have been ushered beneath the education of this One, who is the very Sun of Reality, and who is shining so resplendently upon all humankind, endowing all with the life everlasting. Praise be to God! a thousand times!!

THE PLAZA, CHICAGO, THURSDAY MORNING, MAY 2, 1912.*

I FIND this morning that the city is enveloped by a fog and mist. It is a good city, but it is befogged. When I find a city with sunshine then it is beautiful. Just as fog and mist conceal the sun, likewise the human susceptibilities, in their imaginations, conceal the Sun of Truth. Consider the radiant sun, how beautiful the sight, and how its glory pleases the eye, but this mist and haze causes man to be deprived of the Sun of Truth by being obscured through his imaginations. These mists are as so many imitations, the clouds concealing the sun. But the sun rises and disperses these mists from its different dawning points, at one time rising from the northeast, then from the east, then from the southeast, until we have a clear vision of its glory, from the zenith. In the same manner each nation is directed to the dawning points, each to a particular rising place and each dawning point of religious light is made manifest, but after a time the dawning point is being worshipped instead of the sun itself, which is ever one and forever stationary in the heavens. Differences have arisen on this account and caused clouds and mists to again overshadow the glorious Sun of Reality. When again all this haze of imitations be dispersed, then all will see the Sun aright and see it as one by all nations. Thus all nations will finally become as one.

These clouds hinder the sun, therefore we must endeavor to the utmost to dispel these clouds and mists of superstitions. May all unite thereon and be enlightened, for the sun is one and the radiance and bounty is one. All inhabitants of the earth are the recipients of the Bounty of one Sun and none are favorites; all are beneath its shadow, but strife and battle make a complex cause out of a simple one, and then, alas! the clouds will obscure the Light of Reality and disunion will result. Make use of intelligence and reason, so that you may disperse the dense clouds from the horizon, and all hold to the Reality of all of the prophets. It is most certain that if human souls should reasonably consider and use respective intelligence on the matters of God, then the power of God will dispel all these clouds, and realities will appear as one Light, one Truth, one God, one Love, and one universal Peace.

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

PLAZA HOTEL, CHICAGO, THURSDAY NIGHT, MAY 2, 1912.*

OBSERVE the kingdom of genesis and examine carefully all created objects, and we discover the order of creation. Take the ferocious animals, which are not to be seen in their earliest childhood, even in the later days of their lives but rarely; take for our consideration the planets as part of the great creation, and we find all are subject to a universal law, a law which is most complete, most perfect, which cannot be surpassed. That is why a great philosopher, a very wise man, has declared thus: "There is no greater or more perfect system in the realm of genesis than that which already exists." The materialists or atheists state that this symmetry, this perfect order, which exists in nature is due to nature. They say that this order, this composition, this decomposition, this existence, this non-existence are all the exigencies of nature. It is nature which governs and rules over all created beings, and all existing objects or phenomenal objects are captives of this nature; even man is an exigency of nature. When we carefully study we find that this phenomenal being, or this world, is subject to an exact order. It is under law, a universal law, but the question arises as to whether or not this order, this perfect symmetry which exists in nature, is caused or is due to nature itself, or whether it is due to a divine rule. The materialists declare that it is an exigency of nature for the rain to fall upon the ground and that if it were not for the rain, nature would not become verdant; that if the cloud shall cause a downpour, if the sun shall send forth its heat and light (provided the earth be possessed of capacity), it is impossible not to conceive vegetation under these conditions. Therefore the plant life is subject to nature; it is a sign of nature. The fire has as its natural property the function of conflagration or burning; fire burns. Inasmuch as the nature of fire, therefore, is burning, you cannot conceive of fire without its burning.

In response to these statements we say, according to these premises, the conclusion ar-

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rived at is, that nature is the ruler, nature is the governor, for all virtues or perfections are the exigencies of this nature; as nature, of necessity, must be the ruling force in all things, therefore man, who is a part of this nature, who is an exigency of this nature, is but a member thereof, and nature is the whole.

Man is possessed of certain virtues, of which nature is dispossessed. Man is possessed of volition, of which nature is void. For instance, an exigency of the sun is the giving of light. It is forced, it cannot do otherwise; it has to radiate light, but it is not volitional. An exigency of nature, with regard to this force known as electricity, is that it shall illumine when in this form; it cannot give light, it cannot force its light; it has no volition of its own. An exigency or property of water is humidity. Water cannot be conceived without humidity; it is not volitional. Likewise, all the properties of nature are inherent and natural, not volitional, hence it is stated philosophically that nature is void of volition and void of innate perception, and in this we agree with the materialists. We state the same.

Now the thing which presents food for thought is this: How is it that man, who is part of this plan, is possessed of certain qualities whereof nature is dispossessed? Is it conceivable that a drop should be imbued with qualities of which the ocean is dispossessed? The drop is a part, the ocean is the whole. Is it possible for this form of phenomena of illumination to be possessed of certain properties of which the great luminary, the sun, should be dispossessed? Is it possible for a stone to be possessed of certain properties of which the mineral kingdom in the aggregate is minus? Is it possible, for example, for the human nail, which is a part of the anatomy, to be possessed of certain cellular properties of which the human brain should be dispossessed? Now, man we find to be intelligent; generally, consciously intelligent, whereas nature is not. Man is possessed of memory; nature is not. Man is the revealer of the mysteries of nature, but nature is not conscious of those mysteries of herself. Therefore it becomes evident that in man there are two sides; there is the animal side that is subject to nature; there is also the spiritual side that surpasses nature. This overcomes because it is the nobler, being possessed of certain virtues of which nature is not possessed, therefore it is more powerful. These ideal virtues of man surpass or surround nature; comprehending nature with these powers, man can take the very mysteries of nature and bring them forth into the visible. All the arts which are now visible were once the mysteries of nature. All the sciences existing were once the mysteries of nature. All these, man commanding nature, took out of the invisible plane and ushered them in on the plane of visibility, whereas according to the exigencies of nature these secrets of nature should have remained latent and hidden. For example: take the electrical force. According to the exigencies of nature, electricity should be a hidden mystery, but the penetrating power of man has discovered this and taken it out of the invisible and ushered it onto the visible. It is also evident that the human body is captive of nature and nature rules it, just as man, for instance, cannot do without sleep, an exigency of nature, a requirement of nature is that man should sleep. As he cannot abstain from food, from drink, from water, he is therefore a captive of nature; but from the vantage of spirit he is the ruler of nature. The intelligence wherewith man is endowed, rules nature—that is self-evident as the sun at midday. Notwithstanding that man is the ruler over nature, it is most strange to notice the contrary opinions, that man in his entirety is a captive of nature. It is the same as saying that the comparative degree is greater than the superlative degree; it is the same as saying that the imperfect is, after all, the comprehensive thing, which comprehends the perfect; it will be parallel to saying that the pupil surpasses the teacher. Is that possible? When we discover that the intelligence of man, that the constructiveness of man, that his discovering mind, are greater than that which we see in nature, how can we say that man is a captive of nature?—that, a child cannot accept. It would indicate that man is deprived of the bounties of God; that he is retrograding to the degree of the animal, whence his keen intelligence does not operate, and that he sees himself as an animal, having no distinction between himself and degree of the animal.

I was once conversing with a famous philosopher of the materialistic type in Alexandria, and he was opinionated on this point, that man and all that pertains to this point belong to nature, that after all, man is only a social animal; and in some respects he was quite an animal, and when he was discomfitted in the argument, he suddenly and quickly said: "I do not see any difference between myself and the donkey; I cannot see any distinction between myself and the donkey; therefore I cannot accept these distinctions." But Abdul-Baha

said: "No, I consider you quite distinct, I call you a man and the donkey only an animal. I know that you are intelligent, whereas the donkey is not. I know that you are well versed in philosophy and I know that the donkey is entirely deprived of it, hence I shall not accept this statement of yours." (Abdul-Baha laughed heartily.) Let us consider and take, for example, this lady who is writing in this little book, assuming it is a very trifling matter; but intellect declares that this thing which is being written has a writer. As this writing of itself is not written, and the letters do not come together without a composer, it is evident there must be a writer.

Consider this endless universe—is it possible that this has no creator, or that the creator of this great world should be a minus Intelligence? Is it possible for us to hold the idea that the Creator has no comprehension of what is manifested in creation? Man, who is the creature, has volition, has certain virtues. Is it possible that the Creator is deprived of these? Is that possible? The child cannot accept that. It is a perfectly evident fact that man did not create himself because man cannot do so. How can he of his own weakness create such a mighty being? Hence the Creator who has created him must be more perfect. If He who has created man be simply on the same level with man, then man should be able to create, but we know very well that we cannot create even our own likeness, therefore our Creator must have the superlative degree far greater than ours. In all points He must have that superlative degree. We are weak, He is mighty, because, were He not mighty, He could not have created us. We are ignorant, He is wise. Were He not wise, He could not have created us. We are poor, He is rich. Were He not rich, He could not have created this being. Among the proofs advanced in favor of Divinity are these, that things are often known by their opposites. Were it not for darkness, light could not be sensed. Were it not for death, life could not be known. Were it not for ignorance, knowledge would not be a reality. Both are necessary in order that both may have realities. Night there must be, and day there must be, in order that both may be distinguished. Night in itself is an indication of the day which follows, and the day itself indicates the night which must follow. Were it not for the night there could not be the day. Were it not for death there could be no life. Things are known by their opposites. Our weakness is an indication that there is might; our ignorance is an evidence of knowledge; our need is an indication of supply and wealth. Were it not for wealth there would not be this need; were it not for ignorance there could not be knowledge; were it not for wealth there would be no poverty. In other words, demand and supply is the law, and no doubt those virtues have a center, and that center is God, wherefrom all these bounties emanate.

THE PLAZA, CHICAGO, FRIDAY MORNING, MAY 3, 1912.*

I WAS in the Orient and from the Orient to this part of the world is a long distance. To travel it is not easy. It was especially difficult for me on account of my infirmities of body, increased by the forty years in prison. My physical powers are weak; it is the will power that moves me. Realize from this how great has been my exertion and purpose in accomplishing this journey through the Will of God, and may it be the cause of great illumination in the Occident.

In this Western world, with its stimulating climate, its capacities for knowledge, its lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations, and through their comprehension of realities and unrealities they should attain and realize. They should become leaders in the search for the oneness of humankind. What is higher than this responsibility? In the Kingdom of God no service is greater, and in the estimation of the prophets, including Jesus Christ, no deed so estimable.

Yet even now warfare prevails. Envy and rancor arise between nations, but because I find the American nation so capable of achievement, and the American government the fairest of Western governments, its systems superior to others, my wish and hope is that the banner of peace may be raised first on this continent, that the standard of the Most Great Peace may here be unfurled. May the nation of America and its government unite in their efforts, in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I request that you strive and supplicate with heart and soul, devoting all your energies to this end, that the banner of In-

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

ternational Peace in reality may be unfurled here, and that American Democracy may be the cause of the cessation of warfare in all other countries.

Observe what is taking place in Tripoli. Think of their cutting one another into pieces. From the waters of the sea comes the bombardment; on the land the guns respond, and from the very air itself the dynamiting descends. The contending parties are thirsting for each other's blood. Truly armies should not contend like this. How can they do it? Have they not fathers, have they not mothers, have they not children, are they not human? What of the children when they hear the terrible news? What of the wives? Think of their experiences! How unjust this is, how terrible! Human beings should not suffer this. Those chieftains should strive for the good of their subjects; those shepherds should bring their sheep within the fold and comfort them and give them pasture. I supplicate the Kingdom of God and ask that you may be instrumental in bringing about the Great Peace in this country, in this nation and government, and through them spread it to the world.

THE PLAZA, CHICAGO, FRIDAY NIGHT, MAY 3, 1912.*

THE difference, in humankind, from the highest to the lowest, the philosophers declare, is due to education or lack of education. The proofs advanced with regard to this are these: The inhabitants of Africa are human, the inhabitants of America are also human, the inhabitants of Europe are human. What is the cause of the difference which exists between the inhabitants of Africa and those of America or Europe? The inhabitants of America are civilized, generally speaking; the inhabitants of Africa, generally speaking, are pronounced to be savage, with few exceptions. What causes this difference? There is no doubt that the inhabitants of America are civilized because of education, whereas the people of Africa have been deprived of education. Education renders the ignorant wise; education renders the tyrant just; education renders him who is sad, glad; education strengthens the weak-minded or weak-willed to be strong-willed; education renders the fruitless trees fruitful. Therefore the difference apparent in humankind—in the world of humanity, namely that some occupy lofty degrees, others occupy the abyss of despair, is mainly due to education or its absence. Every individual member of the human race can attain to the loftiest degrees. He can even reach the prophetic degree. This is the statement of the philosophers.

The prophets of God also state that education is most effective; that it *does* give man sublimity; it does confer on man civilization; it does improve the morals of society; but they further state that in creation there is some difference. For example, take ten given children of the same age, of the same progeny, in the same school, one curriculum, one teaching, the same food, the same water, the same environment or air, in all respects having interests in common and equal; but we find out ere long that two of these appear exceedingly intelligent; some are in the medium, and some at the bottom of the school. One may become a professor emeritus; one will not even prove an apt scholar, whereas the education has been the same, one teacher, the same climate, the same school, the same lessons. From all standpoints there has been an equality, but some advance extraordinarily, some occupy the middle school, some only the lowest degrees, hence it becomes evident that in existence, in the very existence of man, mankind is not equal. In capacity they differ; in their intellectual capability they differ. They *are* different, but every member of the human race is capable of becoming educated. They *must* be educated. The prophets of God are the first educators, they educate the human race generally, they give them universal education, they cause them to leave the lowest degrees or grades of savagery and attain to the highest pinnacle of civilization. The philosophers likewise strive along educational lines for humanity, but at most they have been able to educate themselves, to improve their own morals, to civilize themselves, and they have been able to educate a limited number who have been about them, but they have been incapable of universal education. They have failed to cause an advancement for any given nation so that it might leave the lowest grades of savagery and attain to the highest pitch of civilization, but His Holiness, Jesus, conferred this education. His teachings were universal in aspect, His bestowal is universal in character. Through the power of the Holy Spirit did He educate, not through human agency, for the human power is limited, whereas the Divine power is unlimited, and no doubt the

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limited power in life has not capacity to cope with the unlimited power or power infinite.

Galen, the Greek physician, has a certain treatise devoted to the discussion of the factors in the civilization of nations. Galen was not a Christian, but he has borne testimony saying that religious beliefs exercise an extraordinary effect on the problem of civilization. In substance he states: There are certain ones among us, people contemporaneous with us, who follow the Nazarene known as Jesus, the man who was killed in Jerusalem. This people are truly imbued with morals which are the envy of the philosophers. This people believe in God and fear God. They have hopes in his favors, therefore they shun all uncommendable actions and deeds. They are inclined to all praiseworthy morals and ethics. They strive day and night that their deeds may be of the praiseworthy type, that they might contribute to the welfare of humanity, therefore each one of them virtually is a philosopher, for that which is the purport and purpose of philosophy, these people have attained unto. Such people have praiseworthy morals, though they may be illiterate, not being capable of reading or writing.

The purpose is this, that the holy manifestations of God, the prophets, are the first teachers of the human race. They are universal educators, and their institutes, the foundations which they have laid down, are the causes or factors of the advancement of nations. Imitations which creep in afterwards are not conducive to that progress. Nay, rather, the imitations which later crept in, were the very destroyers of the human foundations. They are as clouds which cloud the Sun of Reality. Consider the essential teachings of His Holiness, Jesus Christ, you will see they are lights. Nobody can question them. They are the very source of life. They are the cause of happiness for the human race, but subsequently imitations appeared, which imitations becloud the Sun of Reality. That has nothing to do with the reality of Christ. For example, His Holiness, Jesus Christ, stated, "you must put the sword in its sheath." That means warfare is forbidden, it is abrogated, but see what the Christians did later, think of the wars which took place afterward! This great persecution spared not even the learned; he who discovered the revolution of the earth was imprisoned for its sake; he who discovered the new astronomical system was likewise incarcerated. In short, those who were scholastic in type were subjected to the molestation of these people. How many were killed! What comparison or relation is there between the teaching of Jesus Christ and those actions, for Christ declared, "he who persecutes you, you must love him and praise him; he who deals harshly with you, you must deal kindly with." "You must emulate the example of the Heavenly Father, whose sun shines upon the just and upon the unjust." What relation is there between these two? Therefore there is need of turning back to the original foundation. The fundamentals of the prophets are correct. The imitations which subsequently have crept in have nothing to do with the original institutes. His Holiness BAHA'O'LLAH has reiterated or re-established the quintessence of all the teachings of all the prophets. He has thrown out all the accessories; the quintessence thereof He has renewed. His Holiness BAHA'O'LLAH has written a certain treatise which is known as the Hidden Words. The preface thereto is, that this is in brevity the quintessence of the teachings of the prophets, which God has revealed to the prophets, and herein is recorded in brevity their purposes and other questions concerning spiritual and ethical life. You may all read it and find out what it contains. See what the foundations of the prophets are, observe and consider the teachings of the prophets, see the inspiration of the prophets of God. You will see that it is light on light. We must not look at the actions of the nations; we must investigate the truth and summon *all* to this truth or reality in order that all may be united.

THEOSOPHICAL SOCIETY; NORTHWESTERN UNIVERSITY HALL, CHICAGO, SATURDAY NIGHT, MAY 4, 1912.*

I HAVE great joy this evening in being present at this meeting. Praise be to God! I see before me faces of souls who have capacity, all of whom have for their greatest desire the investigation of truth, which is conducive to the greatest joy.

According to the philosophy of God, in the material or phenomenal world there are two great issues or affairs: One is that which concerns life, the other concerns death. One is relative to existence, the other to non-existence; one is composition, the other decomposition. People imagine that existence is the expression of reality or being, and that non-existence is the expression of annihilation—

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some imagining that man's death means his annihilation. This is a mistake. Total annihilation is an impossibility. At most, composition is subject ever to decomposition or disintegration; that is to say, existence means that certain elements have become composite and from that composite a being is formed—inasmuch as these elements have gone into the formation of endless forms of genesis we have the variegated expressions of life—; and non-existence simply means the opposite or decomposition of these forms. For instance, certain elements have formed man, then this composite man is subject to disintegration. This is no other than death, but the elements remain just the same. Hence, total annihilation is an impossibility. Existence will never be non-existence. It would be the same as saying that light can become darkness, and light can *never* become darkness. Existence can never become non-existence, hence there is no death for man; nay, rather, man is everlasting, everliving, and as a rational proof thereof the following is advanced, that every atom of the phenomenal elements is transferable from one form to another, from one degree to another. For example, take the grain of sand or dust; you can say that that grain traverses all the degrees of existence. Once it goes into the formation of the mineral in becoming petrified, as the rock; once it becomes vegetative in becoming the tree; at another time it becomes an animal, and still at another time, a later period, it becomes man. Hence it traverses or is transferred from one degree to another degree in the phenomenal existence, but to non-existence, never.

Non-existence, therefore, is an expression applied to change of form. People consider that this transference or apparent change is death or annihilation, whereas it is never so. You may consider this very point which I presented, namely, the grain of sand which in the mineral kingdom at first existed; later on it was transferred from that lowest form of life to the vegetable, later to the animal, and at last to the human kingdom, showing that it is only a transformation and not an annihilation, for the elements are ever present, and elements only change forms, hence there is no death, it is life everlasting. For example, you can see that when clay dies in the mineral kingdom, it becomes a tree; but it does not die, it has been transformed only. It has been transferred from the mineral kingdom to the vegetable kingdom. This vegetable is used or consumed by the animal, and there, when utilized, you can say it dies, but in reality it has become transformed and transferred to the animal kingdom. The animal is utilized by man. It dies in that animal form or kingdom, but it is transmuted or transformed to the human kingdom, consequently it becomes evident that there is no annihilation. Death, therefore, is applicable to a change or transference from one degree to another. In the mineral kingdom there was a spirit, the mineral spirit; in the vegetable kingdom it became transformed and reappeared as a vegetative spirit; in the animal kingdom it attained the animal spirit, and in the human kingdom it aspired to the human spirit, hence it is only degrees or transferences, and there never is for man annihilation. Man is everlasting, everliving. And if we think of death it is only an imaginary term implying change.

The reality is this, that it is only a transference from one degree to another, from one form of composition or genesis to another, and transferences should never be called death. We will take, for example, this light, and supposing we say that this light, having reappeared in another incandescent lamp, has died in the one and reappeared in another. This is not death. These perfections of the mineral are translated or transformed into the vegetative, and from the vegetable kingdom they were transformed to the animal, the virtue always attaining plus or the superlative degree, and from the vegetable kingdom they were transferred into the animal and human, and we find the same virtues manifesting themselves more fully, therefore we see that the tree never died, that the animal has not died, but what must be said is that the reality of the vegetable or animal entity, or the mineral reality, has been transferred from a lower form to a higher form, finally attaining the superlative degree. Therefore death is only an expression applicable to these changes, and the question of non-existence is a relative one. Absolute non-existence is inconceivable. For example, this rose becomes disintegrated and this symmetry is corrupted, but the elements remain changeless; nothing affects that elemental being. It is impossible for the elements whereof this rose is formed to become non-existent, and it is simply that these elements go from one degree or are transferred from one state to another, and man only through his ignorance is afraid of death; death is imaginary and absolutely unreal; it is human imagination.

The bestowal and grace of God have rendered the realm of existence alive and full of being. For existence there is no change or transformation; existence is ever existence, and it can never be translated into non-existence. It is only a graduation. A degree beneath the highest degree is considered as non-existence. For example, this dust beneath our feet as compared to our being is non-existent. The human body becomes dust and you can say it has become non-existent, therefore this dust in comparison or in relation to the higher form of human being, is as non-existent, but in its own sphere it is existent, it has its mineral being; therefore it is well proved that absolute non-existence is impossible, it is only relative. The purpose is this: that the everlasting bestowal of God vouchsafed to man is never subject to corruption; inasmuch as He has endowed existence or the phenomenal world with being, it is impossible for it to become non-being; for it is the very genesis of God; it is in the realm of creation; it is a creational world and not a subjective world, and that bounty is continuous and permanent. For instance, He endows man with the bestowal of being, and that bounty or bestowal is continuous, and there is no cessation; therefore, just as the rays of the sun are continuous, the heat of the sun emanates forever, no cessation is conceived for it, even so the bestowal of God as regards humanity is ever descending upon it, is ever continuous, and never is there severance therefrom. If we say that the bestowal of existence at some time ceases, it would be the same as saying that the sun can exist with cessation of its rays. Is it possible for the sun to have a cessation of its effulgence or rays? Therefore the effulgences of existence are ever-present and continuous. The conception of annihilation is a factor in human degradation, it is the cause of human debasement, it is the cause of human lowliness, it is the cause of human fear, it is the cause of the dispersion of human thought; but the conception of composition or existence is conducive to human sublimity, the cause of human progress, the cause of human virtues, therefore it behooves man to never think of non-existence, of death—which is absolutely an imaginary thing —; he must never think of that which degrades him, nor think of the degradation of the human soul. Man must see himself ever living, so that hour by hour he may advance until the human reality may become more apparent. If he considers non-existence he will become utterly incompetent; his will weakened; his power will not remain; love of progress will wax cold, and the acquisition of human virtues will cease.

Therefore you must thank God that God has rendered you all alive and existent. Endeavor day and night to acquire more virtues of the human type, and consider yourselves as the lights which never have any sunset, any setting; an existence which is never non-existence; a light which is never to be followed by darkness. When man is not endowed with insight he is not informed of these important mysteries. This outer retina, so delicate, may sometimes be a hindrance to the insight, which can alone perceive. The bestowals of God which are visible in all phenomenal life are sometimes rendered invisible because of the delicate retina, which sometimes forms a hindrance, which makes him uninformed, but when those scales are off, when the veil is torn asunder, then the great signs of God will become visible, he will witness the light filling the world. The bestowals of God are all manifest. The promises of heaven are present. The favors of God are surrounding all, but if this cover should remain he is made to deny all these great signs, and is deprived of all these manifestations of God's bestowals; therefore we must endeavor in order that the veil concealing the insight may be removed, that we may witness the manifestation of God's signs and discern the mysterious graces of God, and see that the material blessings, as compared with the spiritual blessings, are as nothing. The spiritual blessings of God are the greatest. When we were in the mineral kingdom, although there we were endowed with certain blessings of God, they were incomparable with the blessings in the human kingdom. Although when we were in the matrix of the mother we were blessed with certain blessings of God, as compared with the blessings or bestowals of *this* world they were as nothing. Likewise if we transfer from the phenomenal phases of life to the spiritual and attain insight, we shall consider that the material blessings, as compared with the spiritual blessings, are as nothing. In the spiritual world the divine bestowals are infinite, for that which is in the material world is subject to disintegration; for every composition there is a decomposition, but in the world of spirit there is no separation, there is no decomposition. It is absolute immortality and entire solidity and firmness. It is changeless; therefore we must thank God for He has created for us material blessings and also spiritual bestowals.

He has given us material graces and heavenly ones; He has given us sight that we may see these lights, and He has given us insight wherewith we can see the lights of God. He has given us the outer ear wherewith we can hear the melodies, and He has given us the inner hearing wherewith we can hear the melodies of God. Therefore, we must strive with heart and soul in order that the perfections and virtues latent within the realities of the phenomenal world may become developed and manifested, for the human reality may be compared to the sight. If you sow the seed and nurture it, a mighty tree can be forthcoming therefrom. The virtues of that seed will follow, become revealed, it will become a branch, give its leaves and blossoms, and fructify. All these virtues were hidden within the inner part of the seed. Through the bounty or blessing of cultivation these virtues became apparent. Likewise the Merciful God has deposited within the human realities certain distinct virtues which are hidden or latent. When education touches the human being those virtues which are the deposits of God, like unto the unfoldment of the tree within the fecundated seed, will become apparent from the human reality. I will now pray for you.

Prayer.

O Thou kind Lord! These are Thy servants who have gathered in this meeting and have turned to Thy Kingdom and are in need of Thy bestowal and blessing. O Thou God! manifest and make apparent the signs of Thy oneness, which have been deposited in all the realities of life. Reveal and unfold the virtues which Thou hast made latent and concealed in the human realities. O God! we are as plants and Thy bounty is as the rain. Refresh and cause to grow these plants through Thy bestowal. We are Thy servants, free us from the fetters of the material being. We are ignorant, make us wise; we are dead, make us alive; we are material, endow us with spirit; we are deprived, make us the intimates of Thy mysteries; we are needy, enrich us and bless us from Thine endless treasury. O God! resuscitate us, give us sight, give us hearing, and familiarize us with the mysteries of life, so that the mysteries of Thy Kingdom may be witnessed by us in the world of existence, and confess Thy oneness. Every bestowal emanates from Thee, every benediction is Thine. Thou art Mighty; Thou art Powerful; Thou art he Giver and Thou art the Ever Bounteous!

CHILDREN'S MEETING, PLAZA HOTEL, CHICAGO, SUNDAY MORNING, MAY 5, 1912.*

YOU are the children of whom His Holiness Christ has said, you are the denizens of the Kingdom; and according to the words of BAHA'O'LLAH you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits are most delicate. You are near the source; you have not yet become contaminated. You are like lambs, or like a very polished mirror. My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May your education be most perfect so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts, acquire the arts and crafts; may you be useful members of human society, may you be conducive to the progress of human civilization; may you be a cause of the manifestation of the divine bestowals, may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you be conducive to the unity of mankind; may you be conducive to the love of the whole. May the reality deposited in the human entity become apparent through your efforts. I pray for all of you, asking God's aid and confirmation in your behalf.

You are all *my* children, you are my spiritual children. The spiritual children are very dear, they are dearer than physical children, because it is possible for physical children to prove unspiritual, but you are all spiritual children, therefore you are very dear; you are most beloved. I wish for you progress along all degrees. May God aid you. May you be surrounded by His gaze of kindness, and may you be nurtured and attain maturity under His protection. You are all blessed.

PLYMOUTH CONGREGATIONAL CHURCH, CHICAGO, SUNDAY MORNING, MAY 5, 1912.*

I OFFER thanks to God for being present here at an assemblage which is commemorating Him, whose members have no thought or aim save His good pleasure, and all their purposes are the impartial investigation of reality. They have become freed from the realm of fetters, of imitations and desire to

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investigate reasonably everything and then to accept the same, hence I offer thanks to God that I am present here.

In the solar system the solar center of illumination is the sun itself. The educator of all phenomenal things is the sun, through the Will of God. When we observe phenomenal objects we discover that growth and vegetation are dependent upon the heat and light of the Sun. Were it not for the light and heat of the sun there would be no vegetation, there would be no animal life, there would be no forms of genesis at all. But the great Bestower, the great Life-Giver is God, the sun is the intermediary. Were it not for the bounty of the sun, therefore, the world would be in darkness. Be it the earth or the planets at large, illumination starts or emanates from the solar center. In short, the sun is the center of illumination in the phenomenal world or the realm of nature.

Likewise in the spiritual world, in the realm of intelligence and idealism there must needs be a center, and that center is the everlasting, ever-shining Star. Its lights are the lights of Reality which have shone upon humanity. That light illumines the realm of thought, that light illumines the realm of morals, that light confers the bounties of the kingdom, it is the cause of the education of souls, it is conducive to the illumination of the hearts, it gives forth the glad-tidings of God. In short, the moral world, the ethical world, the world of spiritual progress are dependent for their progressive being upon that Center of Illumination. It gives forth the religious light, it vouchsafes the spiritual force, it confers the light eternal, and imbues humanity with the virtues of the human type. This Star of Reality, this Center of Illumination to which I have referred, applies to Manifestations of God in general, to the Prophets of God. Just as the phenomenal sun illumines the phenomenal world, gives it its growth and power of being, likewise the spiritual sun of illumination gives or confers illumination upon the world of morals and the realm of ethics, and were it not for the illumination of that center of the prophetic sun, the world of thought, or intelligence, the realm of ethics would become dark and extinct. The Sun of Reality is one, just as the phenomenal sun is one, but it has numerous dawning points, even as the phenomenal sun has its various points of arising. During the spring season it appears or dawns from the temperate horizon; in the summer it has its distinct summer dawning point, and in the winter it has still its wintry dawning point. These day springs or dawning points differ, but the Sun is ever the same sun. The souls who extend their gaze to the Sun will be the recipients of light no matter from which dawning point that Sun dawns or arises, but those who are fettered with their adoration of the dawning point, are deprived when there takes place a transference of the Sun from one dawning point to another. Just as the solar cycle has its four seasons, likewise the Sun of Reality has its distinct cycles; just as this phenomenal sun has its spring season, the Sun of Reality has also its springtime or spring cycle. The Sun of Reality dawns from a given point, then the springtime arises or begins. The world is set in motion and an extraordinary or tremendous motion takes place in the realm of thought and ideals. The thoughts become brighter, the thoughts become spiritual, the minds find development, the virtues of the human world become apparent, the likeness and image of God will become manifest. Then the summer season, metaphorically speaking, takes place, and winter follows and faint traces, no traces in fact, remain of the effulgences of that spiritual Sun. The surface of the earth becomes dormant, the clay becomes dark and dreary, the trees become naked and no freshness and beauty remain. But again the cycle begins and we have the springtime, and the former spring is thus renewed and the world again becomes resuscitated, illumined, attains spirituality, and religion is organized, the hearts are turned to God, the summons of God are raised, and the life everlasting is vouchsafed. For some time the religious world has become weakened and materialism has advanced. The spiritual phases of life were constantly on the wane; morals were becoming degraded, composure and peace were nonexistent for souls, and satanic qualities were taking the upper hand; strife and rancor came into being; bloodshed and pillaging were in vogue. Negligence of God, in short, became a reality. The deprivation of the bounties of Heaven was a fact, so the wintry season was established. Again the springtime of God dawned, the lights of God shone forth, the effulgences of the Sun of Reality became manifest, the realm of thought and heart became exhilarated, a new spirit was breathed into the body of the world and daily advancement took place.

I hope that the lights of the Sun of Reality will illumine the whole world, so that no strife

and warfare may remain, no bloodshed and battles may remain, so that fanaticism and religious bias may not remain; all humanity may see the bond of brotherhood, the souls may consort with each other in perfect amity, the nations of the world may at last hoist the banner of truth, the religions of the world may be ushered into the same oneness, for the foundations of the divine religions are one Reality. Reality does not accept multiplicity; it is not divisible. All the Holy Manifestations of God have proclaimed and promulgated the same Reality; they have summoned people to the realm of Reality, and Reality *is one*. But imitations, like unto the clouds or mists, have befogged the Sun of Reality. We must forsake these imitations in order that these mists and these clouds may be dispelled and may free the Sun of Reality. Thus may the sun shine most gloriously, then all the inhabitants of the world *will* be united, all the religions *will* become one, all the denominations will become united, all races will become unified, all nativities will become one fatherland, and all the degrees of humanity will be ushered beneath the same tabernacle and the same banner. That these cries and battles cease, amity and accord take place, warfare pass away, peace and composure become realities; all humanity embrace one another, and in the utmost love, accord, composure and comfort, adore one Creator, one God. That the material civilization shall advance, and the heavenly civilization be founded.

Until the heavenly civilization be founded no result will be forthcoming from the material civilization, even as you observe. See what catastrophes take place! Consider the wars which disturb the world, consider the expressions of enmity and hatred! The presence of these wars indicate the fact that the heavenly civilization has not yet been established. If this heavenly civilization be promulgated all this dust will be dispelled, all these clouds will pass away, and the Sun of Reality, with greatest effulgence, with glory, will shine upon mankind.

Prayer.

O God! O Thou who givest! This congregation is turning to Thee, casting their glances at Thy Kingdom and favor, longing to see the lights of Thy Face. O God! bless this nation. Confirm this government. Give this people glory, and confer upon them the Life Eternal. O God! illumine the faces, render radiant the hearts, exhilarate the breasts, crown the heads with the diadem of Thy Providence, cause them to soar in Thy atmosphere, so that they may reach the highest point of Thy glory. Aid them in order that this world may ever find the light and effulgence of Thy presence. O God! shelter this congregation, and admonish this nation. Render them progressive in all degrees. May they become leading in the world of humanity, may they be examples of humankind, may they be manifestations of Thy grace, may they be the inspiration of Thy Word. Thou art the Powerful, Thou art the Mighty, Thou art the Giver and Thou art the Ever-Omniscient!

LINCOLN CENTER—ALL SOULS CHURCH—CHICAGO, SUNDAY NIGHT, MAY 5, 1912.*

THE divine religions were founded for no other purpose than the unification of humanity and the pacification of mankind. Any movement which brings about peace for human society is truly a divine movement; any reform which brings people, gathers them together beneath the same tabernacle surely is animated by peaceful motives. At all times and in all ages religion has been a factor in cementing the hearts of men together and in uniting various and divergent creeds, and surely it is the peace element therein which unites and which makes peace, for warfare has ever been the cause of separating men, the cause of disunion and discord amongst men.

Consider how His Holiness Jesus Christ united the divergent peoples and differing sects and denominations of the early days, hence it becomes evident that the fundamentals of religion are intended to unite and bind together. Their aim is the universal peace, everlasting peace. Even go prior to the time of His Holiness Jesus Christ and you will find that the prophetic word then and there was also conducive to unification of various types and opposing elements of human society, and the first and primary teachers who succeeded Jesus Christ have aimed at the unity of mankind. His Holiness BAHA'O'LLAH, in Persia, was enabled to unite peoples of various thoughts and various creeds and differing denominations. In far-off Persia there were Christians, Mohammedans, Jews, even Zoroastrians, and their various denominations together with racial distinctions, such as the Semitic, the Arabic, the Persian, the Turk, and so on; through the power of religion He was

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

enabled to unite these differing peoples, so that these opposing peoples were united to the extent of consorting in perfect amity. Such a unity and accord became realized among them that they were considered as one people, one kind, for every religion of the divine religions is divisible into two distinct departments; one department or division which is essential, which is fundamental, is that which is concerned with the realm of morals and ethics, with the spiritual progress of man and that is changeless. For example, in the Messianic day the divine law was divided into the two divisions. One division which was essential concerned itself with the realm of morals, with the spiritual susceptibilities, with the heavenly bestowals. The other division touched upon the material conditions, the deals among humankind, and that is accidental, and therein there is change and transformation. For example, in the days of Moses there were ten distinct commandments with regard to murder. In the days of Jesus these were abrogated, for in the Mosaic day these ten commandments or ordinances were in accordance with the exigencies of the time but in the days of Jesus these not being in conformity with the times, were abrogated.

In short, every religion, every great religious foundation is divisible into two departments. One concerns the moral welfare and that is one. It was the same in the days of Moses; during the days of Abraham it was the same; in the days of Jesus it remained the same; that is changeless and that is essential religiously. The second division, which has to do with the deals of humanity, with the essential welfare of society, is constantly subjected to changes, in accordance with times and places. The purport is this, that the different religions have for their central aim peace. It is one light, one ocean, one rain, and therein there is no difference at all, hence that forms the basis for peace and amity. The various and opposing nations that factor can bring together and unite. The warring nations can be brought to peace thereby. Consider how after the Messianic day the Roman empire and the Greek nation were at warfare, what enmity was exercised toward the Greeks by the Romans. The warring element between the Assyrians and the Egyptians in that day is well known, but the teachings of His Holiness Jesus Christ proved to be the cement wherewith they were united, they were brought to peace; warfare ceased, strife and rancor passed away, and together they associated with the utmost of love and amity; for strife, warfare, and bloodshed are the very destroyers of the human foundation, whereas peace and amity are the founders of the welfare and the bounty of humanity. For instance, take two nations, two religions, two races, or two peoples which have for two thousand years kept peace or remained in a peaceful state, yet for a time to come they are in need of that peace. Peace is ever needed, but if the two nations should enter the battlefield for one year, at the end of that year consider the destruction and the tremendous demand for peace again, for peace and unity are the factors which bring about the comfort and welfare of humanity, whereas warfare and strife are the destroyers of the foundations of society.

The human organism may be taken as an example of the body politic. As long as the members and parts of the human organism are at peace, co-ordinate, and co-operate together peacefully and harmoniously, we have as the result a perfection of life in its fullest form; where they differ we have the reverse, which in the human organism is warfare, and when dissension continues and discord waxes grave in the human organism, the result is dissension and dissolution and ultimately death. All objects, all created beings are contingent or dependent upon peace, for every contingent or phenomenal being is composed of distinct elements. As long as there is an amicable understanding and unity of action and co-ordination among these elements which go to form this phenomenal being, there we have peace, but as soon as dissension takes place disintegration results. The purpose is this, that peace and amity are the saving factors of society, whereas warfare and strife are the factors which bring about death and destruction, and God has willed for His humankind naught but peace and amity. All the prophets has He sent for this purpose. For peace and amity are life itself, whereas discord and dissension are death and destruction.

Now, inasmuch as the reality of the religions is one, and the difference is one of imitations, but religion essentially is one, the existing religions must give up the imitations in order that the Reality may enlighten them all, may unite humanity. When people hold fast to that Reality, that Reality being one, all shall be united and agreed; all the religions then shall summon people to the oneness of the world of humanity; all the religions will summon people to justice; all the divine religions will proclaim equality of rights; all the divine

religions will summon people to the mercy of God; all the divine religions will admonish people to virtue. The foundation is one, there is no difference therein. If the essentials of religion, therefore, be observed, peace shall be the result, and when we study conditions we find that the conditions existing are due only to imitations which have crept into the religions, and the differences in the imitations have caused these various sectarian denominations and sects.

And now let us consider the various people of the world. They all belong to one kind, and let us recall the fact that the various nations of the world--the American, the English, the French, the German, all the continental nations, even the Turks and Persians, belong to the same Adam, belong to the same household—why should they have dissension? The surface of the earth is one nativity and that nativity was intended for all. God did not place these boundaries. Why should a matter which has not been originally destined by God, namely, the imaginary boundary lines placed by humankind, be made the bone of contention and the cause of differences? God has created all humanity; He has provided for all; He is preserving all, and all are submerged in the ocean of His mercy. Not a single soul is deprived. Now, inasmuch as we have such a kind God, why should we be at war with each other? Now that His light is shining upon all, why should we cast some of ourselves into darkness? Inasmuch as His table is spread for all, why should we deprive one another? Now that His effulgence is reaching us all, why shall we place ourselves within darkness? As long as we have a basis for amity, for unity, why should we deprive ourselves thereof? There is no doubt that the cause is only ignorance and that the result is perdition. It is a cause of depriving humanity of the eternal favors of God, hence we must forget all the imaginary causes of difference and refer to the very fundamentals of the divine religions in order that we may associate with perfect love and accord, considering humankind as one family, the surface of the earth as one nativity, and all races as belonging to one humankind, and let us live under the protection of God, attaining to the eternal happiness in this world and to the life everlasting in the world to come.

Benediction by Abdul-Baha.

O Thou kind Lord! Thou hast created all humanity from the same original parents, Thou hast destined that all shall belong to the same household, and in Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy tabernacle. All have gathered together at Thy table of bounty, all are radiant through the light of Thy Providence. O God! Thou are kind to all, Thou hast provided for all, Thou dost shelter all, Thou conferest life upon all, Thou hast endowed each and all with talents and faculties; all are submerged in the ocean of Thy mercy. O Thou kind Lord! unite all, let all the religions agree, make all the nations one, so that all may see one another as one kind, the denizens of the same fatherland. May they all associate with one another with perfect amity and unity. O God! hoist the banner of the oneness of humankind. O God! establish the Most Great Peace. Cement Thou, O God! the hearts together. O Thou kind Father, God! exhilarate the hearts through Thy fragrance of love; brighten the eyes through the light of Thy guidance: cheer the hearing of all with the melody of Thy Word, and shelter us all in the cave of Thy Providence. Thou art the Mighty and Powerful! Thou art the Forgiving, and Thou art the one who overlookest the shortcomings of all humankind!

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STAR OF THE WEST

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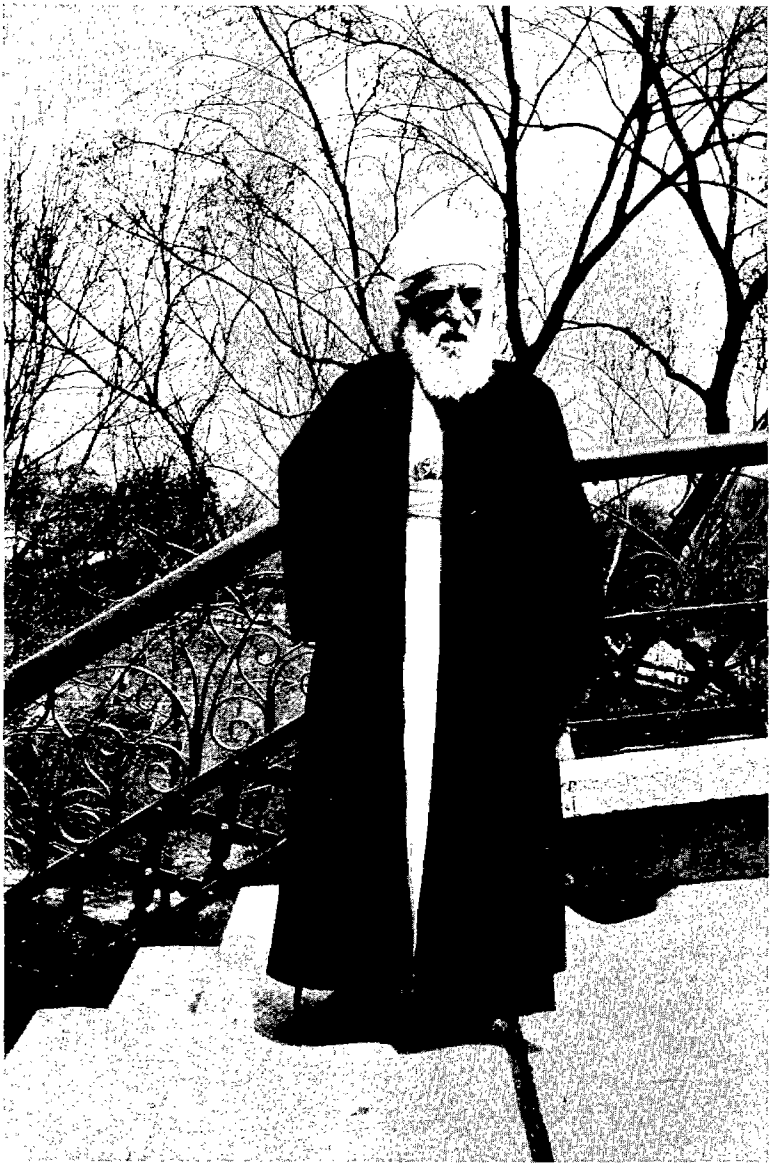
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THE "SERVANT OF BAHA'"

[See article: "A Stroll With Abdul-Baha"]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III Chicago (May 17, 1912) Azamat No. 4

THE PUBLIC MEETINGS OF THE FOURTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.*

CHICAGO, APRIL 27th–MAY 2d, 1912.

BY JOSEPH H. HANNEN.

IT BEGAN with the "Feast of Rizwan," Saturday evening, April 27th. The Chicago friends had invited the delegates and friends to join them in the celebration, and truly it was *The Rizwan*—the Garden of Paradise! The beautiful symbology of the Teachings was exemplified in reality, as in the perennial spring-time of the Bahai world—this gathering of the friends from far and near in the hospitable realm of Chicago—those who entered with "nothing but leaves" or in the budding of spirituality, blossomed forth beneath the congenial rays of the Sun of Truth, and in an incredibly short time the assemblage of more than 350 persons, seated about many tables, was a flower-garden, with many a rose, hyacinth, violet, anemone and all the sacred blossoms personified by as many sometime human beings; here and there a tall sunflower stood guard! Again some lofty tree wooed the sweet singing birds of the celestial realm. In quiet nooks clustered the blossoms of early spring, with surpassing fragrance, and there was none to measure or compare, the whole forming a divine picture of harmony. The hum of voices, softly modulated, arose like the song of the bees and the humming-birds, and the breezes of heavenly love wafted to and fro! And as one would expect in such a garden, there was no lack of the divine melody of the nightingale. Various birds, from every part of the world, contributed their songs, some tremulously vibrant, some triumphantly attuned. Let him doubt who will; those who were there know of the beauty of the garden; and as in the oriental tale so often told, the ones who enjoyed the rose-garden have returned, bearing with them armfuls of the flowers that all might know where they have been; and now comes the scribe with a few treasures pressed within the volume of recollection, and yet breathing a soft incense, mayhap, as they are disclosed.

To particularize: It is an easy transition from the picture of the garden to record that Mr. Charles H. Greenleaf presided. The harmony was first given audible expression when Mr. Mountfort Mills sang the "The Comforter Has Come," composed for the Convention of 1911 by Mrs. Emma C. Holmes. It was announced that a number of the friends from other cities would be called upon for five-minute talks, the limited time making it impossible to hear from all, and the subsequent meetings affording further opportunities.

To the writer was given the opportunity of telling a few incidents of Abdul-Baha's visit to Washington, and of repeating a message which he gave to Mrs. Goodall and Mrs. Cooper just before they left for Chicago: "My greetings and love, and say to the friends that I shall arrive in Chicago about the middle of the Convention."

The following were then called upon: Mr. McCormack, of Everett, Washington; Mrs. Clark, of Denver, Colo.; Dr. Clement Woolson, of St. Paul, Minn.

At this juncture a song, entitled, "The New Jerusalem," composed by Mrs. Louise R. Waite, was given its first presentation by Mme. Ragna Linne. We are privileged to give the words of this song, which was subsequently accepted and approved by Abdul-Baha:

THE NEW JERUSALEM.

"Rejoice and be glad all ye nations, for the day of your salvation draweth nigh, and God's Kingdom shall be established here on earth as

*NOTE—The official report of the business sessions of the Convention will appear in our next issue. —*Editors.*



Abdul-Baha and the friends gathered in prayer and consultation on the spot which will some day be crowned by the dome of the Mashrak-el-Azkar.

it is in Heaven. Therefore rejoice and praise ye the Lord."

O! come thou new Jerusalem,
Thou city of the blest;
Wherein the Light of Baha shines,
And weary hearts find rest.
Where Heaven and earth are found anew,
And passed away the old:
Where Love Divine rules over all,
As Shepherd of one fold.

Thy gates shall ever open be,
Thy Temple doors thrown wide,
Where every tear is wiped away,
Each longing satisfied.
God's Promises shall be fulfilled,
His Kingdom come on earth.
'Tis thou, O fair Jerusalem,
The city of new birth.

Not in celestial realms alone,
But here within each heart,
Shall be the new Jerusalem,
Whose joys shall ne'er depart.
And every voice shall sing His praise,
And glad Hosannas ring.
O, come thou fair Jerusalem,
Thou city of our King!

Shahnaz Khanum.

The addresses continued in about the following order: Mr. Albert H. Hall, Minneapolis, Minn.; Mrs. Anna L. Parmerton, Cincinnati, O.; Mr. J. W. Latimer, Portland, Oregon; Miss Ella M. Bailey, San Francisco, Cal.; Dr. F. W. d'Evelyn, San Francisco; Miss Elizabeth Muther, Honolulu, H. I.; Mr. Louis G. Gregory, Washington, D. C.; Dr. Pauline Barton-Peeke, Cleveland, O.

A song by Miss Lee was a delightful intermission, and this was followed by greetings presented by Mrs. Fraser, Fruitport, Mich.; Mr. Roy C. Wilhelm, New York City; Mrs. Pauline Knobloch-Hannen, of Washington, who read an address of Abdul-Baha delivered in Washington; Mrs. Helen S. Goodall, of Oakland, Cal.; Mrs. Claudia S. Coles, of Washington, D. C.

A vocal solo by Mr. Paton was much enjoyed. Mr. Mountfort Mills delivered greetings and told incidents of Abdul-Baha's visit to New York City; Mr. Willard F. Ashton, who with Mrs. Ashton accompanied Abdul-Baha from Egypt, shared a few experiences, and then it was ruefully agreed that the hour for parting had arrived; this most difficult feature of Bahai gatherings, which causes us to long for the joys of the world to come because "There'll be no partings there!"

The closing number was the hymn "Softly His Voice Is Calling Now," in which all joined.

The "Lunch Club" of Mrs. Knox, at 20 East Randolph Street, next to the Masonic Temple, proved admirably suited to the occasion, lending dignity and picturesqueness to the scene, and the latter feature was enhanced by an abundance of flowers at the tables, roses in profusion and dainty bunches of arbutus, the delicately fragrant harbinger of spring. While mentioning locations, another thoughtful provision for the comfort of the delegates should be specified. Mr. Carl Scheffler opened his

studio, conveniently located down town, and many were the joyful meetings there during the first days.

Sunday morning, April 28th, a large public meeting was held in Corinthian Hall, on the 17th floor of the Masonic Temple. The hall was filled to overflowing. Mr. Albert H. Hall was the presiding officer, and on either side were Mrs. Finch of Seattle, Wash., and Mr. Gregory of Washington, D. C., completing a triumvirate whose spirituality was as eloquent in silence as in speech.

After a few moments' silence, musical numbers were contributed by a large and efficient chorus, under the direction of Mr. Albert R. Windust, with Mrs. Holmes at the organ and Miss James at the piano, assisted by a violinist, harpist and cornetist.

The Chairman read an address delivered by Abdul-Baha in Europe. This impressive contribution was followed by a song by the chorus.

Mrs. Hannen read an address of Abdul-Baha in Washington, giving some of the principles of the Bahai teachings. Short addresses

(Continued on page thirty-two)

DEDICATION OF THE MASHRAK-EL-AZKAR SITE.

By Honore J. Jaxon.

FITTINGLY on May 1st, a day dedicated the world over to the spirit of international brotherhood, the friends from near and far gathered on the Mashrak-el-Azkar grounds in Wilmette to await the visitation by Abdul-Baha. A committee on program had held various sessions in hope of serving by making suggestion of particular things that might be done; but in the event itself it was joyfully realized by the committee, with strong confirmation of the greatness of this cause, that Abdul-Baha needed no guidance other than that of the Holy Spirit. A Marquee tent, capable of holding about 500 persons, had been erected on the plateau which occupies the southeastern portion of the grounds; and a special entry way for Abdul-Baha's carriage had been prepared about the middle of the eastern side of the tract. Abdul-Baha made his entrance, however, from the northern side and the majesty and simplicity of his mien as he briskly advanced on foot toward the tent—a far spread line of the friends forming an escort just behind him—constituted a scene which will be remembered by those who witnessed it as one of the most impressive experiences of their lives. The very atmosphere seemed to thrill with the significance of this entry by the Servant of Baha upon the first American "Dawning-Place of the Mentionings of the Most High."

Inside the tent seats for about 300 had been arranged in three concentric circles, with a broad open space in the center across which



Breaking the ground—each race and nation in turn taking hold of axe and shovel.



Ready to commence the planting of the first stone contributed.

the friends could read the love in each other's eyes; while around the outside circle ran a broad perambulatory in which standing room was found by those for whom the seating accommodation did not provide. The inner space was reached by nine equi-distant aisles or entrances, separating the seats, and through one of these, on the southeast side of this simply arranged Mashrak-el-Azkar, Abdul-Baha advanced to the inner circle and there delivered to the friends the address printed on page 8 of this issue.

At the conclusion of the address, the scene of the historic occasion was transferred from the tent to the open, where in the great ampitheatre afforded by the panorama of woods, fields and the expanse of water, ground was broken for the greatest of edifices, whose rising walls shall dispel the confusion of Babel and proclaim the day of the Most Great Peace and the solidarity of humanity!

For the doing of the first work a golden trowel was presented, by permission, by Miss Irene C. Holmes, of New York. Restoring the precious emblem to its leather case, Abdul-Baha next called for the implements necessitated by the gravelly nature of the soil, and in response there was brought to him first an axe and then a shovel. With these tools of the every-day life of the workers of the world Abdul-Baha and friends from every race present, excavated a resting place for a stone which had been brought to the spot as a loving contribution of material and labor by earnest Bahais from both east and west. It was truly a symbolic seed sowing for countless thousands of similar loving contributions —even as in the now glorified precedent of the volunteer building of the Mashrak-el-Azkar at Eskabad in Russia. No programme made in advance was followed, but under the immediate inspiration this initial labor was thus made typical of united and harmonious volunteer service by every nation and kindred and tongue, the name of each being announced by Dr. Fareed as some native son or daughter in turn took hold of axe or shovel. Persia, Syria, Egypt, India, Japan, South Africa, England, France, Germany, Holland, Norway, Sweden, Denmark, the Jews of the world, the North American Indians were among the races and countries thus successively represented, and finally Abdul-Baha did the



A souvenir gift of some of the soil from the excavation.



The closing scene—at set of sun on a now historic May-day.

closing work and consigned the stone to its excavation, on behalf of *all* the people of the world.

After Abdul-Baha had left for the city, the friends still lingered on, holding converse and counsel from the encircling seats within the great tent, or wandering in groups throughout the lovely grounds just breaking into the first leafage of spring. At the close a group picture was taken with the now historic Marquee tent in the background.

ADDRESSES OF ABDUL-BAHA DELIVERED AT CHICAGO

APRIL 30th–MAY 5th, 1912.

PUBLIC MEETING, CONCLUDING THE BAHAI TEMPLE UNITY CONVENTION, DRILL HALL, MASONIC TEMPLE, CHICAGO, TUESDAY, APRIL 30, 1912.*

AMONG the institutes of the Holy Books is that of the foundation of Holy Edifices. That is to say, an edifice is to be built in order that humanity might find therein a place of meeting, and this is to be conducive to unity and fellowship amongst them. The real Temple is the very Law of God, for to that all humanity must resort, and that is the Center of Unity for all mankind. That is the collective center. That is the cause of accord and unity of the hearts. That is the cause of solidarity of the human race. That is the source of the life eternal. Temples are the symbols of that uniting force, in order that when the people gather there in a given edifice of God, in the house and Temple of God, they may recall the fact that the law has been revealed for them and that that law is to unite them. That just as this edifice was founded for the unification of mankind, the law preceding and creating this Temple was issued therefor. His Holiness Jesus Christ, addressing Peter, said: "Thou are the Rock, and upon this Rock will I build my church." This utterance of His Holiness was indicative of the faith of Peter. Namely that—This faith of thine, O Peter! is the very cause of uniting the various nations and summoning them to unite, and shall be the bond uniting the hearts. It shall be a cause of uniting the world of humanity. In brief, the purpose of places of worship and edifices for adoration is simply that of unity. in order that various nations, divergent races, varying souls, may gather there and among them amity, love and accord may be realized. The original purpose is this. That is why His Holiness BAHA'O'LLAH has commanded that a place be built for all the religionists of the world; that all religions and races and sects may gather together; that the Oneness of the human world may be proclaimed; that all the human race is the servant of God, and that all are submerged in the Ocean of God's Mercy. The world of existence may be likened to this place. It is the Mashrak-el-Azkar. Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same Sea of Favors; likewise all may meet under the dome of the Mashrak-el-Azkar and adore the One God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived. The imaginary prejudices are in the process of dispersion and the Light of Unity is shining. The difference which exists among the nations and the peoples is soon to pass away, and the fundamentals of the Divine Religions, which are no other than the solidarity and the oneness of the human race, are to be established. For six thousand years the human race has been at war. It is enough! Now let them, for a time at least, consort in amity. They entertained enmity formerly. Let them for a period exercise love. For six thousand years have they negated each other. Each nation considering the other as infidel. It is sufficient! We must all know that we are the servants of One God; that we are turning to One God; that we have one Kind Father; that we have one Divine Law; that we have one Reality; that we have one Desire. Thus may we live in the utmost of amity and love together, and for this love, for this amity, the Favors and Bounties of God shall surround us; the world of humanity will be reformed; the human kind will find a new life, eternal light shall shine; merciful and Heavenly morals shall become manifested. The Divine policies shall rule, for the Divine policy is the oneness of the human world.

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

God is kind to all. He considers all as His servants. He does not exclude anybody, and the policy of God is the correct and just policy. No matter how complete human policy and foresight be, it is imperfect. If we do not emulate the policy of God, or if we refuse to follow His dictates, that will be a presumptive evidence of our saying, as it were, that we know better than God; that we are knowing and wise, whereas God is ignorant; that we are sagacious, and God is not. God forbid! We seek shelter in God's Mercy therefor! No matter how far the human intelligence shall advance, it is still as a drop, whereas the Divine Omniscience is the very Ocean. And now is it just for us to say that a drop is imbued or endowed with qualities wherewith the ocean itself is minus or not endowed? To say that the policy of the atom or the drop is greater and superior to that of the Ocean? There is no greater ignorance than this! At most it is this: That there are some people who are as children. They are ignorant, and with the utmost love are we to educate them in order that they may become wise. They are sick; they are ill. We must tenderly care for them and treat them until they become well. Their morals are unpraiseworthy. We must train them in order that they may become imbued with morals commendable. Otherwise we are all the servants of One God, and we are beneath the Protection and Providence of One God. These are the Institutes of God and the Foundations of the Mashrak-el-Azkar, or His Temple. The outer edifice is a symbol of the inner. May the people be admonished thereby! I pray in your behalf, that your hearts may be enlightened with the Light of the Love of God; that your minds may develop daily; that your spirits may be set aglow with the fire of His Glad-Tidings; until the Divine Foundations in the human world may become promulgated. And the first of these institutes is the Oneness of the Human World and Love among all mankind, and secondly is the Most Great Peace. Praise be to God, this American Democracy presents capacity, showing forth their readiness to become the flag-bearer of the Most Great Peace. May they be the hosts of the oneness of humanity. May they serve the Threshold of God and spread that which is the good pleasure of God!

Prayer.

O Thou Kind Lord! This gathering is turning to Thee. The hearts are radiant through Thy love. The thoughts and the spirits are exhilarated through Thy Glad-Tidings. O God! Let this American Democracy become glorious in spiritual degrees even as it has aspired to the material degrees, and render this just government victorious! Confirm this revered nation to hoist the standard of the Oneness of Humanity; to promulgate the Most Great Peace; to become thereby most glorious and praiseworthy among all the nations of the world. O God! This American nation is worthy of Thy Favors and is deserving of Thy Mercy. Make it dear, near to Thee, through Thy Bounty and Bestowal!

ADDRESS OF ABDUL-BAHA AT THE DEDICATION OF THE MASHRAK-EL-AZKAR GROUNDS, CHICAGO, HIGH NOON, MAY 1, 1912.*

TO-DAY you have endured considerable difficulty in coming out, withstanding the cold and wind; but the Power which has gathered you here is truly a colossal Power. It is the extraordinary Power. It is a Divine Power which gathers you hither. It is the Divine Favor of BAHA'O'LLAH which gathered you together. Therefore we praise God that this Power does assemble people in this fashion.

Thousands of Mashrak-el-Azkars, which mean the Dawning-Points of Praise for all religionists, will be built in the world. In the Orient and in the Occident of the world will they be built. But this Mashrak-el-Azkar, being the first one in the Occident, has great importance. In after years there will be many Mashrak-el-Azkars, even in this City of Chicago there shall be numerous ones established. In Asia there shall be many. In Europe there shall be many. Even in Africa there will be many. Even in Australia and New Zealand; but this is of great importance. In Ishkabad, Caucasus, Russia, the Mashrak-el-Azkar has the same great importance, being the first one built there. In Persia there are many Mashrak-el-Azkars. Some have been houses which have been rented for that purpose. Others have given their homes entirely for that purpose, and in some places temporary and small places have been built therefor. In all the cities of Persia there are Mashrak-el-Azkars; but the great Mashrak-el-Azkar was founded in Ishkabad. Because it is the first Mashrak-el-Azkar, hence it possesses the superlative degree of importance. All the friends of Ishkabad agreed and put forward

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the greatest effort. His holiness the Afnan devoted all his wealth to it. Everything he had he gave for it. Hence such a tremendous edifice was built. A colossal effort was put forward. Notwithstanding their contributions to that Mashrak-el-Azkar, they have, as you know, contributed to you here in this city. Now that one is almost complete, that is to say, with all its gardens. That Mashrak-el-Azkar is centrally located. It has nine avenues, nine gardens, nine fountains, so it is nine on nine, all nines. It is like a beautiful bouquet. Just imagine an edifice of that beauty in the center, very lofty, surrounded centrally by gardens, variegated flowers, with nine avenues interlacing nine gardens, nine ponds and nine fountains, and see how delightful it must be! That is the way it should be. It is matchless, most beautiful! Such is the design. And now they are at work building a Hospital and a School for Orphans and a Home for the Cripples and a large Dispensary and a Hospice. They are now planning, thinking of these things. When that, God willing, shall be completed, it will be a Paradise! There will be no greater geometry than this, and I hope that in Chicago it shall be like this. It will be even so. Therefore endeavor to have the ground circular in shape. If possible even exchange certain parts in order to have a circular piece; not to have a triangle. The Mashrak-el-Azkar could not be triangular in shape. It must be circular.

Address of Abdul-Baha at Hull House, Chicago, April 30, 1912.*

I WISH to discuss for you a philosophic subject—a subject of Divine Philosophy, which is abstruse in its nature, and I want your closest attention for its consideration.

In all the existing beings of the phenomenal world there are two aspects, one common to all species and one a distinguishing feature of each phenomenal being. All existing beings, as regards their material aspect or bounty, are alike, for all are material. But there is a point of distinction. As regards their bodies, the material of which they are formed, they have that in common, they are one, but as regards the kind and specie there is a distinction. The mineral and vegetable, the animal and the human, are all material as far as bodies are concerned. That is what is philosophically termed the Point of Contact, or common to all. But as regards the distinction of kind, the mineral is distinct. The vegetable is distinct from the animal and as regards the peculiar kind and specie man is distinct from the animal. That is the point of distinction. If the points of contact, which are the material points and common properties to human nature, overcome these peculiar points of distinction, then unity is assured. On the other hand, if the points of differentiation or distinction should overcome the points of contact, then difference results.

Now, the question of the colored and the white is one in which both, as regards the material, are one and there are certain points of distinction. Their points of contact are numerous, for the colored and the white are both human or body, and both have what is known as the body vegetative, both have the tangible properties. These are the points of partnership. It has become evident, therefore, that the points of contact between the two are four; both are material, human; both, the same as the vegetable, have that property augmentative; both, as the animal, have the tangible senses, and both are endowed with intelligence. And as regards you here in this country, there is another point of importance, namely, patriotism. That is common to both. And from the standpoint of language, you share that, both of you speak one tongue, and you have in common the same civilization. And now, with these numerous points of partnership or contact and the one point of difference, which is of the least importance, that of color, are you going to allow this least of differences, namely, that of color, to separate you? From the standpoint of the body, you have that in common. The property augmentative you have in common. All the five senses and tangible properties of man, you share. As regards intelligence, you are both endowed therewith. Patriotism is common to both. From the standpoint of language there is a point of contact. Your civilization is one and the same. From the standpoint of religion you are one and the same. One point of distinction, and that is in color. Is it meet, is it becoming, with all these points of contact, for this least point of distinction or difference should there be any separation or difference: Indeed, not! God is not pleased, nor is any intelligent man pleased, nor is any reasonable man willing to have any difference because of that. But there is need of a great, powerful agent which can overcome all these prejudices. A power which nothing in the

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world can withstand, and which may overcome all other powers, and that great power is the Love of God, which power can overcome all forces, and I hope that that one power may eradicate this one point of difference and may unite you all, so that hereafter there shall be no distinction. His Holiness BAHA'O'LLAH has proclaimed to the world the Oneness of the world of humanity. He has caused the various nations and divergent sects and creeds to unite, and He has declared that the difference in color in the human kingdom is similar to the differences of the flowers, the variegated flowers in a garden. If you enter a garden, you will see yellow flowers, white flowers, black, variegated flowers, the red flower for example, in the utmost of delicacy and beauty, radiant, and each one through difference lends a charm to the other. Hence this difference in the human kingdom is similar to that. If you were to be ushered into a garden where all the flowers were of the same hue or color, how monotonous it would be!

Therefore he has said that the various colors of human kind, one white, one black, one yellow, one red, lend a harmony of color and beauty to the whole. Therefore all must associate with one another, even as flowers consort harmoniously together in a given garden.

ADDRESS OF ABDUL-BAHA AT THE FOURTH ANNUAL CONFERENCE, THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE, HANDEL HALL, CHICAGO, APRIL 30, 1912.*

GOD has stated in the Bible, the Old Testament, "We have created man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God; that is to say, the Perfections of God, the Divine Virtues, have become reflected or revealed in the human reality. Just as the effulgence and the light of the sun, when cast upon a mirror, is reflected fully, gloriously, if the mirror be polished, so likewise the virtues of Divinity are possible of reflection in the human reality. And this makes it evident that man is the most noble of God's creatures. When you observe created beings, you find that the mineral kingdom is endowed with certain virtues. And we observe that the vegetable kingdom has not only the virtues of the mineral kingdom but it is endowed with another property, or, namely, the virtue augmentative or the power of growth. The animal kingdom possesses the virtues or powers of the mineral kingdom plus those of the vegetable kingdom, and moreover it possesses certain peculiar properties of its own. The human kingdom is endowed with the virtues or perfections of the mineral kingdom and those of the vegetable kingdom, and the perfections of the animal kingdom, and moreover has the human virtues. This makes it evident that man is superior and most noble, and he is the most glorious of beings! Man is the microcosm and this endless world is the macrocosm. But the mysteries of the macrocosm, the greater world, are expressed or revealed in the microcosm or the lesser world. The tree is the greater world, so to speak, and a seed holds the relation of the lesser world. But the whole of the tree is potentially latent in the seed. An immense tree, a colossal tree, is latent or hidden within a small seed. So when this seed is cultivated, is planted, then it is made possible of revelation. Likewise the greater world, the macrocosm, is latent and involved in the microcosm or the lesser world, and that is the universality of the virtues which is particularized in man. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard or criterion whereby he can be measured. The criterion or the standard can be no other than the Divine virtues within men, which are Divine and after His image. Therefore every man who is imbued with the Divine qualities, who reveals the heavenly perfections and heavenly morals, who is an expression of the praiseworthy attributes, ideal in nature, is verily an image and likeness of God. If a man should possess wealth, can we call him an image and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such an one is colored with a certain hue and he is, therefore, in the image of God? Can we say, for example, a man who is green in hue is an image of God? Or can we make another distinction, saying that one who is white is any more an image of God? Is simply the white color a criterion whereby man is to be judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color, supposing we say a colored man is, after all, the image and likeness, just

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because of his color, or the red-skinned man, shall he be the image and likeness of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Can we say simply that so and so is yellow in color, therefore he must be an image and likeness of God? Hence we come to the conclusion that colors are of no importance. Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of Divine virtues and that is the Merciful Bestowals. That is the Eternal Life. That is the baptism through the Holy Spirit. Therefore let it be known that color is of no importance. Man, who is the image and likeness of God, who is the manifestation of the Bestowals of God, is acceptable at the Threshold of God whatever be his color. Let him be blue in color, or white, or green, or brown, that matters not! Man is not to be pronounced man simply because of bodily attributes. Man is to be judged according to his intelligence and to his spirit. Because he is to be judged according to spirit and intelligence, therefore let that be the only criterion. That is the image of God. If man's temperament be white, if his heart be white, let his outer skin be black; if his heart be black and his temperament be black, let him be blond, it is of no importance. Therefore, of all importance is the character of the heart. The heart which is brighter, in the estimation of God, is dearer. Inasmuch as God has endowed man with this Bestowal, such a favor, that he is called the Image of God, this is truly a great station. And this great station is not to be sacrificed for color's sake.

Address of Abdul-Baha, Plaza Hotel, Chicago, May 2, 1912.*

IN this Cause the question of consultation is of the greatest importance. But the spiritual consultation, not physical consultation. In France I visited the Senate, the Parliament. I did not like their system at all, for consultation must have for its aim the arrival at truth and not opinionated opposition. When there shall be opposition or inimical opinion, it is very bad. I found that they altercated, by worthless or useless altercations, each one presenting a certain angle or a certain word, someone would oppose him, and then there was a turmoil, and it happened that while I was there two of them got up and had a fight. I said, this is not parliamentary consultation. This is a fiasco! What is the use of going to theatres and spending your money? Come to the National Assembly and see what is going on! It is more entertaining than the theatre. Call it a play and not the Parliament. The purpose is this, that consultation must have for its aim or object the investigation of truth. He who expresses an opinion must not voice his opinion as if that opinion is correct or right, but he must give it as a contribution to the consensus of opinion, for the light of reality becomes apparent when there is a coincidence of two opinions. Because when you have the flint and the steel, you will have a spark produced when the two come together. The negative force and the positive force coming together produce, as it were, electricity. It is the friction of the two which is productive of light. That should be the object. With the greatest or the utmost serenity, sobriety, soberness of temperament, with the utmost state of tranquillity, perfect composure and absolute calm and composure should man weigh his opinions. But before expressing his own opinion he must weigh the opinion previously expressed. When he sees that the opinion previously expressed is better, he must immediately accept it. He must not be wilful in having an opinion of his own. This we call the endeavor at arrival at unity or truth. That is very good. But should it be an opposition and cause dispersion, it is very bad. It is better then to have one opinion, because the individual opinion of a wise man, a sagacious man, is better, but if it is simply opposition or altercation in which varied and divergent opinions will be presented, then there is need of a judicial body to discuss the opinion expressed. Even the majority of opinion, because though the consensus of opinion, that is to say, the quorum, may decide upon a thing, that may be incorrect. A thousand people may give an opinion and may be mistaken, and one sagacious person may give an opinion and be right. That is possible, too. Hence consultation must be that of love. It must be spiritual, in the utmost of love must it be. The members must be in the greatest spirit of fellowship toward one another, so that good results may be forthcoming. That is the foundation. In the realm of consultation the greatest was the council held by the disciples of Jesus Christ after His ascension or departure. That was consultation. They

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got together on the summit of the mount; they said: "His Holiness, Jesus Christ, has been crucified and we have no intercourse with Him, therefore we must be loyal and faithful to Him, we must appreciate Him, He resuscitated us, He made us wise, He gave us life. We must be faithful. What shall we do?" And they held council. One of them said, "We must detach ourselves, that is to say, lessen our attachments; with attachments or fetters we cannot do this." Everybody said: "That is so." Another among them said: "Either we must be married and be faithful to our wives and children, take care of our families, or we must serve our Lord freely without these ties. We cannot keep families, care for them, and at the same time herald the Kingdom in the Wilderness. Therefore, those men who have not married, would better not marry, and those who have married must provide means of sustenance and comfort for their families, so they will not be in need, and then leave them in comfort and depart." They said: "That is right." And there was no disagreement or dissenting voices. All agreed. The third said: "To do some worthy deed you have to be self-sacrificing. If we should want to be at ease and also teach, these two will not coincide. From now on we must forego ease, we must accept every difficulty. Everybody said: "That is right." The fifth said: "O, this has another aspect! For Jesus' sake we shall be beaten, we will be imprisoned, we will be exiled. They may kill us. Let us read this lesson from now. Let us know that we may be beaten, we shall be banished, we shall be cursed, we shall be spat upon, and we may be killed. Let us accept all this. Surely we will! That is right!" And after this Council, from the summit of the mount they descended, and each one took a direction. That is the kind of consultation! That is spiritual consultation. Not that if one should express an opinion the others should rise against him like the French Parliamentarians and fight each other!

ADDRESS OF ABDUL-BAHA TO THE FEDERATION OF WOMEN'S CLUBS, LA SALLE HOTEL, CHICAGO, MAY 2, 1912.*

THE function of the sun as a luminary is to reveal the realities of objects. All that which is potential within the earth, through the heat and light of the sun is revealed or unfolded. That which is hidden within the tree through that luminary is brought forth and exposed to view. So that we can say a function of the sun is the revelation of things mysterious and things hidden within the earthly objects. Inasmuch as this is the century of light, the Sun of Reality has gloriously revealed itself towards all humanity. One of the great things which was hidden in the realm of existence was the potential capability or capacity of womankind. Through the light of the Sun of Reality in this age of illumination, the light and capability of womankind has become manifest to the extent that the equality of man and woman is an established fact. In past ages, woman was wronged and oppressed. Alas! most especially was this the case in Asia and in Africa and in Australia. In these three continents women were most greatly oppressed. So much so that in certain parts of Asia women were not considered as members or parts of the human kind. They considered womankind as an inferior people, or race, or kind. There is a certain people, known as the Nosyrians, who held to this belief for a long period, namely, that woman was the manifestation of the evil spirit or Satan, and that man alone was the manifestation of the Merciful One, or the Lord. At last this century of light arrived. In this age the realities of things have been exposed. Many mysterious things became revealed, and among them was this very subject. So that outside of Europe and America, even in the Orient today it is a well-known fact, if not well practiced, that womankind is equal to mankind. There have appeared women who have been verily the signs of guidance, might and power! Some have been notable poets. Some philosophic minds. Some brave and courageous. Among the brave were those who exhibited their valor and courage on the battlefield. And the poetesses have left their poetical works, which are masterpieces of poetry. To the latter class belongs Kurrat-el-Ayn, who was a Bahai. She was the one who discomfited all the learned men of Persia. In whatsoever meeting when she entered the learned were silent. She was so well versed in the philosophy and science of the times that the learned men always considered her first. And her courage was unparalleled, to the extent that she withstood her enemies until she was killed. She withstood a king and monarch, the Shah of Persia, who was a most despotic man, a despot who through

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his decree could kill a thousand men each day. There was not a day during which he did not kill many people. This woman, singly and alone, was capable of withstanding such a monarch until her last breath, and then she offered her life—forfeited it. Consider what mysteries have been revealed! All this has been due to the effulgence of the Sun of Reality, which in this century and this age has become gloriously manifested. Man must impartially investigate the reality. He must not be prejudiced. What is the difference between man and woman? Both are human. In all functions and powers they are co-partners. At most it has been this: That woman has not had the opportunities which man has so long enjoyed, especially education. She has not had military tactics. If she cannot go on the battlefield and kill, is that a shortcoming? Supposing she has not used a gun, nor worked the cannon. If we present a cannon to a woman and ask her to fire it and she should fail, is that an imperfection? At most we can say such is a compliment or praise to her, that in the hardness of the heart she is inferior to man! If we say to womankind, Come along and kill people, they will say—I cannot do it. Now that is not a shortcoming! But be it known that if womankind had been trained according to military tactics, I believe that they could kill as many too. But God forbid womankind to learn military tactics! May they never make up their minds to take up the gun. Because that is not a glory. Home-making and joy-creating and comfort-making are truly glories of man! Man should not glory in this, that he can kill people. Man should glory in this, that he can love. When we study the realm of existence and consider the various kingdoms other than the human kingdom, we discover that the male and the female are not the distinction of gender peculiar to men. Nay, rather, in all created beings there is this distinction of kind. Among the animals there is the female and the male, but is there any superior distinction made by them? In the plant life or the vegetable kingdom we find likewise the masculine and feminine, but there is no difference whatsoever between the male and the female. And if we should impartially investigate the matter, perchance we may find that the female is preferable or superior to the male, because in the vegetable kingdom there are some trees, the female order of which is fruitful, whereas the male is fruitless. For example, the male fig tree is fruitless, whereas the female fig tree is fruitful. The male palm tree is valueless, whereas the female date tree is fruitful. Now, when we find that in the other kingdoms among the existing things, in the animal and the vegetable, there is no distinction between the male and the female, is it becoming of man to make such a distinction? The male type of the animals does not glory in its being male and in its being superior at all to the female. In fact, an equality is manifested. Is it meet that man, so superior as a creature, should deprive himself of this equality which the animals enjoy? The male animals do not exercise this attitude. They declare that they are equal with the female. In all the rights they consider themselves equal. How is it possible that man, the most reasonable and the most noble, should consider himself superior? Whereas, as a matter of fact, they are all the Servants of one God and all are considered in His estimation as human; and when we find that the word "man" is used as a generic name it applies to all creatures, especially humankind; for example, in the Bible the statement is made that "man is created after our own image and likeness,"—that does not mean that the female was not created. That applies to her as well as to man. "We have created man after our own image and likeness." You may be interested to know that in Persian and Arabic there are two words distinct, which in English are translated "man"; in Persian and Arabic there is this distinction, when the word "man" is used in one sense it means both man and woman, and the pronoun is referable to both, whereas there is a word which distinguishes the male and the female. We use the word "man" as applicable to man alone, as though it referred to the male alone, whereas it does not at all. We use the word "man" in English as applicable to both. In the Hebrew it is the same.

That which God has not created, that distinction which He has not made, we must not observe. It is a superstition. The thing which is to be considered, however, is this: that womankind must be more highly educated. They must have equal opportunities with men. There must be no difference whatsoever between their education. And until this reality, namely, the equality between the male and the female in the human kingdom, is fully established, is fully realized, the highest attainment for society is not made possible. Supposing womankind is inferior to man in a certain degree, even if that be the case that

is not to be considered, because this very distinction is going to create discord and trouble. They will say, well, if womankind is inferior, therefore she is not to be qualified with all the qualities man has. In brief, man thinks himself superior. And their ambition may wax cold, saying that we will not attempt to reach because it is creationally impossible. This love of advancement would wax less. They would become helpless. On the contrary: We must declare that their capacity is greater. When man endeavors to educate a person, he should inspire him with hope and ambition so the susceptibilities for progress may increase. He should not be told that he is inferior or weaker in qualities. If you tell a pupil in the school that his intelligence is less than the other pupils, it is a very great drawback for his advancement. On the contrary, he must be encouraged to advance, saying—You are most capable and if you endeavor you will reach the highest pitch, and that is the way it should be.

In short, my hope is that in the five continents, where this is not fully established, it may be established and the banner of equality may be raised. And let it be known once more that until womankind and mankind realize this equality, progress is not made possible. The world of humanity consists of two divisions, of two parts. One part or member is woman, the other is man. Until the two are equal in strength, the oneness of humanity cannot be realized. And the happiness of humankind will not be a reality. God willing, this is to be so.

ADDRESS OF ABDUL-BAHA AT THE BAHAI WOMEN'S RECEPTION, LA SALLE HOTEL, CHICAGO, MAY 2, 1912.*

WHEN we cast a glance at all creational beings, we find that the three forms of life are in need of an education. For example, in studying the mineral and the vegetable kingdoms, we find that the gardener has a function there in educating the trees. A tree under the training of a gardener daily progresses and grows. It presents an extraordinary growth. If it be wild and fruitless, by the process of grafting it will become fruitful. If it be small it can be made a big tree, and it can be a beautiful and fresh and verdant tree. But a tree which is bereft of the training of the gardener daily retrogresses and becomes absolutely deprived of its fruitage. It will become a tree of the jungle. Its fruit shall be exceedingly bad. It may become entirely bereft of fruitage. Likewise, when we observe the animal kingdom, the animals which have come under training in their world, daily progress and advance. Nay, rather, they will become beautiful as animals. They may even develop in their intelligence. For example, take the Arabian horse. How intelligent it has become! How well educated and trained it has become! How polite even this horse has become! This is not other than the result of education. But as to the human world, it is a self-evident fact that it is more in need of an education than the other existing beings. Consider the inhabitants of Africa and the inhabitants of America: What a vast difference is observable! How the people have become civilized here, and there they are still in the utmost state of savagery. What is the cause of that savagery and the reason for this civilization? It is an evident thing that education is responsible therefor. Education has given the inhabitants of America this civilization, but lack of education has rendered the Africans still savage. Consider how effective, therefore, is education in the human kingdom. It renders the ignorant wise; the man who is a tyrant a merciful one; the blind seeing; the deaf attentive. The imbecile even intelligent. How vast is this difference! How colossal is the difference between the man who has been educated and the man who has not been educated. This is the effect when the teacher is only an ordinary material one, like all other human teachers.

But Praise be to God! Your teacher, your instructor is BAHA'O'LLAH! He is the teacher of the Orient and the Occident. He is the very teacher of the world of divinity. He is the teacher of spirituality. He is the very Sun of Truth. The lights of His education are radiating even as the glorious sun radiates. See what it has done! How it is educating all humanity, that I, a Persian, have come here to a meeting of yours—revered souls on the American Continent—and am standing here before you with the greatest love, expounding to you. This is not other than through the love of the training of BAHA'O'LLAH, which has united and can unite the hearts in this fashion. Even so has it enlightened the world! Even so has it breathed the Spirit of God into men! Even so has it resuscitated the hearts of men! Therefore, Praise ye God!

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

that you have been ushered beneath the education of this One, who is the very Sun of Reality, and who is shining so resplendently upon all humankind, endowing all with the life everlasting. Praise be to God! a thousand times!!

THE PLAZA, CHICAGO, THURSDAY MORNING, MAY 2, 1912.*

I FIND this morning that the city is enveloped by a fog and mist. It is a good city, but it is befogged. When I find a city with sunshine then it is beautiful. Just as fog and mist conceal the sun, likewise the human susceptibilities, in their imaginations, conceal the Sun of Truth. Consider the radiant sun, how beautiful the sight, and how its glory pleases the eye, but this mist and haze causes man to be deprived of the Sun of Truth by being obscured through his imaginations. These mists are as so many imitations, the clouds concealing the sun. But the sun rises and disperses these mists from its different dawning points, at one time rising from the northeast, then from the east, then from the southeast, until we have a clear vision of its glory, from the zenith. In the same manner each nation is directed to the dawning points, each to a particular rising place and each dawning point of religious light is made manifest, but after a time the dawning point is being worshipped instead of the sun itself, which is ever one and forever stationary in the heavens. Differences have arisen on this account and caused clouds and mists to again overshadow the glorious Sun of Reality. When again all this haze of imitations be dispersed, then all will see the Sun aright and see it as one by all nations. Thus all nations will finally become as one.

These clouds hinder the sun, therefore we must endeavor to the utmost to dispel these clouds and mists of superstitions. May all unite thereon and be enlightened, for the sun is one and the radiance and bounty is one. All inhabitants of the earth are the recipients of the Bounty of one Sun and none are favorites; all are beneath its shadow, but strife and battle make a complex cause out of a simple one, and then, alas! the clouds will obscure the Light of Reality and disunion will result. Make use of intelligence and reason, so that you may disperse the dense clouds from the horizon, and all hold to the Reality of all of the prophets. It is most certain that if human souls should reasonably consider and use respective intelligence on the matters of God, then the power of God will dispel all these clouds, and realities will appear as one Light, one Truth, one God, one Love, and one universal Peace.

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

PLAZA HOTEL, CHICAGO, THURSDAY NIGHT, MAY 2, 1912.*

OBSERVE the kingdom of genesis and examine carefully all created objects, and we discover the order of creation. Take the ferocious animals, which are not to be seen in their earliest childhood, even in the later days of their lives but rarely; take for our consideration the planets as part of the great creation, and we find all are subject to a universal law, a law which is most complete, most perfect, which cannot be surpassed. That is why a great philosopher, a very wise man, has declared thus: "There is no greater or more perfect system in the realm of genesis than that which already exists." The materialists or atheists state that this symmetry, this perfect order, which exists in nature is due to nature. They say that this order, this composition, this decomposition, this existence, this non-existence are all the exigencies of nature. It is nature which governs and rules over all created beings, and all existing objects or phenomenal objects are captives of this nature; even man is an exigency of nature. When we carefully study we find that this phenomenal being, or this world, is subject to an exact order. It is under law, a universal law, but the question arises as to whether or not this order, this perfect symmetry which exists in nature, is caused or is due to nature itself, or whether it is due to a divine rule. The materialists declare that it is an exigency of nature for the rain to fall upon the ground, and that if it were not for the rain, nature would not become verdant; that if the cloud shall cause a downpour, if the sun shall send forth its heat and light (provided the earth be possessed of capacity), it is impossible not to conceive vegetation under these conditions. Therefore the plant life is subject to nature; it is a sign of nature. The fire has as its natural property the function of conflagration or burning; fire burns. Inasmuch as the nature of fire, therefore, is burning, you cannot conceive of fire without its burning.

In response to these statements we say, according to these premises, the conclusion ar-

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rived at is, that nature is the ruler, nature is the governor, for all virtues or perfections are the exigencies of this nature; as nature, of necessity, must be the ruling force in all things, therefore man, who is a part of this nature, who is an exigency of this nature, is but a member thereof, and nature is the whole.

Man is possessed of certain virtues, of which nature is dispossessed. Man is possessed of volition, of which nature is void. For instance, an exigency of the sun is the giving of light. It is forced, it cannot do otherwise; it has to radiate light, but it is not volitional. An exigency of nature, with regard to this force known as electricity, is that it shall illumine when in this form; it cannot give light, it cannot force its light; it has no volition of its own. An exigency or property of water is humidity. Water cannot be conceived without humidity; it is not volitional. Likewise, all the properties of nature are inherent and natural, not volitional, hence it is stated philosophically that nature is void of volition and void of innate perception, and in this we agree with the materialists. We state the same.

Now the thing which presents food for thought is this: How is it that man, who is part of this plan, is possessed of certain qualities whereof nature is dispossessed? Is it conceivable that a drop should be imbued with qualities of which the ocean is dispossessed? The drop is a part, the ocean is the whole. Is it possible for this form of phenomena of illumination to be possessed of certain properties of which the great luminary, the sun, should be dispossessed? Is it possible for a stone to be possessed of certain properties of which the mineral kingdom in the aggregate is minus? Is it possible, for example, for the human nail, which is a part of the anatomy, to be possessed of certain cellular properties of which the human brain should be dispossessed? Now, man we find to be intelligent; generally, consciously intelligent, whereas nature is not. Man is possessed of memory; nature is not. Man is the revealer of the mysteries of nature, but nature is not conscious of those mysteries of herself. Therefore it becomes evident that in man there are two sides; there is the animal side that is subject to nature; there is also the spiritual side that surpasses nature. This overcomes because it is the nobler, being possessed of certain virtues of which nature is not possessed, therefore it is more powerful. These ideal virtues of man surpass or surround nature; comprehending nature with these powers, man can take the very mysteries of nature and bring them forth into the visible. All the arts which are now visible were once the mysteries of nature. All the sciences existing were once the mysteries of nature. All these, man commanding nature, took out of the invisible plane and ushered them in on the plane of visibility, whereas according to the exigencies of nature these secrets of nature should have remained latent and hidden. For example: take the electrical force. According to the exigencies of nature, electricity should be a hidden mystery, but the penetrating power of man has discovered this and taken it out of the invisible and ushered it onto the visible. It is also evident that the human body is captive of nature and nature rules it, just as man, for instance, cannot do without sleep, an exigency of nature, a requirement of nature is that man should sleep. As he cannot abstain from food, from drink, from water, he is therefore a captive of nature; but from the vantage of spirit he is the ruler of nature. The intelligence wherewith man is endowed, rules nature—that is self-evident as the sun at midday. Notwithstanding that man is the ruler over nature, it is most strange to notice the contrary opinions, that man in his entirety is a captive of nature. It is the same as saying that the comparative degree is greater than the superlative degree; it is the same as saying that the imperfect is, after all, the comprehensive thing, which comprehends the perfect; it will be parallel to saying that the pupil surpasses the teacher. Is that possible? When we discover that the intelligence of man, that the constructiveness of man, that his discovering mind, are greater than that which we see in nature, how can we say that man is a captive of nature?—that, a child cannot accept. It would indicate that man is deprived of the bounties of God; that he is retrograding to the degree of the animal, whence his keen intelligence does not operate, and that he sees himself as an animal, having no distinction between himself and degree of the animal.

I was once conversing with a famous philosopher of the materialistic type in Alexandria, and he was opinionated on this point, that man and all that pertains to this point belong to nature, that after all, man is only a social animal; and in some respects he was quite an animal, and when he was discomfitted in the argument, he suddenly and quickly said: "I do not see any difference between myself and the donkey; I cannot see any distinction between myself and the donkey; therefore I cannot accept these distinctions." But Abdul-Baha

said: "No, I consider you quite distinct, I call you a man and the donkey only an animal. I know that you are intelligent, whereas the donkey is not. I know that you are well versed in philosophy and I know that the donkey is entirely deprived of it, hence I shall not accept this statement of yours." (Abdul-Baha laughed heartily.) Let us consider and take, for example, this lady who is writing in this little book, assuming it is a very trifling matter; but intellect declares that this thing which is being written has a writer. As this writing of itself is not written, and the letters do not come together without a composer, it is evident there must be a writer.

Consider this endless universe—is it possible that this has no creator, or that the creator of this great world should be a minus Intelligence? Is it possible for us to hold the idea that the Creator has no comprehension of what is manifested in creation? Man, who is the creature, has volition, has certain virtues. Is it possible that the Creator is deprived of these? Is that possible? The child cannot accept that. It is a perfectly evident fact that man did not create himself because man cannot do so. How can he of his own weakness create such a mighty being? Hence the Creator who has created him must be more perfect. If He who has created man be simply on the same level with man, then man should be able to create, but we know very well that we cannot create even our own likeness, therefore our Creator must have the superlative degree far greater than ours. In all points He must have that superlative degree. We are weak, He is mighty, because, were He not mighty, He could not have created us. We are ignorant, He is wise. Were He not wise, He could not have created us. We are poor, He is rich. Were He not rich, He could not have created this being. Among the proofs advanced in favor of Divinity are these, that things are often known by their opposites. Were it not for darkness, light could not be sensed. Were it not for death, life could not be known. Were it not for ignorance, knowledge would not be a reality. Both are necessary in order that both may have realities. Night there must be, and day there must be, in order that both may be distinguished. Night in itself is an indication of the day which follows, and the day itself indicates the night which must follow. Were it not for the night there could not be the day. Were it not for death there could be no life. Things are known by their opposites. Our weakness is an indication that there is might; our ignorance is an evidence of knowledge; our need is an indication of supply and wealth. Were it not for wealth there would not be this need; were it not for ignorance there could not be knowledge; were it not for wealth there would be no poverty. In other words, demand and supply is the law, and no doubt those virtues have a center, and that center is God, wherefrom all these bounties emanate.

THE PLAZA, CHICAGO, FRIDAY MORNING, MAY 3, 1912.*

I WAS in the Orient and from the Orient to this part of the world is a long distance. To travel it is not easy. It was especially difficult for me on account of my infirmities of body, increased by the forty years in prison. My physical powers are weak; it is the will power that moves me. Realize from this how great has been my exertion and purpose in accomplishing this journey through the Will of God, and may it be the cause of great illumination in the Occident.

In this Western world, with its stimulating climate, its capacities for knowledge, its lofty ideals, the message of peace should be easily spread. The people are not so influenced by imitations, and through their comprehension of realities and unrealities they should attain and realize. They should become leaders in the search for the oneness of humankind. What is higher than this responsibility? In the Kingdom of God no service is greater, and in the estimation of the prophets, including Jesus Christ, no deed so estimable.

Yet even now warfare prevails. Envy and rancor arise between nations, but because I find the American nation so capable of achievement, and the American government the fairest of Western governments, its systems superior to others, my wish and hope is that the banner of peace may be raised first on this continent, that the standard of the Most Great Peace may here be unfurled. May the nation of America and its government unite in their efforts, in order that this light may dawn from this point and spread to all regions, for this is one of the greatest bestowals of God. In order that America may avail herself of this opportunity, I request that you strive and supplicate with heart and soul, devoting all your energies to this end, that the banner of In-

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ternational Peace in reality may be unfurled here, and that American Democracy may be the cause of the cessation of warfare in all other countries.

Observe what is taking place in Tripoli. Think of their cutting one another into pieces. From the waters of the sea comes the bombardment; on the land the guns respond, and from the very air itself the dynamiting descends. The contending parties are thirsting for each other's blood. Truly armies should not contend like this. How can they do it? Have they not fathers, have they not mothers, have they not children, are they not human? What of the children when they hear the terrible news? What of the wives? Think of their experiences! How unjust this is, how terrible! Human beings should not suffer this. Those chieftains should strive for the good of their subjects; those shepherds should bring their sheep within the fold and comfort them and give them pasture. I supplicate the Kingdom of God and ask that you may be instrumental in bringing about the Great Peace in this country, in this nation and government, and through them spread it to the world.

THE PLAZA, CHICAGO, FRIDAY NIGHT, MAY 3, 1912.*

THE difference, in humankind, from the highest to the lowest, the philosophers declare, is due to education or lack of education. The proofs advanced with regard to this are these: The inhabitants of Africa are human, the inhabitants of America are also human, the inhabitants of Europe are human. What is the cause of the difference which exists between the inhabitants of Africa and those of America or Europe? The inhabitants of America are civilized, generally speaking; the inhabitants of Africa, generally speaking, are pronounced to be savage, with few exceptions. What causes this difference? There is no doubt that the inhabitants of America are civilized because of education, whereas the people of Africa have been deprived of education. Education renders the ignorant wise; education renders the tyrant just; education renders him who is sad, glad; education strengthens the weak-minded or weak-willed to be strong-willed; education renders the fruitless trees fruitful. Therefore the difference apparent in humankind—in the world of humanity, namely that some occupy lofty degrees, others occupy the abyss of despair, is mainly due to education or its absence. Every individual member of the human race can attain to the loftiest degrees. He can even reach the prophetic degree. This is the statement of the philosophers.

The prophets of God also state that education is most effective; that it *does* give man sublimity; it does confer on man civilization; it does improve the morals of society; but they further state that in creation there is some difference. For example, take ten given children of the same age, of the same progeny, in the same school, one curriculum, one teaching, the same food, the same water, the same environment or air, in all respects having interests in common and equal; but we find out ere long that two of these appear exceedingly intelligent; some are in the medium, and some at the bottom of the school. One may become a professor emeritus; one will not even prove an apt scholar, whereas the education has been the same, one teacher, the same climate, the same school, the same lessons. From all standpoints there has been an equality, but some advance extraordinarily, some occupy the middle school, some only the lowest degrees, hence it becomes evident that in existence, in the very existence of man, mankind is not equal. In capacity they differ; in their intellectual capability they differ. They *are* different, but every member of the human race is capable of becoming educated. They *must* be educated. The prophets of God are the first educators, they educate the human race generally, they give them universal education, they cause them to leave the lowest degrees or grades of savagery and attain to the highest pinnacle of civilization. The philosophers likewise strive along educational lines for humanity, but at most they have been able to educate themselves, to improve their own morals, to civilize themselves, and they have been able to educate a limited number who have been about them, but they have been incapable of universal education. They have failed to cause an advancement for any given nation so that it might leave the lowest grades of savagery and attain to the highest pitch of civilization, but His Holiness, Jesus, conferred this education. His teachings were universal in aspect, His bestowal is universal in character. Through the power of the Holy Spirit did He educate, not through human agency, for the human power is limited, whereas the Divine power is unlimited, and no doubt the

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limited power in life has not capacity to cope with the unlimited power or power infinite.

Galen, the Greek physician, has a certain treatise devoted to the discussion of the factors in the civilization of nations. Galen was not a Christian, but he has borne testimony saying that religious beliefs exercise an extraordinary effect on the problem of civilization. In substance he states: There are certain ones among us, people contemporaneous with us, who follow the Nazarene known as Jesus, the man who was killed in Jerusalem. This people are truly imbued with morals which are the envy of the philosophers. This people believe in God and fear God. They have hopes in his favors, therefore they shun all uncommendable actions and deeds. They are inclined to all praiseworthy morals and ethics. They strive day and night that their deeds may be of the praiseworthy type, that they might contribute to the welfare of humanity, therefore each one of them virtually is a philosopher, for that which is the purport and purpose of philosophy, these people have attained unto. Such people have praiseworthy morals, though they may be illiterate, not being capable of reading or writing.

The purpose is this, that the holy manifestations of God, the prophets, are the first teachers of the human race. They are universal educators, and their institutes, the foundations which they have laid down, are the causes or factors of the advancement of nations. Imitations which creep in afterwards are not conducive to that progress. Nay, rather, the imitations which later crept in, were the very destroyers of the human foundations. They are as clouds which cloud the Sun of Reality. Consider the essential teachings of His Holiness, Jesus Christ, you will see they are lights. Nobody can question them. They are the very source of life. They are the cause of happiness for the human race, but subsequently imitations appeared, which imitations becloud the Sun of Reality. That has nothing to do with the reality of Christ. For example, His Holiness, Jesus Christ, stated, "you must put the sword in its sheath." That means warfare is forbidden, it is abrogated, but see what the Christians did later, think of the wars which took place afterward! This great persecution spared not even the learned; he who discovered the revolution of the earth was imprisoned for its sake; he who discovered the new astronomical system was likewise incarcerated. In short, those who were scholastic in type were subjected to the molestation of these people. How many were killed! What comparison or relation is there between the teaching of Jesus Christ and those actions, for Christ declared, "he who persecutes you, you must love him and praise him; he who deals harshly with you, you must deal kindly with." "You must emulate the example of the Heavenly Father, whose sun shines upon the just and upon the unjust." What relation is there between these two? Therefore there is need of turning back to the original foundation. The fundamentals of the prophets are correct. The imitations which subsequently have crept in have nothing to do with the original institutes. His Holiness BAHA'O'LLAH has reiterated or re-established the quintessence of all the teachings of all the prophets. He has thrown out all the accessories; the quintessence thereof He has renewed. His Holiness BAHA'O'LLAH has written a certain treatise which is known as the Hidden Words. The preface thereto is, that this is in brevity the quintessence of the teachings of the prophets, which God has revealed to the prophets, and herein is recorded in brevity their purposes and other questions concerning spiritual and ethical life. You may all read it and find out what it contains. See what the foundations of the prophets are, observe and consider the teachings of the prophets, see the inspiration of the prophets of God. You will see that it is light on light. We must not look at the actions of the nations; we must investigate the truth and summon *all* to this truth or reality in order that all may be united.

THEOSOPHICAL SOCIETY; NORTHWESTERN UNIVERSITY HALL, CHICAGO, SATURDAY NIGHT, MAY 4, 1912.*

I HAVE great joy this evening in being present at this meeting. Praise be to God! I see before me faces of souls who have capacity, all of whom have for their greatest desire the investigation of truth, which is conducive to the greatest joy.

According to the philosophy of God, in the material or phenomenal world there are two great issues or affairs: One is that which concerns life, the other concerns death. One is relative to existence, the other to non-existence; one is composition, the other decomposition. People imagine that existence is the expression of reality or being, and that non-existence is the expression of annihilation—

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some imagining that man's death means his annihilation. This is a mistake. Total annihilation is an impossibility. At most, composition is subject ever to decomposition or disintegration; that is to say, existence means that certain elements have become composite and from that composite a being is formed—inasmuch as these elements have gone into the formation of endless forms of genesis we have the variegated expressions of life—; and non-existence simply means the opposite or decomposition of these forms. For instance, certain elements have formed man, then this composite man is subject to disintegration. This is no other than death, but the elements remain just the same. Hence, total annihilation is an impossibility. Existence will never be non-existence. It would be the same as saying that light can become darkness, and light can *never* become darkness. Existence can never become non-existence, hence there is no death for man; nay, rather, man is everlasting, everliving, and as a rational proof thereof the following is advanced, that every atom of the phenomenal elements is transferable from one form to another, from one degree to another. For example, take the grain of sand or dust; you can say that that grain traverses all the degrees of existence. Once it goes into the formation of the mineral in becoming petrified, as the rock; once it becomes vegetative in becoming the tree; at another time it becomes an animal, and still at another time, a later period, it becomes man. Hence it traverses or is transferred from one degree to another degree in the phenomenal existence, but to non-existence, never.

Non-existence, therefore, is an expression applied to change of form. People consider that this transference or apparent change is death or annihilation, whereas it is never so. You may consider this very point which I presented, namely, the grain of sand which in the mineral kingdom at first existed; later on it was transferred from that lowest form of life to the vegetable, later to the animal, and at last to the human kingdom, showing that it is only a transformation and not an annihilation, for the elements are ever present, and elements only change forms, hence there is no death, it is life everlasting. For example, you can see that when clay dies in the mineral kingdom, it becomes a tree; but it does not die, it has been transformed only. It has been transferred from the mineral kingdom to the vegetable kingdom. This vegetable is used or consumed by the animal, and there, when utilized, you can say it dies, but in reality it has become transformed and transferred to the animal kingdom. The animal is utilized by man. It dies in that animal form or kingdom, but it is transmuted or transformed to the human kingdom, consequently it becomes evident that there is no annihilation. Death, therefore, is applicable to a change or transference from one degree to another. In the mineral kingdom there was a spirit, the mineral spirit; in the vegetable kingdom it became transformed and reappeared as a vegetative spirit; in the animal kingdom it attained the animal spirit, and in the human kingdom it aspired to the human spirit, hence it is only degrees or transferences, and there never is for man annihilation. Man is everlasting, everliving. And if we think of death it is only an imaginary term implying change.

The reality is this, that it is only a transference from one degree to another, from one form of composition or genesis to another, and transferences should never be called death. We will take, for example, this light, and supposing we say that this light, having reappeared in another incandescent lamp, has died in the one and reappeared in another. This is not death. These perfections of the mineral are translated or transformed into the vegetative, and from the vegetable kingdom they were transformed to the animal, the virtue always attaining plus or the superlative degree, and from the vegetable kingdom they were transferred into the animal and human, and we find the same virtues manifesting themselves more fully, therefore we see that the tree never died, that the animal has not died, but what must be said is that the reality of the vegetable or animal entity, or the mineral reality, has been transferred from a lower form to a higher form, finally attaining the superlative degree. Therefore death is only an expression applicable to these changes, and the question of non-existence is a relative one. Absolute non-existence is inconceivable. For example, this rose becomes disintegrated and this symmetry is corrupted, but the elements remain changeless; nothing affects that elemental being. It is impossible for the elements whereof this rose is formed to become non-existent, and it is simply that these elements go from one degree or are transferred from one state to another, and man only through his ignorance is afraid of death; death is imaginary and absolutely unreal; it is human imagination.

The bestowal and grace of God have rendered the realm of existence alive and full of being. For existence there is no change or transformation; existence is ever existence, and it can never be translated into non-existence. It is only a graduation. A degree beneath the highest degree is considered as non-existence. For example, this dust beneath our feet as compared to our being is non-existent. The human body becomes dust and you can say it has become non-existent, therefore this dust in comparison or in relation to the higher form of human being, is as non-existent, but in its own sphere it is existent, it has its mineral being; therefore it is well proved that absolute non-existence is impossible, it is only relative. The purpose is this: that the everlasting bestowal of God vouchsafed to man is never subject to corruption; inasmuch as He has endowed existence or the phenomenal world with being, it is impossible for it to become non-being, for it is the very genesis of God; it is in the realm of creation; it is a creational world and not a subjective world, and that bounty is continuous and permanent. For instance, He endows man with the bestowal of being, and that bounty or bestowal is continuous, and there is no cessation; therefore, just as the rays of the sun are continuous, the heat of the sun emanates forever, no cessation is conceived for it, even so the bestowal of God as regards humanity is ever descending upon it, is ever continuous, and never is there severance therefrom. If we say that the bestowal of existence at some time ceases, it would be the same as saying that the sun can exist with cessation of its rays. Is it possible for the sun to have a cessation of its effulgence or rays? Therefore the effulgences of existence are ever-present and continuous. The conception of annihilation is a factor in human degradation, it is the cause of human debasement, it is the cause of human lowliness, it is the cause of human fear, it is the cause of the dispersion of human thought; but the conception of composition or existence is conducive to human sublimity, the cause of human progress, the cause of human virtues, therefore it behooves man to never think of non-existence, of death—which is absolutely an imaginary thing —; he must never think of that which degrades him, nor think of the degradation of the human soul. Man must see himself ever living, so that hour by hour he may advance until the human reality may become more apparent. If he considers non-existence he will become utterly incompetent; his will weakened; his power will not remain; love of progress will wax cold, and the acquisition of human virtues will cease.

Therefore you must thank God that God has rendered you all alive and existent. Endeavor day and night to acquire more virtues of the human type, and consider yourselves as the lights which never have any sunset, any setting; an existence which is never non-existence; a light which is never to be followed by darkness. When man is not endowed with insight he is not informed of these important mysteries. This outer retina, so delicate, may sometimes be a hindrance to the insight, which can alone perceive. The bestowals of God which are visible in all phenomenal life are sometimes rendered invisible because of the delicate retina, which sometimes forms a hindrance, which makes him uninformed, but when those scales are off, when the veil is torn asunder, then the great signs of God will become visible, he will witness the light filling the world. The bestowals of God are all manifest. The promises of heaven are present. The favors of God are surrounding all, but if this cover should remain he is made to deny all these great signs, and is deprived of all these manifestations of God's bestowals; therefore we must endeavor in order that the veil concealing the insight may be removed, that we may witness the manifestation of God's signs and discern the mysterious graces of God, and see that the material blessings, as compared with the spiritual blessings, are as nothing. The spiritual blessings of God are the greatest. When we were in the mineral kingdom, although there we were endowed with certain blessings of God, they were incomparable with the blessings in the human kingdom. Although when we were in the matrix of the mother we were blessed with certain blessings of God, as compared with the blessings or bestowals of *this* world they were as nothing. Likewise if we transfer from the phenomenal phases of life to the spiritual and attain insight, we shall consider that the material blessings, as compared with the spiritual blessings, are as nothing. In the spiritual world the divine bestowals are infinite, for that which is in the material world is subject to disintegration; for every composition there is a decomposition, but in the world of spirit there is no separation, there is no decomposition. It is absolute immortality and entire solidity and firmness. It is changeless; therefore we must thank God for He has created for us material blessings and also spiritual bestowals.

He has given us material graces and heavenly ones; He has given us sight that we may see these lights, and He has given us insight wherewith we can see the lights of God. He has given us the outer ear wherewith we can hear the melodies, and He has given us the inner hearing wherewith we can hear the melodies of God. Therefore, we must strive with heart and soul in order that the perfections and virtues latent within the realities of the phenomenal world may become developed and manifested, for the human reality may be compared to the sight. If you sow the seed and nurture it, a mighty tree can be forthcoming therefrom. The virtues of that seed will follow, become revealed, it will become a branch, give its leaves and blossoms, and fructify. All these virtues were hidden within the inner part of the seed. Through the bounty or blessing of cultivation these virtues became apparent. Likewise the Merciful God has deposited within the human realities certain distinct virtues which are hidden or latent. When education touches the human being those virtues which are the deposits of God, like unto the unfoldment of the tree within the fecundated seed, will become apparent from the human reality. I will now pray for you.

Prayer.

O Thou kind Lord! These are Thy servants who have gathered in this meeting and have turned to Thy Kingdom and are in need of Thy bestowal and blessing. O Thou God! manifest and make apparent the signs of Thy oneness, which have been deposited in all the realities of life. Reveal and unfold the virtues which Thou hast made latent and concealed in the human realities. O God! we are as plants and Thy bounty is as the rain. Refresh and cause to grow these plants through Thy bestowal. We are Thy servants, free us from the fetters of the material being. We are ignorant, make us wise; we are dead, make us alive; we are material, endow us with spirit; we are deprived, make us the intimates of Thy mysteries; we are needy, enrich us and bless us from Thine endless treasury. O God! resuscitate us, give us sight, give us hearing, and familiarize us with the mysteries of life, so that the mysteries of Thy Kingdom may be witnessed by us in the world of existence, and confess Thy oneness. Every bestowal emanates from Thee, every benediction is Thine. Thou art Mighty; Thou art Powerful; Thou art the Giver and Thou art the Ever Bounteous!

CHILDREN'S MEETING, PLAZA HOTEL, CHICAGO, SUNDAY MORNING, MAY 5, 1912.*

YOU are the children of whom His Holiness Christ has said, you are the denizens of the Kingdom; and according to the words of BAHA'O'LLAH you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits are most delicate. You are near the source; you have not yet become contaminated. You are like lambs, or like a very polished mirror. My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May your education be most perfect so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts, acquire the arts and crafts; may you be useful members of human society, may you be conducive to the progress of human civilization; may you be a cause of the manifestation of the divine bestowals, may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you be conducive to the unity of mankind; may you be conducive to the love of the whole. May the reality deposited in the human entity become apparent through your efforts. I pray for all of you, asking God's aid and confirmation in your behalf.

You are all *my* children, you are my spiritual children. The spiritual children are very dear, they are dearer than physical children, because it is possible for physical children to prove unspiritual, but you are all spiritual children, therefore you are very dear; you are most beloved. I wish for you progress along all degrees. May God aid you. May you be surrounded by His gaze of kindness, and may you be nurtured and attain maturity under His protection. You are all blessed.

PLYMOUTH CONGREGATIONAL CHURCH, CHICAGO, SUNDAY MORNING, MAY 5, 1912.*

I OFFER thanks to God for being present here at an assemblage which is commemorating Him, whose members have no thought or aim save His good pleasure, and all their purposes are the impartial investigation of reality. They have become freed from the realm of fetters, of imitations and desire to

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

investigate reasonably everything and then to accept the same, hence I offer thanks to God that I am present here.

In the solar system the solar center of illumination is the sun itself. The educator of all phenomenal things is the sun, through the Will of God. When we observe phenomenal objects we discover that growth and vegetation are dependent upon the heat and light of the Sun. Were it not for the light and heat of the sun there would be no vegetation, there would be no animal life, there would be no forms of genesis at all. But the great Bestower, the great Life-Giver is God, the sun is the intermediary. Were it not for the bounty of the sun, therefore, the world would be in darkness. Be it the earth or the planets at large, illumination starts or emanates from the solar center. In short, the sun is the center of illumination in the phenomenal world or the realm of nature.

Likewise in the spiritual world, in the realm of intelligence and idealism there must needs be a center, and that center is the everlasting, ever-shining Star. Its lights are the lights of Reality which have shone upon humanity. That light illumines the realm of thought, that light illumines the realm of morals, that light confers the bounties of the kingdom, it is the cause of the education of souls, it is conducive to the illumination of the hearts, it gives forth the glad-tidings of God. In short, the moral world, the ethical world, the world of spiritual progress are dependent for their progressive being upon that Center of Illumination. It gives forth the religious light, it vouchsafes the spiritual force, it confers the light eternal, and imbues humanity with the virtues of the human type. This Star of Reality, this Center of Illumination to which I have referred, applies to Manifestations of God in general, to the Prophets of God. Just as the phenomenal sun illumines the phenomenal world, gives it its growth and power of being, likewise the spiritual sun of illumination gives or confers illumination upon the world of morals and the realm of ethics, and were it not for the illumination of that center of the prophetic sun, the world of thought, or intelligence, the realm of ethics would become dark and extinct. The Sun of Reality is one, just as the phenomenal sun is one, but it has numerous dawning points, even as the phenomenal sun has its various points of arising. During the spring season it appears or dawns from the temperate horizon; in the summer it has its distinct summer dawning point, and in the winter it has still its wintry dawning point. These day springs or dawning points differ, but the Sun is ever the same sun. The souls who extend their gaze to the Sun will be the recipients of light no matter from which dawning point that Sun dawns or arises, but those who are fettered with their adoration of the dawning point, are deprived when there takes place a transference of the Sun from one dawning point to another. Just as the solar cycle has its four seasons, likewise the Sun of Reality has its distinct cycles; just as this phenomenal sun has its spring season, the Sun of Reality has also its springtime or spring cycle. The Sun of Reality dawns from a given point, then the springtime arises or begins. The world is set in motion and an extraordinary or tremendous motion takes place in the realm of thought and ideals. The thoughts become brighter, the thoughts become spiritual, the minds find development, the virtues of the human world become apparent, the likeness and image of God will become manifest. Then the summer season, metaphorically speaking, takes place, and winter follows and faint traces, no traces in fact, remain of the effulgences of that spiritual Sun. The surface of the earth becomes dormant, the clay becomes dark and dreary, the trees become naked and no freshness and beauty remain. But again the cycle begins and we have the springtime, and the former spring is thus renewed and the world again becomes resuscitated, illumined, attains spirituality, and religion is organized, the hearts are turned to God, the summons of God are raised, and the life everlasting is vouchsafed. For some time the religious world has become weakened and materialism has advanced. The spiritual phases of life were constantly on the wane; morals were becoming degraded, composure and peace were nonexistent for souls, and satanic qualities were taking the upper hand; strife and rancor came into being; bloodshed and pillaging were in vogue. Negligence of God, in short, became a reality. The deprivation of the bounties of Heaven was a fact, so the wintry season was established. Again the springtime of God dawned, the lights of God shone forth, the effulgences of the Sun of Reality became manifest, the realm of thought and heart became exhilarated, a new spirit was breathed into the body of the world and daily advancement took place.

I hope that the lights of the Sun of Reality will illumine the whole world, so that no strife

and warfare may remain, no bloodshed and battles may remain, so that fanaticism and religious bias may not remain; all humanity may see the bond of brotherhood, the souls may consort with each other in perfect amity, the nations of the world may at last hoist the banner of truth, the religions of the world may be ushered into the same oneness, for the foundations of the divine religions are one Reality. Reality does not accept multiplicity; it is not divisible. All the Holy Manifestations of God have proclaimed and promulgated the same Reality; they have summoned people to the realm of Reality, and Reality *is one*. But imitations, like unto the clouds or mists, have befogged the Sun of Reality. We must forsake these imitations in order that these mists and these clouds may be dispelled and may free the Sun of Reality. Thus may the sun shine most gloriously, then all the inhabitants of the world *will* be united, all the religions *will* become one, all the denominations will become united, all races will become unified, all nativities will become one fatherland, and all the degrees of humanity will be ushered beneath the same tabernacle and the same banner. That these cries and battles cease, amity and accord take place, warfare pass away, peace and composure become realities; all humanity embrace one another, and in the utmost love, accord, composure and comfort, adore one Creator, one God. That the material civilization shall advance, and the heavenly civilization be founded.

Until the heavenly civilization be founded no result will be forthcoming from the material civilization, even as you observe. See what catastrophes take place! Consider the wars which disturb the world, consider the expressions of enmity and hatred! The presence of these wars indicate the fact that the heavenly civilization has not yet been established. If this heavenly civilization be promulgated all this dust will be dispelled, all these clouds will pass away, and the Sun of Reality, with greatest effulgence, with glory, will shine upon mankind.

Prayer.

O God! O Thou who givest! This congregation is turning to Thee, casting their glances at Thy Kingdom and favor, longing to see the lights of Thy Face. O God! bless this nation. Confirm this government. Give this people glory, and confer upon them the Life Eternal. O God! illumine the faces, render radiant the hearts, exhilarate the breasts, crown the heads with the diadem of Thy Providence, cause them to soar in Thy atmosphere, so that they may reach the highest point of Thy glory. Aid them in order that this world may ever find the light and effulgence of Thy presence. O God! shelter this congregation, and admonish this nation. Render them progressive in all degrees. May they become leading in the world of humanity, may they be examples of humankind, may they be manifestations of Thy grace, may they be the inspiration of Thy Word. Thou art the Powerful, Thou art the Mighty, Thou art the Giver and Thou art the Ever-Omniscient!

LINCOLN CENTER—ALL SOULS CHURCH—CHICAGO, SUNDAY NIGHT, MAY 5, 1912.*

THE divine religions were founded for no other purpose than the unification of humanity and the pacification of mankind. Any movement which brings about peace for human society is truly a divine movement; any reform which brings people, gathers them together beneath the same tabernacle surely is animated by peaceful motives. At all times and in all ages religion has been a factor in cementing the hearts of men together and in uniting various and divergent creeds, and surely it is the peace element therein which unites and which makes peace, for warfare has ever been the cause of separating men, the cause of disunion and discord amongst men.

Consider how His Holiness Jesus Christ united the divergent peoples and differing sects and denominations of the early days, hence it becomes evident that the fundamentals of religion are intended to unite and bind together. Their aim is the universal peace, everlasting peace. Even go prior to the time of His Holiness Jesus Christ and you will find that the prophetic word then and there was also conducive to unification of various types and opposing elements of human society, and the first and primary teachers who succeeded Jesus Christ have aimed at the unity of mankind. His Holiness BAHA'O'LLAH, in Persia, was enabled to unite peoples of various thoughts and various creeds and differing denominations. In far-off Persia there were Christians, Mohammedans, Jews, even Zoroastrians, and their various denominations together with racial distinctions, such as the Semitic, the Arabic, the Persian, the Turk, and so on; through the power of religion He was

*Translated by Dr. Ameen U. Fareed and taken stenographically by Mrs. Marzieh Moss.

enabled to unite these differing peoples, so that these opposing peoples were united to the extent of consorting in perfect amity. Such a unity and accord became realized among them that they were considered as one people, one kind, for every religion of the divine religions is divisible into two distinct departments; one department or division which is essential, which is fundamental, is that which is concerned with the realm of morals and ethics, with the spiritual progress of man and that is changeless. For example, in the Messianic day the divine law was divided into the two divisions. One division which was essential concerned itself with the realm of morals, with the spiritual susceptibilities, with the heavenly bestowals. The other division touched upon the material conditions, the deals among humankind, and that is accidental, and therein there is change and transformation. For example, in the days of Moses there were ten distinct commandments with regard to murder. In the days of Jesus these were abrogated, for in the Mosaic day these ten commandments or ordinances were in accordance with the exigencies of the time but in the days of Jesus these not being in conformity with the times, were abrogated.

In short, every religion, every great religious foundation is divisible into two departments. One concerns the moral welfare and that is one. It was the same in the days of Moses; during the days of Abraham it was the same; in the days of Jesus it remained the same; that is changeless and that is essential religiously. The second division, which has to do with the deals of humanity, with the essential welfare of society, is constantly subjected to changes, in accordance with times and places. The purport is this, that the Divine religions have for their central aim peace, for their reality is one. It is one light, one ocean, one rain, and therein there is no difference at all, hence that forms the basis for peace and amity. The various and opposing nations that factor can bring together and unite. The warring nations can be brought to peace thereby. Consider how after the Messianic day the Roman empire and the Greek nation were at warfare, what enmity was exercised towards the Greeks by the Romans. The warring element between the Assyrians and the Egyptians in those days were well known, but the teachings of His Holiness Jesus Christ proved to be the cement wherewith they were united, they were brought to peace; warfare ceased, strife and rancor passed away, and together they associated with the utmost of love and amity; for strife, warfare, and bloodshed are the very destroyers of the human foundations, whereas peace and amity are the founders of the welfare and the benefit of humanity. For instance, take two nations, two religions, two races, or two peoples which have for two thousand years kept peace or remained in a peaceful state, yet for a time to come they are in need of that peace. Peace is ever needed, but if the two nations should enter the battlefield for one year, at the end of that year consider the destruction and the tremendous demand for peace again, for peace and unity are the factors which bring about the comfort and welfare of humanity, whereas warfare and strife are the destroyers of the foundations of society.

The human organism may be taken as an example of the body politic. As long as the members and parts of the human organism are at peace, co-ordinate, and co-operate together peacefully and harmoniously, we have as the result the expression of life in its fullest form; where they differ we have the reverse, which in the human organism is warfare, and when dissension continues and discord waxes grave in the human organism, the result is dissension and dissolution and ultimately death. All objects, all created beings are contingent or dependent upon peace, for every contingent or phenomenal being is composed of distinct elements. As long as there is an amicable understanding a unity of action and co-ordination among these elements which go to form this phenomenal being, there we have peace, but as soon as dissension takes place disintegration results. The purpose is this, that peace and amity are the saving factors of society, whereas warfare and strife are the factors which bring about death and destruction, and God has willed for His humankind naught but peace and amity. All the prophets has He sent for this purpose. For peace and amity are life itself, whereas discord and dissension are death and destruction.

Now, inasmuch as the reality of the religions is one, and the difference is one of imitations, but religion essentially is one, the existing religions must give up the imitations in order that the Reality underlying them all may enlighten them all, may unite humanity. When people hold fast to that Reality, that Reality being one, all shall be united and agreed; all the religions then shall summon people to the oneness of the world of humanity; all the religions will summon

people to justice; all the divine religions will proclaim equality of rights; all the divine religions will summon people to the mercy of God; all the divine religions will admonish people to virtue. The foundation is one, there is no difference therein. If the essentials of religions, therefore, be observed, peace shall be the result, and when we study the conditions we find that the conditions existing are due only to imitations which have crept into the religions, and the differences in the imitations have caused these various denominations and sects.

And now let us consider the various people of the world. They all belong to one kind, and let us recall the fact that the various nations of the world—the American, the English, the French, the German, all the continental nations, even the Turks, Persians and Arabs, are all people of the same Adam, belong to the same household—why should they have dissension? The surface of the earth is one nativity and that nativity was intended for all. God did not place these boundaries. Why should a matter which has not been originally destined by God, namely, the imaginary boundary lines placed by humankind, be made the bone of contention and the cause of differences? God has created all humanity; He has provided for all; He is preserving all, and all are submerged in the ocean of His mercy. Not a single soul is deprived. Now, inasmuch as we have such a kind God, why should we be at war with each other? Now that His light is shining upon all, why should we cast some of ourselves into darkness? Inasmuch as His table is spread for all, why should we deprive one another? Now that His effulgence is reaching us all, why shall we place ourselves in darkness? As long as we have a basis for amity, for unity, why should we deprive ourselves thereof? There is no doubt that the cause is only ignorance and that the result is perdition. It is a cause of depriving humanity of the eternal favors of God, hence we must forget all the imaginary causes of difference and refer to the very fundamentals of the divine religions in order that we may associate with perfect love and accord, considering humankind as one family, the surface of the earth as one nativity, and all races as belonging to one humankind, and let us live under the protection of God, attaining to the eternal happiness in this world and to the life everlasting in the world to come.

Benediction by Abdul-Baha.

O Thou kind Lord! Thou hast created all humanity from the same original parents,



Viewing the animals in Lincoln Park



Descending stairway to a wooded dell.

Thou hast destined that all shall belong to the same household, and in Thy Holy Presence they are all Thy servants, and all mankind are sheltered beneath Thy tabernacle. All have gathered together at Thy table of bounty, all are radiant through the light of Thy Providence. O God! Thou are kind to all, Thou hast provided for all, Thou dost shelter all, Thou conferest life upon all, Thou hast endowed each and all with talents and faculties; all are submerged in the ocean of Thy mercy. O Thou kind Lord! unite all, let all the religions agree, make all the nations one, so that all may see one another as one kind, the denizens of the same fatherland. May they all associate with one another with perfect amity and unity. O God! hoist the banner of the oneness of humankind. O God! establish the Most Great Peace. Cement Thou, O God! the hearts together. O Thou kind Father, God! exhilarate the hearts through the fragrance of Thy love; brighten the eyes through the light of Thy guidance; cheer the hearing of all with the melody of Thy Word, and shelter us all in the cave of Thy Providence. Thou art the Mighty and Powerful! Thou art the Forgiving, and Thou art the one who overlookest the shortcomings of all humankind!

A STROLL WITH ABDUL-BAHA

CULMINATING IN A TYPICAL BAHAI MEETING UNDER THE TREES OF LINCOLN PARK, CHICAGO.

BY HONORE J. JAXON.

DURING Abdul-Baha's stay in Chicago at the Plaza Hotel, it became a matter of frequent occurrence for him to take a morning or evening stroll in Lincoln Park—that magnificent plaisance where lawns and woods extend northward from the hotel for several miles along the shore of Lake Michigan.

On these occasions it was usual for him to accept the escort of any of the friends who might have the good fortune to be on hand and at leisure at the time of starting; and one of the most interesting of these episodes was the one of which there is presented herewith an outline as illustrated by the camera of a friend who although belated at the start, had been guided through the mazes of the park to the place where the little party was pursuing its way among the trees.

Near the lakeward side of the middle por-

tion of the park is an unusually well stocked zoological department. The many strange and beautiful forms of bird and animal life herein presented proved very interesting to Abdul-Baha, as he walked among them with a manner which somehow reminds one of the legends of St. Francis of Assisi, and the all-consciousness said to have been displayed by that lovable saint in his communings with the birds and animals of his day; and it was here that Abdul-Baha was moved to grant permission for the first of the pictures taken during this stroll—the occasion chosen being at a time when the cortege found itself grouped very conveniently for camera purposes between two lines of iron palisade.

Photographic operations being thus pleasantly initiated, Abdul-Baha next consented to a group picture which was suggested to the minds of some of the ladies while the party was descending a broad and noble flight of masonry stairs that had been built to accommodate a steep inflection of the footway as it passed through a wooded dell.

From this point, Abdul-Baha directed his course to a place where —springing from the midst of heavy bushes on either shore—a single arched foot-bridge rises high above a wide lagoon, whose dark waters are said to have closed over many a discouraged soul that had chosen the crown of the bridge as the place from which to cast a final "longing, lingering look" at earth and sky. The landscape disclosed from this viewpoint is indeed one of the fairest in Chicago; and it is worthy of remark, that it includes in its northernmost reaches the spot where on the distant horizon the grounds of the coming Chicago Mashrak-el-Azkar slope down to meet the waters of the lake. "Beautiful," was the comment made by Abdul-Baha in English, and with quiet but loving emphasis, as he gazed northward from the parapet of the bridge. His glance comprehended both the wide-spread panorama and the placid waters beneath, and there sprang into being among the friends present a strongly marked impression, that he was moved to special prayer by becoming innately aware of the thrilling human experiences connected with the scene.

Before leaving the bridge Abdul-Baha acceded to another group picture while the friends were seated at the summit, and also to a remarkable full-length picture of himself alone, which has been reproduced as the frontispiece of this issue. The course of the morning's walk then turned back toward the animals' quarters; and here, while apparently engrossed in contemplating the movements of a majestic polar bear, Abdul-Baha delighted the friends by exhibiting coincidently the charming sense of humor and the all-consciousness which are alike so strongly marked in him. No sooner had the picture been taken of Abdul-Baha standing alone on the bridge, then the friends commenced to express to each other their desire to secure a similar picture that would show the beautiful silver locks that flow down from under his turban and ripple across the collar of his robe at the back. His seeming absorption in study of the great bear suggested to all, simultaneously, that this was the opportune moment; and a joyful conspiracy was at once entered into—everyone quietly tip-toeing out of range, while the active agent of the proposed photographic larcency set up his tripod and prepared for a time exposure that would insure a satisfactory clearness of detail in the desired picture. Soon a perfect focus was obtained and apparently everything was ready, but just as the members of the little group were holding their breaths in thrilled anticipation of success—at the very moment, indeed, when the operator had seized the bulb, the pressing of which would open the shutter and start the exposure of the film—Abdul-Baha turned suddenly around with a delighted little chuckle, and playfully smote the would-be thief across the back of his neck with a light touch of his walking cane, thereby conferring one unique distinction which the recipient of this "love-tap" is probably cherishing as a happy memory!

And now came the most striking feature of the morning's experience and the subject of the closing photographic illustration. From the episode of the bears' den, Abdul-Baha led the friends toward the lake, and taking one of a number of seats conveniently disposed under a group of trees, invited the friends to likewise be seated. They found themselves arranged in a circle, and, after dictating an answer to a letter which had been read to him that morning as he had walked along, Abdul-Baha suddenly commenced talking to them in a strain of intimate and friendly counsel which exalted the hearts of all present, and warmed the determination of each one to be doubly on guard against any future possibility of becoming a cause of disunion or discord. Two striking gems we herewith



"I want you to be organized like a flock of the doves of heaven, whose attitude and conduct toward each other is a symbol of that which will take place among human beings when human beings shall become willing to accept the guidance of the Holy Spirit."

reproduce: "Some of you may have observed that I have not called attention to any of your individual shortcomings. I would suggest to you, that if you shall be similarly considerate in your treatment of each other, it will be greatly conducive to the harmony of your association with each other." And then, as a concluding delight of the morning's spiritual feast, this charming illustration of the subject of organization: "I want you to be organized like a flock of the doves of Heaven, whose attitude and conduct toward each other is a symbol of that which will take place among human beings when human beings shall become willing to accept the guidance of the Holy Spirit." With these words, the homeward course was taken, and so concluded a typical and memorable Bahai meeting in a park, which will ever hereafter be associated in memory with the blessed influence of the "Servant of Baha."

ABDUL-BAHA AT CLEVELAND, OHIO.

ADDRESS DELIVERED MAY 6TH, 1912.

THIS is a very joyous evening for an Eastern man to appear before an assembly of reverent Western people. This is in itself an evidence of the possibility of uniting the Orient and the Occident. The East and the West—the Orient and Occident—shall be united. If we search the history of the past, we shall not find the equal of such an incident as this, that a person of the far East went to the far West to address a meeting of such a revered character. This is a miracle of the twentieth century, which proves conclusively that the unreal may become the real to humanity. Praise be to God! The dark ages have disappeared, and the age of light has at last arrived; the sun of reality has dawned with great effulgence; the realities of things have become alive; renewed; the mysteries of the unknown have become revealed, and great inventions and discoveries have marked this period as a most remarkable one.

Through invention and the ingenuity of man it is even possible to go long distances on the ocean, to fly through the air and to travel submarine. The Orient and the Occident can, at any given moment, communicate with each other. Trains are fast speeding over continents. The voice of man has been arrested and reproduced, and now man, at any point, can speak at long distances. These are some of the signs of this glorious century.

(Continued on page thirty-one)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR
By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.
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ALBERT R. WINDUST — *EDITORS* — GERTRUDE BUIKEMA
Persian Editor—MIRZA AHMAD SOHRAB, 509 McLachlen Bldg., Washington, D. C., U. S. A.
Associate Editor—DR. ZIA M. BAGDADI, Chicago

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TABLET FROM ABDUL-BAHA.

HE IS GOD!

O thou Star of the West!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. III | Chicago (May 17, 1912) Azamat | No. 4

A NEW BOOK.

A book entitled, "Bahaism, The Religion of Brotherhood," by Francis Henry Skrine, F. R. Hist. S., Indian Civil Service (Retired), has recently been published by Longmans, Green & Co., 39 Paternoster Row, London. It is written in the brief and convincing style of one who knows his subject. It gives an outline of the evolution of the æsthetic instinct, culminating in a dramatic pen picture of the volcanic condition of humanity throughout the world today. A strong undercurrent of conviction that idealism is to conquer and that the Bahai Movement meets the need of the hour pervades the book. It says:

"Conditions throughout the world resemble those which prevailed at the births of Christ, of Gautama, and Mohammed. A Teacher is eagerly looked for who shall focus the mass of unco-ordinated effort and voice the aspirations of an unquiet age. The gospel of Abdul-Baha is, therefore, making extraordinary progress. It appeals with equal force to Christians, Moslems, and to Jews; to Hindus, Buddhists, Shintoists, Taoists, and Parsis. Persia, Syria, and Egypt are full of the leaven of Bahaism; from every European country enquirers and proselytes are flocking to its standard. The United States of America is a specially favourable culture-ground for the beneficent microbe of brotherhood. Its citizens stand at the parting of the ways: their civilization will either usher in a millennium or re-plunge the world into utter barbarism. It has generated commercialism on an unprecedented scale, and therefore suppressed the æsthetic instinct. . . . But the Puritan soul has risen in revolt against gross materialism and predatory wealth. Bahaism may come with a rush that nothing can resist."

AMERICA'S OPPORTUNITY.

The statement in the book above referred to that the United States stands in a unique position among the nations of the world at this time, is another call that should awaken in us an appreciation of the great opportunity—we are tempted to say responsibility— of America. Abdul-Baha, at the conclusion of his address delivered at Cleveland, Ohio—see page 32 of this issue—states it thus:

"This American nation is a revered nation and presents great and deserved worthiness. I hope this fair government will stand for peace, so that warfare may not reign in the world, that the banner of peace shall be unfurled, and all nations shall be united together, which is the greatest attainment of the world of humanity. It is equipped to accomplish that which shall surely adorn the pages of history, become the envy of the world, and be blest in the East and the West because of its democracy. I hope it may be the cause thereof, and I ask God in behalf of you all."

The STAR OF THE WEST is indebted to Mr. Honoré J. Jaxon, 1751 West Lake Street, Chicago, for the photographs from which the excellent illustrations appearing in this issue were made.

ABDUL-BAHA AT CLEVELAND, OHIO.

(Continued from page twenty-nine)

In the material world, the great progress which has been mentioned has taken place. Remarkable signs have made themselves manifest. Realities and mysteries have been unfurled. Now is the time for man to strive and to put forth effort along the spiritual line. The material civilization has reached an advanced plane, but now there is need for a spiritual civilization. Material civilization alone will not satisfy. Its benefits are limited to the world of matter. There is no hindrance for the spirit of man, for spirit itself must progress, and if the divine civilization shall be organized, then the spirit will advance. Every susceptibility will make the best of man. Discoveries of the real will become effective; the influence of the Great Guidance will be experienced, and that is conducive to the divine form of civilization. That is what is meant in the Bible by the descent of the New Jerusalem. The heavenly Jerusalem is no other than the divine civilization, and it is now ready. It can be, and shall be organized, and the oneness of humankind will be a fact. Humanity will then be bound together as one. The various religions shall be united, and the various races shall be known as one kind. The Orient and the Occident will be united and the banner of international peace shall be unfurled. The world shall find peace, and the equalities and rights of men shall be established. The capacity of humankind will be tested, and they will reach that degree when equality shall become a reality.

All the peoples of the world will have like interests, and the poor of the world shall also have a portion in the comforts of life. Just as the rich are surrounded by their luxuries in palaces, let the poor have at least their comfortable abodes; just as the rich can enjoy a variety of diets, let the poor at least have their necessities so that they may not be in need—in short, a readjustment of the economic order will take place; the divine sonship will attract; the sun of reality will shine forth, and all the phenomena of being will attain a portion.

Now consider! What is this material civilization of the day giving forth? Has it not yielded the instruments of destruction? In olden days the instrument of battle was the sword; today it is a smokeless gun. In former days it was the sailboat, and it was most difficult to wage war on the sea; whereas today you have dreadnaughts, and the building of instruments of destruction have become multiplied—hence the difference since greater propellment has increased. But, if the divine civilization shall be organized to go hand in hand with the spiritual civilization, if the moral man shall be considered and the spiritual superiority of humankind shall be granted, then the happiness of the human race shall be assured. All the nations of the world shall then be relatives and companions. All religions will become one religion, for the reality of divine religion is One. His holiness, Abraham, proclaimed reality. Jesus was the great promulgator. All the prophets likewise, who have ever appeared, have been the founders of realities, and these have been found as one. It is unquestionable, therefore, that all the peoples of the world can attain the real; they have a basis for agreement, and the warfare which has raged for 6,000 years will pass away.

For 6,000 years humanity has been at war. Once the pretext for war was religion; then patriotism was used; again racial prejudice was the cause; politics is used as one pretext for war; commercial greed another—in short, for 6,000 years humanity has been restless. At all times there has been war for either religion, politics or race, in all of which human blood has been shed. How many fathers have lost their sons! How many sons been fatherless! How many mothers have mourned the loss of their dear ones! In short, human beings have been the target for bloodshed on the battlefield. It has been nothing but warfare and strife. Ferocity has been in evidence even more than in animals. Ferocity in animals is a necessity. For example, the lion, tiger, bear and wolf exercise ferocity because of their needs. If the animal does not exercise ferocity, it will die of starvation, for the teeth of the lion are carniverous—it cannot graze; unless it shall have flesh, it cannot live. Likewise other wild animals. Ferocity therefore, has been used as the means for their subsistence, but human ferocity is based on greed, oppression. When man is not in need at all he kills a thousand men to become a hero, and to glory therefor among humanity. He is thereby made a general, able to kill hundreds in a day. In one day a tremendous city has been destroyed. How ignorant is humanity! If one man kill an-

other man, we call him a murderer, a criminal, a convict subject to capital punishment; but if he kill 100,000 men he is considered a general and called a Napoleon Bonaparte, the great general, because he has killed 100,000 men. If a man commit a theft so much as a dollar, he is called a thief, and put into prison, but if he commit thievery to the extent of a whole country, he is held as a hero. How ignorant man is! Ferocity is not becoming. It behooves man to confer life. Ferocity does not belong to man. Rather it behooves man to be the cause of human welfare, but it has become so that man glories in ferocity, and he enjoys it, and all is caused by the fact that divine civilization has not yet taken possession of human society. Material civilization has truly advanced, but because it is not linked with divine civilization, evil and wickedness abound. In olden days if two people, tribal nations, went upon the battlefield for one year, they would destroy at most 20,000 men, but now the instruments of destruction have become so multiplied that in one day one man can do away with 100,000 souls. During the Japanese war with Russia in three months one million were lost. This was undreamed of in past days, and this is due to the lack of divine civilization.

Now, this American nation is a revered nation and presents great and deserved worthiness. I hope this fair government will stand for peace, so that warfare may not reign in the world, that the banner of peace shall be unfurled, and all nations shall be united together, which is the greatest attainment of the world of humanity. It is equipped to accomplish that which shall surely adorn the pages of history, become the envy of the world, and be blest in the East and the West because of its democracy. I hope it may be the cause thereof, and I ask God in behalf of you all.

THE PUBLIC MEETINGS OF THE FOURTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.

(Continued from page five)

were delivered by Mrs. Lua M. Getsinger, who had just returned from a campaign on the Pacific Coast; by Mr. Harlan F. Ober, of Boston, and by Mrs. Gillen, of Seattle.

A greeting was sent to Mr. Thornton Chase, now in Los Angeles, but whose spirit is manifested by the effect of his early teaching and devotion, all present rising in recognition.

A song by the chorus was followed by an address in which Mr. Gregory, of Washington, discussed "The Reality of Humanity."

Miss Boylan, of New York, Mr. Greenleaf, of Chicago, and Mr. I. T. Greenacre, of Chicago, delivered interesting messages and greetings, after which Mrs. Paul K. Dealy, of Fairhope, Ala., was called upon, whereupon a rising greeting to Alabama was given.

Mr. Mountfort Mills, of New York; Mr. Roy C. Wilhelm, of New York, Dr. Pauline Barton-Peeke, of Cleveland, Mrs. Swingle, of Cleveland, Mrs. Russell L. Brooker of Akron, Ohio, and Dr. D'Evelyn, of San Francisco, were next called upon in the order named. The latter delivered what was termed by the Chairman a fitting closing address.

Mme. Ragna Linne sang the Bahai "Benediction," with the chorus joining in the familiar refrain, and this closed a meeting of wonderful spiritual fragrance, power and unity.

The closing public meeting of the convention was held Tuesday, April 30th, at 8 p. m., in Drill Hall Masonic Temple. The announcement that Abdul-Baha would be present constituted a fitting climax to a wonderful series of sessions and more than a thousand persons were crowded into the spacious hall.

The chorus vocalized the songs of praise which filled every heart. The opening hymn, "Great Day of God," was an inspiration; Mr. Hall, who occupied the chair, addressed the assemblage; a prayer was read and Mr. Mills and Mrs. Getsinger spoke. At this juncture Abdul-Baha was announced. At once, the vast concourse, as one person, arose, and in a breathless silence the one awaited by many there for years, entered and proceeded to the platform. He was accompanied by Dr. Ameen U. Fareed, Mirza Mahmoud, Seyyed Assad Ullah and others of the party. At the conclusion of the address, the "Temple Song" was sung in unison. Abdul-Baha presented a personal gift of 2,000 francs to the Mashrak-el-Azkar fund. Mme. Ragna Linne sang the "Benediction," and, as a closing number, the chorus rendered "The Prophetic Song." Although the hour was early, the meeting was adjourned and the many hundreds quietly proceeded to their homes for meditation and spiritual uplift, following the great feast received from the Heavenly Table.

Vol. III June 5, 1912 No. 5

STAR OF THE WEST

OFFICIAL CONVENTION ISSUE

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Vol. III Chicago (June 5, 1912) Nur No. 5

RECORD OF THE FOURTH ANNUAL CONVENTION OF BAHAI TEMPLE UNITY.

CHICAGO, APRIL 27th–MAY 1st, 1912.

MORNING SESSION, MONDAY, APRIL 29, 1912, CORINTHIAN HALL, MASONIC TEMPLE.

THE Convention was opened by the singing of the hymn entitled, "Mashrak-el-Azkar," composed by Mrs. Marian C. Hotchkiss, of Washington, D. C., after which Mr. Albert H. Hall, President of the Temple Unity, called the Convention to order as follows:

"The Fourth Annual Convention of Bahai Temple Unity is now open and you are here by the call of the Executive Committee, whose work for the year will be reported to you in the course of the Convention. This is wholly democratic. This meeting is yours. Your Committee has done the work of the year in the light of your direction and has brought you here. We will now proceed to choose the Chairman of the Convention."

On the nomination of Miss Boylan, seconded by Mr. Ober and unanimously carried, Mr. Albert H. Hall, of Minneapolis, was elected Chairman of the Convention.

On the nomination of Mr. Ober, seconded by Miss Boylan and unanimously carried, Mr. Bernard M. Jacobsen was elected Secretary of the Convention and Miss Gertrude Buikema was elected Assistant Secretary.

The Secretary was directed to call the roll of the Assemblies, upon which the delegates present responded with greetings and reported for each Assembly. The following Assemblies and delegates responded upon such roll call:

DELEGATES AND ALTERNATES.

Cincinnati, Ohio.....Mrs. Annie L. Palmerton, del.
Los Angeles, Calif.....Mr. Sigurd Russell, del.
Greeting read from Mrs. A. E. Spriggs, of Guatemala City, Central America.
Honolulu, Hawaii.....Miss Elizabeth Muther, del.
Fairhope, Alabama.....Mrs. Paul K. Dealy, del.
Tropico, Calif.....Mrs. Harriet M. Cline, del.
Pasadena, Calif.....Mrs. Henrietta C. Wagner, del.
San Francisco and Oakland, Calif.....
.....Dr. Frederick W. D'Evelyn, del.
.....Miss Ella M. Bailey, alt.
Denver, Colo.....Mrs. Josephine Clark, del.
Chicago, Ill.....Dr. W. F. Nutt, del.
.....Mrs. Corinne True, del.
.....Dr. Zia M. Bagdadi, alt.
.....Mrs. Luella Kirchner, alt.
Kenosha, Wis.....Bernard M. Jacobsen, del.
St. Paul, Minn.....Dr. Clement Woolson, del.
.....Mrs. Leona A. Woolson, alt.
Minneapolis, Minn.....Mr. Albert H. Hall, del.
.....Dr. Homer S. Harper, alt.
New York Mills, Minn.....Mr. Olof Pary, del.
Washington, D. C.....
.....Mrs. Pauline Knoblock Hannen, del.
Greetings read from Stuttgart, Germany.
Greetings read from Bombay, India.
Washington, D. C.....Mr. Louis G. Gregory, del.
Rockford, Ill.....Mr. Willard H. Ashton, del.
Ithaca, N. Y.....Mr. Roy C. Wilhelm, del.
Milwaukee, Wis.....Mrs. Charlotte Morton, del.
New York City.....Mr. Mountfort Mills, del.
.....Miss Annie T. Boylen, del.
Genoa Junction, Wis.....Mrs. C. S. Hargis, del.
Spokane, Washington.....Mr. Albert C. Killius, del.
.....Mrs. Albert C. Killius, alt.
Racine, Wis.....Mr. Andrew J. Nelson, del.

Adjournment until 1:30 p. m.

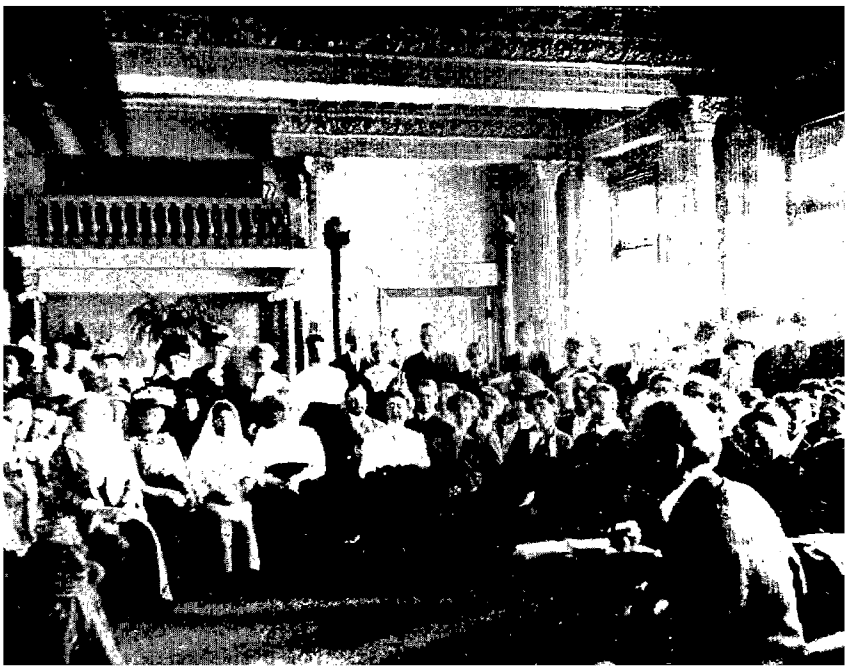
AFTERNOON SESSION.

Extract from words spoken by Abdul-Baha at the home of Mr. Arthur P. Dodge, New York City, pertaining to the Mashrak-el-Azkar, were read by Mrs. Palmerton as follows:

"*Question*—'We have been told to have a temporary Mashrak-el-Azkar.' *Answer*—'In those places where they have no Mashrak-el-Azkar they rent a home and call it by that name. Today, the Mashrak-el-Azkar in Chicago has great importance. All the Bahais must turn their faces in that directon. Why is it so important? Because it has become known throughout the East and the West that the Bahais wish to build a Mashrak-el-Azkar. It has found great importance. All ears are waiting for news coming from Chicago about the Mashrak-el-Azkar. The matter of the Mashrak-el-Azkar does not depend on personal endeavor, it needs public endeavor. When in Ishkabad the believers desired to build the Mashrak-el-Azkar, all the friends centered their attention on that place. There was no individuality anywhere, and thus they were able to build.'"

Continuation of the roll call:

Buffalo, N. Y.....Miss Grace Robarts, alt.
Akron, Ohio.....Mrs. Russell L. Brooker, del.
.....Mr. Russell L. Brooker, alt.
Philadelphia, Pa.....Mrs. Mary Revell, del.
Portland, Oregon.....Mr. J. H. Latimer, del.
.....Mrs. J. H. Latimer, alt.
Hudson and Jersey City, N. J.....
.....Mr. Walter Goodfellow, alt.
Montclair, N. J.....Mrs. Alice R. Beede, del.
.....Miss Irene C. Holmes, alt.
Muskegon, Mich.....Mrs. Mary Emily Walker, del.
.....Mrs. Helene Bagge, Alt.
Pittsburgh, Pa.....Miss Martha L. Root, del.
Lawrence and Bangor, Mich.....
.....Mrs. Byron S. Lane, del.
.....Mr. Byron S. Lane, alt.
Baltimore, Md.....Mrs. Edward L. Struven, del.
.....Mrs. H. Emmel, alt.
Boston, Mass.....Mr. Harlan F. Ober, del.
Fruitport, Mich.....Mrs. Julius Fraser, del.
Cleveland, Ohio.....Dr. Pauline Barton-Peeke, del.
London, England.....Miss Louise Matthew, del.
Everett, Wash.....Mr. Washington McCormick, del.
.....Mrs. Washington McCormick, alt.
Seattle, Wash.....Mrs. Charlotte Gillen, del.
.....Mrs. Ida A. Finch, alt.



At the Convention—Bahais in Consultation

ABSENTEES.

Huntington, Ind.....Mr. Chas. A. Butler, del.
Jersey City and North Hudson, N. J.....
.....Mr. William H. Hoar, del.
Washington, D. C....Mrs. Marian C. Hotchkiss, alt.
.....Mrs. W. P. Allen, alt.
New York City.....Mrs. Ellen Beecher, —.
Walla Walla, Wash.....Mrs. Nellie Jones, —.
.....Mrs. Clara Davis, —.
Ithaca, N. Y.....Mrs. Pauline Crandall, —.

[VISITORS—There were many visiting friends present. Those whose names we were able to make note of were as follows: Mrs. Helen S. Goodall, Mrs. Ella G. Cooper, Mrs. Lua Getsinger, Oakland and San Francisco, Calif.; Miss Georgiana Dean, Fairhope, Ala.; Mrs. Willard H. Ashton, Rockford, Ill.; Mrs. Adele Stuber, Mr. Benjamin F. Taylor, Miss Cora Watson, Cincinnati, O.; Mr. and Mrs. C. H. Allen, Mr. Luxmore, Akron, O.; Rev. C. Burchart, Bangor, Mich.; Mrs. M. E. Powell, Mrs. L. Eardley, Mr. E. H. Eardley, Baltimore, Md.; Mrs. Alice A. Davidson, Mrs. Foster, Mrs. C. M. Swingle, Mrs. Lillian E. McClellan, Mrs. Ella F. Priday, Miss Minnie E.

Graham, Cleveland, O.; Mr. and Mrs. John Deremo and party, Fruitport, Mich.; Mrs. Alice W. Bailey, Minneapolis, Minn.; Mr. Joseph H. Hannen, Mrs. Claudia Coles, Mrs. Howard Struven, Washington, D. C.; Mr. and Mrs. A. P. Chapman, St. Louis, Mo.; Mr. John D. Bosch, Geyserville, Calif.; Mr. Vaughn, New Jersey; Mrs. Olof Pary, New York Mills, Minn.; Miss Barbara Fitting, Miss Marie Wilson, Boston, Mass.; Mr. and Mrs. H. Goodale, Mr. and Mrs. Packman, Mrs. Rosa Harman, Mr. and Mrs. August Anderson, Kenosha, Wis.; Miss Josephine Locke, Los Angeles, Calif.]

On motion by Mr. Mills, duly seconded by Mr. Jacobsen, and unanimously adopted, the Chairman was requested to appoint an Auditing Committee to audit the accounts of the Treasurer and Financial Secretary.

The Chairman appointed as such committee Mr. William Addison, Mr. Harlan F. Ober and Mr. George Lesch.

On motion, adjournment was taken until 10 a. m. Tuesday, April 30th, and the session was closed with the singing of the "Benediction."

MORNING SESSION, TUESDAY, APRIL 30, 1912, CORINTHIAN HALL, MASONIC TEMPLE.

The session was opened by the singing of the hymn, "Great Day of God."

Prayer: "O Thou, my God, and the Beloved of my heart! With the name of this Day Thou has adorned Thy Tablet, which is known only to Thee. Thou hast called it 'The Day of God.' Nothing is to be seen therein but Thy Supreme Self, and naught is to be remembered save Thy sweetest Name. Wherefore, when He appeared, the foundations of nations trembled, the learned were bewildered and the wise men were confounded, save those who came near unto Thee, took from the hand of Favor the pure wine of Thy Inspiration, and drank in Thy name, saying: 'Praise be unto Thee, O Desire of the nations! Praise be to Thee, O Beloved of the hearts of the yearning!'"

Mr. Bernard M. Jacobsen, Secretary, submitted the following:

SECRETARY'S REPORT.

Mr. Chairman, Brothers and Sisters:

The past year has been one devoted to carrying out the plans of the previous Convention when, you will remember, two essential problems were given to the Unity Committee to carry out. One was the acquiring of the land lying upon the Lake Front opposite the main tract of the Temple grounds; the other incorporating the Publishing Society with the Bahai Temple Unity.

The first of these projects was commenced last September when Brother Hall and I arranged for interviews with Mr. Peter Conrad, the owner of the Property. After numerous interviews a price of $17,000 was finally agreed upon. Mr. Conrad originally wanted $65 per foot for this ground and required $7,000 cash and $5,000 per year until paid. We felt that this was more than we could carry, so the proposed plan for the use of the grounds were laid before him and he finally agreed to give us our present terms of $17,000,—$5,000 cash, $3,000 per year, at 5% interest until paid. This gave us a saving in interest and a longer term to pay the balance, which was a decided advantage for the Unity.

Mr. Conrad became so enthused with the object of our institutions that he has since then offered us the use of the $3,000 which we are to pay him in September as a loan for the purchase of other grounds if desired. The spirit of good-will has followed all of our transactions with these people. After acquiring these lands we found a Mr. Yost had several old buildings upon the grounds, which he had leased from Mr. Conrad. As these buildings were undesirable and obstructed our view of the lake, they were later removed at our request. Some time previous a Mr. Jankowski, a fisherman, had moved a small hut upon the triangle of our grounds and we experienced considerable difficulty in removing him. We found it necessary to charge him a small rental, which was placed at $1.00 per month, to prevent his laying claim to any ownership of grounds which would involve us in legal proceedings. Notice was finally served upon him, but not until suit was brought by the trustees was he removed.

At a recent meeting of the Executive Committee plans were made for the removal of the embankment on Sheridan Road preparatory to putting in cement sidewalk. In going over the matter we learned that this would cost several hundred dollars, so we found a contractor in Evanston, a Mr. Wigginson, who could use this material for filling. While not suitable for concrete work, it is an excellent substitute for cinders. He went over the ground with me and agreed to remove the same for the use of the material, giving us a small sum of money besides. We thereby saved the Unity several hundred dollars.

Also we desire to report that Mr. Bayes, who owns the mortgage on the main tract of land, has been consulted on several occasions regarding an extension of said mortgage. At

our first meeting with him he wanted us to pay him the total amount or extend the same for two years. This we did not deem advisable, so we informed him that we would raise the money, pay him, and terminate our dealings with him. He did not seem to like this, however, and agreed finally to extend the same for one year. We thereby saved another six hundred dollars for the Unity. These negotiations are still under way, and some disposition will have to be made of them on June 24, when the mortgage is due. The committee therefore submits this proposition to the Convention for some action to be agreed upon in raising funds for the payment of same.

We have also investigated prices placed upon all lands lying on Linden Avenue south between Sheridan Road and the Drainage Canal. These range in price from $35 to $40 a foot and most of these parcels can be secured if immediate action is taken. We did not feel justified in purchasing any of these properties, but submit the matter to this body for consideration. On the opposite side of Sheridan Road, adjacent to Mr. Conrad's property, is a Mr. Teufel who owns 450 feet on Sheridan Road and has the whole piece for sale, including an elegant brown stone building, but we did not feel that we could use the building at present, so Mr. Teufel has promised us that in the event of his selling the property, he will give us the two lots lying directly north should we so desire.

Then there is another piece of property owned by Mr. Yost, which lies north and adjacent to the piece we bought from Mr. Conrad and consists of about 140 feet frontage on Sheridan Road. Several meetings have been held with Mr. Yost, but his price is exorbitant at present. Therefore, we have decided to let this matter rest until some future time.

The other important matter taken up by the Convention last year was that of the Publishing Society. Since that tme several meetings been formed consisting of the following members: Mr. Thornton Chase, President, Mr. Albert H. Hall, Vice-President, Miss Mary Lesch, Financial Secretary, Miss Gertrude Buikema, Secretary, Mr. Roy C. Wilhelm, Mr. James W. Woodworth, Mr. Albert R. Windust, Mr. Mountfort Mills and Mr. Edwin W. Woodcock. The Publishing Society was indebted to the extent of $1,700 and ways and means have been devised for clearing this deficit, about one-half of the same has now been paid. Many of the books were out of print and funds have been and are being raised to replenish this stock and at present the Publishing Society is on a better basis, both financially and otherwise, than it has been for some time, and at present the publishing board is striving to have copies of all the books printed and kept in stock. This is a project that takes time and they hope by the next Convention to have it in better shape than ever.

There are many things I would like to report that I know would be interesting to you, but owing to the limited time and the many other duties that are before us, I will now close.

Thanking you for your kind attention in behalf of the Executive Board of the Bahai Temple Unity, I am,

Yours in service,

Bernard M. Jacobsen, Secretary.

Financial Secretary's Report.

Mrs. Corinne True, Financial Secretary, reported that contributions had been received from the following cities since the Convention of 1911:

Minneapolis, Minn.
Chicago, Ill.
Cleveland, Ohio.
Helena, Mont.
New York, N. Y.
Racine, Wis.
Cincinnati, Ohio.
Washington, D. C.
Fruitport, Mich.
New York Mills, Minn.
Baltimore, Md.
Milwaukee, Wis.
Eliot, Maine.
Clyde, Ill.
Turk, Wash.
Omak, Wash.
Portland, Oregon.
Port Said, Egypt.
Pittsburgh, Pa.
New Haven, Conn.
Walla Walla, Wash.
Denver, Colo.
Honolulu, Hawaii.
St. Paul, Minn.
Tombstone, Arizona.
Hudson, N. Y.
Montreal, Canada.
Seattle, Wash.
Philadelphia, Pa.
Boston, Mass.
Dixon, Ill.
Lewiston, Idaho.
Bangor, Mich.
Cornwall, England.
Johnstown, N. Y.
Salt Lake City, Utah.
Columbus, Ohio.
Atlantic City, N. J.
Mansfield Center, Conn.
Sussex, England.
Buffalo, N. Y.
Eliot, Maine.
Muskegon, Mich.
Spokane, Wash.
Brooklyn, N. Y.
Genoa Junction, Wis.
Johnstown, N. Y.
Panama, N. Y.
Tropico, Calif.
Elizabeth, N. J.
Jersey City, N. J.
Hammond, Ill.
Oakland, Calif.
San Francisco, Calif.
Clarkston, Wash.
Mansfield Centre, Conn.
Sienna, Italy.
West Willington, Conn.
Quay, Flordia.
Paris, France.
Briar Cliff, N. Y.
Grand Rapids, Mich.
Conklin, Mich.
Teheran, Persia.
Englewood, N. J.
Utica, N. Y.
Akron, Ohio.
Springfield, Mass.
St. Louis, Mo.
Fairhope, Ala.
Kittery, Maine.
Pleasanton, Calif.
Cairo, Egypt.
London, England.
East Rand, Transvaal, South Africa.
Cicero, Ill.
Newark, N. J.
Pavilion, N. Y.
Pasadena, Calif.
Columbus, Ohio.
North Augusta, S. C.
Stuttgart, Germany.
Newport, Vermont.
Rochester, N. Y.
Cortland, N. Y.
Montclair, N. J.
Kenosha, Wis.
Malden, Mass.
Ithaca, N. Y.
Crystal Lake, Ill.
Ranier, Oregon.
West Barrington, R. I.
Warwick, England.
Cambridge, Mass.
Everett, Wash.
Summerduck, Virginia.
Hager City, Wis.
Anaconda, Montana.
Musorela, Montana.
San Mateo, Calif.
Morenci, Arizona.

Corinne True, Financial Secretary.

Adjournment taken until 1:30 p. m.

AFTERNOON SESSION.

Miss Masson brought to the Convention a copy of the *Theosophical Messenger,* containing an article on the Bahai Revelation, and a message from the editor that copies for free distribution would be sent to the Convention, if desired.

On motion of Mr. Hannen, duly seconded by Mr. Jacobsen and unanimously adopted, a vote of thanks was tendered to the editor of the *Theosophical Messenger,* and the Secretary was instructed to write to him, conveying the greetings of the Convention as one of the joint bodies with them in the great work.

Mr. Willard H. Ashton, Treasurer, submitted the following report:

TREASURER'S REPORT.

Balance on hand at the time of the Convention, 1911		$ 3,704.68
Contributions received since then		7,292.45
Interest	$38.62	
Less exchange.....	5.80	32.82
		$11,029.95

DISBURSEMENTS.

Paid on land.....$	7,500.00	
Interest	675.00	
Assessments	475.98	
Taxes	501.55	
Expenses	930.66	
	$10,083.19	
Cash on hand.....	946.76	
		$11,029.95

Willard H. Ashton, Treasurer.

The Chairman announced and ruled that the Convention now proceed to the election of an Executive Board for the ensuing year by an informal ballot, each delegate voting for nine members of the Executive Board.

The Chairman appointed as tellers Mr. J. H. Latimer and Mr. Sigurd Russell.

In counting the number of votes, it was found there was a tie between Mr. Gregory and Dr. Nutt. Each resigned in favor of the other. On motion by Mr. Wilhelm, duly seconded by Dr. Harper, and unanimously adopted, Dr. Nutt's resignation was accepted.

On motion by Miss Boylan, duly seconded by Mr. Russell, and unanimously adopted, the informal ballot taken was made the formal ballot of the Convention and the nine friends receiving the highest number and plurality of votes by the ballot were declared the nine members of the Executive Board of Temple Unity, duly elected for the ensuing year.

The Executive Board thus elected was as follows:

Dr. Zia M. Bagdadi.
Mrs. Corinne True.
Mr. Albert H. Hall.
Mr. Roy C. Wilhelm.
Mr. Bernard M. Jacobsen.
Mr. Willard H. Ashton.
Mrs. Annie L. Parmerton.
Mr. Mountfort Mills.
Mr. Louis G. Gregory.

On motion by Mr. Ober, duly seconded by Miss Robarts, and unanimously adopted, the Secretary was authorized to prepare a brief statement of the proceedings of the Convention for publication in the STAR OF THE WEST.

WEDNESDAY, MAY 1, 1912, IN TENT, MASHRAK-EL-AZKAR GROUNDS.

The delegates and friends assembled under a tent erected upon the Mashrak-el-Azkar site wherein Abdul-Baha addressed them concerning the grounds and buildings to be erected thereon, after which Miss Irene C. Holmes, of New York, presented Abdul-Baha with a golden trowel intended for use in laying the corner stone. The foundation not being ready for this, it was planned that the friends leave the tent and gather together upon the spot marking the exact centre of the grounds, where the trowel was used in excavating and placing a stone—thus formally dedicating the Mashrak-el-Azkar site. After Abdul-Baha's departure for the city, the friends returned to the tent and devoted the remainder of the afternoon to speaking and suggesting plans for future work.

It was unanimously decided that the debt on the main tract of land be paid June 24, 1912, and the delegates urge the same in their respective assemblies.

It was suggested that a vote of thanks be extended to the Chicago Assembly for the hospitality extended to the visitors.

On motion by Mr. Ober, seconded by Mr. Mills, the Secretary was instructed to send letters to the Assemblies telling of the dedication of the site and visit to the grounds of the Mashrak-el-Azkar, by Abdul-Baha; also to send to them copies of his address delivered on the grounds.

Thus adjourned the Fourth Annual Convention of Bahai Temple Unity.

Respectfully submitted,

ALBERT H. HALL, *President.* BERNARD M. JACOBSEN, *Secretary.*

ADDRESS DELIVERED BY ABDUL-BAHA AT WASHINGTON, D. C.

AT THE HOME OF MR. AND MRS. PARSONS, APRIL 25th, 1912.*

"O people of the earth! Advance toward Him who hath advanced toward you, for verily He is the Face of God among you; His Evidence is in your midst and His Proof unto you, and He hath come to you with Signs (the Word), the like of which the most learned have failed to produce. The Tree of Mount Sinai (Moses), speaketh in the bosom of the world, and the Holy Spirit (Christ) crieth among the nations: 'Lo! The Desired One hath come with evident Dominion.'"—Tablet to Napoleon III.

IN the world of existence the greatest bestowals of God are His Teachings. The other Bounties of God are limited as regards their benefits. For example, the human existence itself is a Divine Bestowal, but it is limited. Sight is a Bestowal of God, but it is limited. Hearing is one of the Divine Bestowals, yet it is limited. And so on with all the other bestowals. The circle is limited; except the Divine Teachings, the circle of which is boundless. There is no termination thereof. Ages and centuries pass away, and the efficacy of these Teachings lasts, like unto the spirit of life which animates the world of existence. Without that, the world of humanity is like the animal kingdom. What difference is there between the animal and man? The difference between the animal and the man is this: That the animal is not capable of appreciating the Teachings of God, whereas man is worthy of these Teachings. In the animal kingdom, there is no such teaching. There is no extraordinary progress. At most it is a development of the organism. It is small in the beginning; it becomes developed and becomes larger; but it has not the intellectual sphere to enlarge. Therefore the Teachings of God are the bestowals specialized for man. Although the Teachings of God are Reality, yet with the passage of time and the lapse of ages, thick clouds envelop that Sun. These clouds are imitations or superstitions; they are not the fundamentals. Then again the Power of the Sun of Truth arises and disperses these clouds and once more shines gloriously. For a long time the Sun of Truth was beclouded by clouds of superstition and limitations, until His Holiness BAHA'O'LLAH appeared in the world, and scattered these clouds of darkness and revealed the foundations of the Teachings of God.

The first Teaching of BAHA'O'LLAH is the duty incumbent upon all to investigate Reality. What does it mean to investigate Reality? It means that man must forget all hearsay. For he does not know whether the hearsay is in accordance with Reality or not. He must examine Truth. Wherever he finds the Truth or Reality he must hold to it. All else he must forsake, for outside of Reality there is naught but superstitions and imaginations! For example, during the days of Jesus Christ the Jews were anticipating the appearance of the Messiah, and they were day and night praying and supplicating God that His Holiness the Promised One might appear. Why was it that when He did appear they rejected Him? They negated Him? They did not believe in Him? Nay, rather, they persecuted and tormented Him! There was no torment which they did not inflict upon Him! They cursed Him, persecuted Him, placed on His head a crown of thorns and took Him around through the streets, circumambulated Him, scorning Him, and ultimately crucified Him! Why did they commit this? Because they did not investigate the Truth or Reality. Had they investgated the Reality, they would have surely believed on Him. They would have respected Him, revered Him most highly. They would have considered His Manifestation as the greatest Bestowal descending

*Translated by Dr. Ameen U. Fareed and taken stenographically by Joseph H. Hannen.

upon man. They would have considered Him the very Saviour of man; but alas! they were veiled and held to imitations and did not investigate the Reality. They were submerged in the sea of superstitions and were deprived of witnessing that Glorious Bounty, and were hindered from the fragrances or breaths of the Holy Spirit, and suffered in themselves the greatest debasement and degradation. There are many religions, denominations, various peoples and different opinions in the world today; but Reality is one. Why should there be these differences? Because they do not investigate the fundamental unity. If they investigate or examine the Reality, they shall be agreed and united. For Reality is indivisible. It is not multiple. Hence it will become evident that in man there is nothing of greater import than the investigation of Truth.

The Second Teaching of BAHA'O'LLAH is the Oneness of the world of humanity. That is to say, all humanity is the Servant of God. All have been reared in the lap of the Favors of God. All have been blessed with the Bounties of the same Sun. All have quaffed to satisfaction or repletion from the Fountain of God, and all in His estimation are equal as servants. He is kind to all. Hence no man should prefer himself to another man, or express pride towards another. No man should scornfully consider another. No man should deprive another man. All must be considered as submerged in the sea of God's Mercy. With the greatest kindliness and gentleness he must associate with humanity in general. With his heart he must love all. At most the conditions are these: Some are ignorant; they must be trained, educated. One is sick; he must be healed. One is as a child; he must be helped to attain maturity. We must not detest him who is sick. We must not scorn or curse him. We must not shun him. But rather with the utmost kindness and tenderness must he be cared for. Likewise the infant must not be treated with disdain just because it is an infant. It must be reared and trained, educated, in order that it may develop and advance and attain maturity. This is the second principle laid down by BAHA'O'LLAH.

The third Principle laid down by BAHA'O'LLAH, or the third Teaching concerning that Principle, is that Religion and Science are correspondents. Every religion which is not in accordance with established science is superstition. Religion must be reasonable. If it be not reasonable, it is superstition, and has no foundation. It is like a mirage which deceives man by leading him to think that it is a body of water. God has endowed man with reason that he may perceive. If we state that such and such a subject is not to be reasoned out and tested according to the established logic of the intellect, then what is the use of the reason which God has given man? Although the eye is the perceiving organ in order that it may differentiate colors, the hearing is a faculty of distinction in order that it may distinguish voices, taste is a sense of perception so that it may sense the various properties of objects, such as bitter, sweet, and otherwise, the sense of smell is for the purpose of differentiation in order that it may deduce the various odors and distinguish or differentiate one from the other; yet the circle of the perceptions of the five senses is exceedingly limited. But the intellectual faculty of man is unlimited in its circle or sphere. The eye can see details at best a mile, but the intellect can perceive the East and the West. The ear can hear modulations of a tone at a distance of say 1,000 feet at most; but the intellect of man can discover astronomical verities in the very firmaments. It works subterranean in geological discoveries. It can discover things in the seventh stratum of the earth. All the traces which we observe, the products of invention, are the results of intellectual investigation. All the sciences and arts are the products of the intellect. All the crafts and things which have been produced by craftsmanship are things which have been produced by the intellect. Hence one can see that within the human organism, the human being, the intellect holds supreme station. Now, if a religious rule or principle be not reasonable, surely it is superstition! This is the Third Principle which I have illustrated, and the other principles I shall illustrate at another time. I intended speaking of another subject this afternoon, but some of the ladies asked me if I would not explain the Principles of this Movement, hence I began the discussion of the Teachings of BAHA'O'LLAH.

In issue No. 3 we stated it was our plan to devote this issue to the visit of Abdul-Baha in New York City and vicinity. The labor of compiling the interviews and addresses and preparing them for publication has taken considerable time and thereby delayed in reaching us. We expect to begin their publication in issue No. 7. *The Editors.*

Vol. III June 24, 1912 No. 6

STAR OF THE WEST

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STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (*Signed*) ABDUL-BAHA ABBAS.

Vol. III Chicago (June 24, 1912) Rahmat No. 6

ADDRESS BY ABDUL-BAHA AT HOTEL SCHENLEY, PITTSBURGH, PA.

MAY 7th, 1912.

I HAVE come from the far off Orient to visit your country. Surely this continent is praiseworthy from all directions. The country is prosperous. The people present very good manners, and civilization is most progressive. Therefore I consider it becoming to expound for you an epitome of the teachings of BAHA'O'LLAH, in order that you may be informed.

About sixty years ago when there was in Persia the greatest enmity and dissension and strife among the various peoples and denominations, and warfare and strife were rampant in other parts of the world, His Holiness BAHA'O'LLAH appeared in Persia, and began devoting his time to the education of the people generally. He united the various peoples and divergent sects and nations. He removed from among the people religious prejudice, racial prejudice, patriotic prejudice and political bias. He caused the greatest bond of unity to be established among the various peoples.

The enmity then existing among the people was so great that even ordinary associations were out of the question. They would not consult with one another with amity at all. Through the power of the education of BAHA'O'LLAH the result was the contrary, for just now in Persia there is perfect accord and amity among different religions, varying peoples, and divergent sects and denominations.

But this was not an easy matter.

In a word: BAHA'O'LLAH bore great difficulties along this line. He became imprisoned; torments were inflicted upon Him. He was banished from His country, but every ordeal He bore cheerfully. Ultimately He was enabled to promulgate His teachings, even from prison, and He hoisted the banner of the oneness of humankind, and promulgated the oneness of the human world.

Among the teachings of BAHA'O'LLAH are the following:

First, it is incumbent upon all humanity to investigate truth. If investigation be made in regard to truth all shall be agreed and united, for truth or reality is not multiple; it is not divisible. It will be seen that different religions have one truth underlying them, hence their truth or reality is one.

To explain: The foundations of all the divine religions are one, for each one of the divine religions is divisible into two departments. One is concerned with the moral world, with the spiritual susceptibilities, with the animations of the conscience, and that is essential; that is one, it is the reality, changeless and not subject to transformation. His Holiness Abraham was the herald of this reality. His Holiness Moses was the promul-

gator of the reality. His Holiness Jesus Christ was the founder of the reality. Likewise, the rest of the Divine Prophets, were all promulgators and founders of the reality or the truth. The second department, in all the divine religions, is the accidental and concerns the material affairs of human beings. This is ever subject to changes in accordance with the exigencies of the time, for time is not always the same, and its expediencies differ.

Consider, in the Mosaic day, there were ten commandments enacted by him in regard to murder, which were in accordance with the exigencies of that time and day; likewise very severe punishments. For example: An eye for an eye; a tooth for a tooth; and it was the command that if a man should commit theft to the extent of even a small amount, his hand was to be chopped off. Such a law was suitable for that time, for the people of Israel dwelt in the wilderness, and in the wilderness, or the Sahara, no other punishment can be observed. But in the time of Jesus Christ, this was not expedient, and His Holiness Jesus Christ abrogated those commands.

In short, every religion of the different religions is divisible into two divisions: One division concerns the morals, which is the essential, and not subject to change or transformation; the other division, which touches human beings, is the accidental, and changes, in accordance with the exigencies of time. But the nations have forsaken the religion of the Divine teaching and they have invented certain imitations; and inasmuch as these imitations and superstitions differ, therefore dissensions and difference have taken place among the religions and they are constantly at warfare and strife. If all the religions would refer to the truth or foundations underlying them, which is the truth or reality, all would be agreed and united, for the reality is one. It is not multiple nor is it divisible.

The second principle or teaching of BAHA-'O'LLAH touches the oneness of humanity. That all humanity is the servant of God, belonging to one family. The bestowals of God encompass all. He has created them all; He has provided for all; He nurtures all; He preserves all and to all He is kind.

This is the Divine policy, and it is impossible for a human being to lay the foundation for a better policy than that of God. Hence we must execute the policies of the glorious God, and that is the oneness of the world of humanity. We must be kind to all. Inasmuch as God is kind to all, why should we be unkind? Inasmuch as all belong to the same household in this case, why should they exercise any enmity or strife? Therefore, all humanity must be looked at with the same glance, with the same eye; all must be loved; to all must we be kind. The noblest of men is he who serves humankind. And he is nearest the threshold of God who is the least of the servants of God. The glory and majesty of man are dependent upon his servitude to humankind and not in the exercise of enmity or strife.

The third teaching or principal of BAHA'O'LLAH concerns this mighty fact that religion and science are correspondents, agreeing with each other perfectly; for any religious subject which is not agreeable to science is superstitious and unreasonable, because science is reality and religion essentially is reality; therefore the two correspond; and when any religious question does not correspond with reason, does not agree with science, it is absolute superstition or imagination, and not at all worthy of the credence of man, for the opposites or the antithesis of knowledge or science is superstition. We say it is science or knowledge in ignorance, and if we say that religion is opposed to science, then it must be ignorance, hence religious subjects must be in accordance with scientific promises—must be reasonable. If they oppose a reasonable standard of science, they are superstitious and not at all worthy of acceptance.

The fourth principal or teaching of BAHA'O'LLAH concerns the equality of humankind; the readjustment of or equalization of the economic standards of the time, of the livlihood of humankind. For the poor are in abject distress, in the greatest need, and in the greatest misfortune; and that is not right, that some individual should be enthroned in luxury, in the greatest wealth, more than necessary, and some in the lowest degree of want. This is not worthy of the world of humanity.

There is need of an equalization so that all may have an apportionment in the comforts of life. For example, the wealthy man, whose table is adorned with all kinds of delicacies, must allow the poor to have at least his necessities. It is not right that one should have all the delicacies and all foods on his table when another is in want of the necessities of life. The rich must be merciful to the poor

and out of their own willing hearts should they uplift them, they should not be forced. There must be a readjustment and legislation which shall equalize conditions until humankind may have composure and rest with the utmost ease.

The fifth principal is the following: That religious prejudice, sectarian prejudice, racial prejudice, patriotic prejudice, and political prejudice are the very destroyers of human foundations. All the religionists are servants of God. All races are human in kind. The service of the earth is one activity. In this case, why should there be warfare and strife? All must be united and agreed, and all must serve the world of humanity.

The sixth is that concerning the equality of man and woman. BAHA'O'LLAH declares that man and woman are both human, and that in the estimation of God there is no distinction of gender. The one whose heart is purer, whose deeds are greater and nobler, is the most acceptable, whether male or female. Secondly, there is this gender in all created beings. In the vegetable kingdom we find it, in the animal kingdom it exists, and there we see perfect equality, no distinction whatever. The animal, although not reasonable, does not allow any distinction between the male and the female. Why should man, who has reason, who has intelligence, who is just, who has sensibilities of the conscience, be willing that one of the members of the world of humanity should be considered imperfect? Surely no sound intelligence and conscience will accept this. Therefore womankind must be educated in order to fulfill the prerogatives of the male.

There must be no difference between the female and the male. They must be equally educated in order that womankind may present the same capacity and may keep up the same pace with man. Then the world of humanity will find peace. In the past ages humanity has always been defective, but if womankind shall become educated then war will be dispelled. They will not be willing to allow warfare. For it is the woman who cares for the youth, for the young. As they educate the young until they reach maturity, they will not be willing to have their brave young men killed and cut into pieces on the battlefield. Surely they are the ones who shall serve the "Most Great Peace" in international arbitration. Assuredly they will be the ones who will remove warfare from among humankind.

Inasmuch as human society consists of two organs, one the male, the other the female, the happiness of the world of humanity cannot be assured unless they are both perfect. Therefore they must try to have womankind reach the same status as men.

Among the other teachings of BAHA'O'LLAH is education. All the members of society must be educated. Not a single individual should be deprived of education, but each should receive according to his capacity. They must not be left in the grade of ignorance, for ignorance is a defect in the human world. All mankind must have a portion of science and philosophy; that is, to have as much as is necessary. It is impossible to have all men scientists and philosophers, but each should be educated according to his deserts and needs.

Among the teachings of BAHA'O'LLAH is likewise the following: That the world of humanity is in need of the breath of the Holy Spirit, for the oneness of humanity is necessary. The most great peace is necessary, and it is self-evident that this cannot be assured through racial force; it cannot be promulgated through the patriotic force, for countries differ. And it is certain that political force will not accomplish it, for the interests of the government differ. And it will not be accomplished through a consensus of opinion, for opinions differ. There is need of a force which can execute the oneness of humanity and which can destroy the foundations of warfare and strife. Through human agencies this is an impossibility. Hence it must be through spiritual agencies. And no other force has such power as the Holy spirit, hence this can be made feasible through the breath of the Holy Spirit.

No matter how far the material world advances, it cannot establish the happiness of the human world. Rather when the material civilization shall be linked with the spiritual or divine civilization, then happiness will be assured. Then material civilization will not contribute its services to the forces of evil to destroy the oneness of humanity, for through the factors of the material civilization good and evil advance together—keep up the same pace.

For example, consider how greatly material civilization has advanced in the last decade, in this century. Consider how many schools and colleges have been founded, hospitals have been founded, asylums for the orphans

(Continued on page eight)

TABLE-TALK BY ABDUL-BAHA AT CLEVELAND, O.

MAY 6th, 1912.

CLEVELAND was the fourth city to have the blessed privilege of a visit from Abdul-Baha, who came here from Chicago, May 6. Only a short time had been given to herald his coming, yet the auditorium of Hotel Euclid, seating about four hundred, was filled with people whose hearts rejoiced as they listened to the address delivered by him, and which appeared in the last issue of the STAR OF THE WEST.

The photograph of the Cleveland friends with Abdul-Baha, reproduced herewith, was taken at Dr Swingle's Sanitorium, where the following Table-Talk* was given:



Abdul-Baha at Dr. Swingle's Sanitorium, Cleveland, O., May 6, 1912.

"This is a good city, a pleasant city. The climate is pleasant; the views are charming. All the cities of America seem to be large and beautiful and the people are prosperous. Truly the American continent has advanced very much and in the future will advance greatly. It will lead all other nations spiritually, for its illumination is far-reaching. The flag of freedom, the banner of liberty is unfurled; but the prosperity and advancement of every city, the happiness and the greatness of every country depend upon its hearing and becoming obedient to the call of God. The light of reality must shine therein. Divine civilization needs to be founded. The radiance of the kingdom shall be diffused. Material civilization is likened to the body, whereas the divine civilization is likened to the spirit. The body not manifesting the spirit is dead; the fruitless tree is useless.

"Jesus declares that there is spiritual capacity in some people; for all are not submerged in the sea of materialism. They seek the spirit; they turn to God and they long for the Kingdom. I hope that these revered people may obtain both phases of progress; both material and spiritual progress. Just as they have advanced along material lines so remarkably, so may they likewise advance in spiritual development until the body be most refined and beautiful and obtain the wealth of the spiritual potentiality and efficiency.

"Praise be to God! the Sun of Reality has dawned and its effulgences are shining from all horizons. The signs of God are resplendent and the teachings of the heavenly teachers are promulgated. In order that all created beings may obtain a portion of the Divine bestowals, may their hearts be directed to the Kingdom of God and become illuminated by witnessing the lights of God! May the spirit be regained through the Divine graces of the Lord, and may the East and the West be bound together! Thus may oneness and harmony manifest itself

*Translated by Dr. Ameen U. Fareed, and taken stenographically by Sigel T. Brooks.

in all regions. Thus may all people become the manifestation of oneness, and by becoming as one being, may they become one family and obtain the bounty everlasting; may the doors of the Kingdom be opened from all directions and praise the Name of ABHA in all regions."

INTERVIEW BETWEEN A PROMINENT RABBI AND ABDUL-BAHA

ENTERING the room the Rabbi saluted, which was answered by Abdul-Baha in like manner.

Abdul-Baha: "You are most welcome Rabbi."

Rabbi: "I have long desired to meet you."

Abdul-Baha: "Very good; very good."

Rabbi: "Your address yesterday was excellent. I have had the pleasure of hearing you upon two other occasions, but your address of yesterday had an extraordinary universality. You have very clearly established the teachings of brotherhood but I am afraid that although your principles are very lofty they will not be accepted by all the religionists and the workers for peace."

Abdul-Baha: "Reality will always be victorious. No one can stand before the onward march of reality. The phenomenal is always conquered by the eternal. All the contingent beings are defeated by the will of heaven. One small Arabian boy can lead two thousand camels in the Sahara. One intelligent Hindoo boy can conquer an elephant."

Rabbi: "It is true. In the Bible we have the statement that 'A little child shall lead them.'"

Abdul-Baha: "Truth will always be victorious; therefore it does not know defeat but the people of reality must exert great effort, and if the people of reality neglect to display this effort that is another matter. The people of reality must demonstrate their willingness in this direction. They must realize that the greatest reality of this age is the oneness of the human world. They must forget traditions and imitations of the past. For instance, if we look upon the Catholic religion we see that they believe that an important part is the transubstantiation; that is, the change of the bread and wine into the body of Christ. If we ponder a little we realize that this is a non-essential. It is imitation and the reverse of reality.

"Again, if we look at the Hindoos we see that they have made images and worship them as deities, and they have eight million such deities in their temples. It is evident that these are superstitions and imaginations. They worship the cow, the stone, the water and the forces of nature—all these are imitations of the past and they have no foundation whatever."

Rabbi: "Do you then regard the transubstantiation as being on the same ground as the worshipping of idols?"

Abdul-Baha: "All these are imitations. They have no reality. As these are the opposite of realities, therefore they have no foundation. Everything that keeps man away from God, is an idol. Everything which detracts man's attention from God is an idol, no matter what it is."

Rabbi: "Then every channel between God and His creature is an idol?"

Abdul-Baha: "Consider, let us not bind ourselves with imitations. Let us study the condition of the Jews for a moment. When they were in Egypt they were captives; they were poor; they were prisoners in the hand of Pharaoh; they were ignored; they were a dependent people, they were surrounded by all kinds of troubles and vicissitudes; the people looked down upon them; they were considered as outcasts. Then Moses came. He gathered them together; inspired them with the power of unity; imparted to them new life; taught them the laws of God encouraging them in the morals and virtues of humanity; delivered them from the hand of Pharoah; freed them from the bondage of captivity; educated them, trained them and carried them away from the land of darkness into the holy of holies of light. Their power was increased; their majesty became refulgent; their fame was spread throughout the world, until they were enabled to found the Solomonic sovereignty. In philosophy and art they attained such heights that the philosophers of Greece and Rome travelled long distances to learn from them. Now is it possible to say that to revere and respect these souls is equivalent to the worshipping of idols? We must respect Moses because he achieved a work which no one else could do. It is an evident fact that His Holiness Moses was a

channel between God and man. No further proof is required for this. I do not attempt to prove the validity of Moses by pointing to his turning the rod into a serpent; instead I give evident proofs.

"Again you will note that His Highness Christ was a Jew. Ponder well over this matter: The Jews were captives in the hand of the Romans; they were their slaves. From every standpoint they were scattered and impoverished. Nebuchadnezzar carried seventy thousand of them into captivity at Babylon. Even today the tombs of Esther and Daniel are there. And afterwards what did Titus, the Roman Emperor, not do! He entirely destroyed the foundation of the Jewish temple. The effect of the destruction of Titus is manifest up to this time for we see them scattered all over the world. His Holiness Christ appeared and established unity among the Romans, the Greeks, the Chaldeans, the Assyrians, the Europeans and the Americans. He established a bond of unity between all the nations. All the great prophets, the kings and the worthies of the Israelitish nation could not make the Persians believe in Moses. All the prophets such as Isaiah, Jeremiah, Ezekiel, Nehemiah, et al., could not make one Zoroastrian believe in Moses. But one Jew came and many millions believe in Him. He spread His name in the East and in the West. He caused the Bible to be translated in all the languages of the world, and today nearly every home contains a Bible. He demonstrated throughout the world to all the nations of the world that the Israelitish people were the chosen people, that the Israelitish prophets were the prophets of God, that their books were the books of God, that their words were the words of God. This is evident. These are not intellectual or traditional evidences but they are such evidences as permit of no discussion. Look at America. You see a Bible in almost every house that you enter. See what Christ has accomplished. Witness what one soul who was crucified has accomplished.

"When He was living upon the earth He was alone, ridiculed and rejected by His own people. Almost everybody cursed and ridiculed Him. His own relatives left Him; even His disciples almost abandoned Him; they placed upon His head a crown of thorns and paraded Him over the streets, and finally they crucified Him. He was alone! alone! but the traces of His work and the signs of His message have filled the world. Man must be just. After these statements no one can deny the greatness of Christ. Now is it evident to you that all these conditions among the nations are on account of injustice? If they had all been just they would have been united on this principle: that these prophets were channels for the bounty of God, for they were the first teachers of mankind.

"The philosophers are also teachers but all they could do was to teach themselves and a few other souls. But the prophets of God taught the whole world. They trained all the children of men in morals and ethics. Who can say that they failed to accomplish their work, and who would give the names of the philosophers the first place?"

Rabbi: "Indeed, indeed you are one of the greatest logicians of the world. Up to this time I have been talking to you as a man; now I will address you as a Rabbi. Your premises and syllogisms do not agree. It is not correct to say that Christ has accomplished all these things, for but few of his teachings were accepted until about three hundred and fifty years after his crucifixion—"

Abdul-Baha here exclaimed: "I understand, I understand," and then continued: "His Highness Moses laid the foundation but the result of His teachings became apparent during the time of Solomon. If there had been no Moses there would have been no Solomon. The sovereignty of Solomon was the outcome of the principles of Moses. If there had been no Moses the children of Israel would have been entirely lost, and up to this time they would have been slaves in the land of Pharoah. Their very name would have disappeared from the page of history. Moses laid down a few principles, but the results of those principles became apparent five hundred years afterward. If an inquirer is just he will realize that Moses laid with His own hand Solomonic universality. Likewise if His Highness Christ had not laid the foundations of Christianity, the evident signs which we see today would not have been realized.

"I scatter the seeds today, six months hence they may become apparent. In the meantime, can anyone deny the germination of these seeds, and when they are grown, repudiate the fact that these plants owe their origin to the seed?"

Rabbi: "Suppose that Christ was the Promised One of the Jews; how did the doctrine of divinity creep in among the Christians?"

Abdul-Baha: "Do not look upon the Christians of today. The Christians are today sub-

merged in the sea of imitation. It is evident that man is the highest of God's creatures on the face of the earth. For example, there are certain attributes which are apparent in the mineral kingdom. The vegetable kingdom has the attributes existing in the mineral kingbut with another attribute, which is the power of growth. The animal has the attributes of the mineral and the vegetable kingdoms but with another attribute, which is the power of instinct. Therefore the animal is a composite of the mineral and vegetable kingdoms, but man has the virtues of the mineral kingdom, the virtues of the vegetable kingdom, the virtues of the animal kingdom and another distinct virtue, which is that of intellect, consequently man is the highest creation of God. He is the peerless creature and in him are contained all the virtues of the human world.

"Christ was the mirror; God was the Sun. The Sun appeared with all its effulgence and splendor in the mirror; that is, the virtues, the perfections and the characteristics of God appeared in Christ. This is what is meant where it is written in the Bible that 'We have created man in our own image.' The perfect man is the visage and image of God, just as the mirror reflects the sun. We can not say that the sun has come down from heaven and has taken a place in the mirror. The sun is eternal, living in its own station. It had no ascent or descent, entrance or exit; but the rays and the heat of the sun have become fully reflected in the clear mirror. That is why Christ said the future is in the sun and the sun is in the future. The Sun of Truth reflected itself in the mirrors of Moses and Christ."

Rabbi: "Most wonderful! We must name this divine philosophy the philosophy of Abdul-Baha. I am extraordinarily delighted to have had this privilege to talk with you."

Abdul-Baha: "I am very happy indeed to meet you."

Rabbi: "I hope I will have the pleasure of meeting you again."

Abdul-Baha: "God willing. May you be under His protection."

ADDRESS BY ABDUL-BAHA AT HOTEL SCHENLEY, PITTSBURGH, PA.

(Continued from page four)

have been founded, the science of medicine has advanced. Together with this there has been an advance in the invention of the means and instruments of destruction. In the early days the instrument of destruction was the sword; today it is the gun. In the early days the organ of destruction or warfare was the dagger; today it is the rifle. How many dreadnaughts have been built; how many torpedoes have been invented, and how many kinds of ammunition have been invented!

All this is the result of material civilization. Therefore just as material civilization serves the good purposes of life it also serves the evil ends. But the Divine civilization is good, because it is concerned with the reign of morals. Consider how much the Prophets have contributed to the reign of morals. His Holiness, Jesus Christ, summoned all to the most great peace. He called all to the acquisition of good morals.

If good morals which constitute the Divine civilization shall become united with the spiritual civilization there is no doubt that the happiness of the world of humanity shall hoist its banner and from every direction composure and rest shall be forthcoming. Humankind shall achieve extraordinary progress, the sphere of thought will be greatly enlarged, great inventions will be made, great spirituality will reveal itself, for humanity there will be great joy, and the life eternal will then be conferred thereon. The spiritual force will make itself effective and the breath of the Holy Spirit will penetrate.

Therefore, just as the material civilization progresses so should the merciful civilization likewise become progressive until the greatest and utmost aims and desires of humanity may be realized.

These are a few of the principles of BAHA'O'LLAH presented to you very briefly, so that if you hear of the Bahai movement and the Bahai teachings you may be informed of what their status is. And this is given to you to act as a stimulus to your knowledge. I ask God to aid this prosperous nation, this fair government, and this wonderful continent with all His blessings.

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ABDUL-BAHA AND ROUHIEH.

See article, "Abdul-Baha with the Children of the Friends in Chicago.'

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS OF ABDUL-BAHA AT NO. 327 WEST END AVENUE, NEW YORK CITY, RESIDENCE OF MOUNTFORT MILLS, APRIL 15, 1912.

From Stenographic Notes.

IT IS a few days since my arrival in New York; but before coming to New York, on another trip I went to Europe, visiting Paris and London. I found the city of Paris to be a beautiful city as far as appearance went. The material civilization was very great; but the spiritual civilization was very far behind. The people were drowned or submerged in a sea of materiality. All their conversations and discussions terminated in the natural; but no mention of God. I was greatly astonished.

I found them to be erudite professors, well informed men, scholars, but the majority of them were materialists. I said to them: "I am surprised and greatly astonished that men of this caliber, of this perception, with their great knowledge should still be captives of nature and negligent of the self-evident Reality."

The phenomenal world in its entirety is subject to nature. That is to say, it cannot transgress the rule of nature. These myriad planets, these great satellites and heavenly bodies in this endless space are all captives of natural law. They cannot transgress one iota the mathematical rules laid down by nature. The sun with its immensity cannot go beyond the law of nature. The ocean in its vastness cannot transgress the law of nature. All phenomenal beings, in brief, are subject to nature; the planets are captives of nature; even the animals are captives of nature. All of them are within the bounds of natural law; and nature is the ruler of all, except man. Man is not the captive of nature, for although according to natural law man is an animate being of the earth, yet he can sail vessels over the ocean, fly through the air in an aeroplane, descend in a submarine;—therefore he has overcome natural law. For instance, such a colossal natural energy, such a tremendous power as electricity, such a great volume of material force which can cleave a mountain in twain, which can destroy many things,—man, little man, has been able to arrest and imprison it in an incandescent lamp saying to it, "Sleep here." He can take the human voice and confine it in the phonograph. According to the natural power, man should be able to communicate the distance of one mile, but by breaking the laws of nature he can banish space and send a telephone message to remote points. All the sciences, arts, discoveries are mysteries of nature, and according to natural law these mysteries should be latent; but man has broken this law, freed himself from this rule, and brought them forth into the realm of the visible. Therefore he is the commander of nature. Man has intelligence; nature has not. Man has volition; nature is minus. Man has memory; nature is without it. Man has the reasoning faculty; nature is deprived. Man has the perceptive faculty; nature cannot perceive. Hence, it is well proved that man is nobler than nature.

If we accept the supposition that man is but a part of nature, we are then confronted by an illogical statement, that is to say, it is possible for the part of a whole to be endowed with qualities which are absent in the whole. Thus man, who is a part, has perception, has intelligence, has the thought faculty, has memory, has susceptibility, while nature is quite bereft of them. How is it possible for the part to be possessed of certain qualities or faculties which are absent in the whole? As a matter of fact, God has given to man certain powers which are supernatural. Why then should man be considered a captive of nature? How is he treating nature? How is it that he is acknowledged to be the very divinity of nature? Shall we say nature is blind, nature is not perceptive, nature is not volitionary, is not alive, and then

relegate man to nature? How can we answer this question? How will these materialists, these scholastic atheists treat such statements? As a matter of fact they themselves break the laws of nature. Therefore it is proved that in man there is a power beyond nature; through which power man is nobler than nature;—and that power is the bestowal of God.

But having come to New York, I find that the people are more endowed with spiritual susceptibilities; they are not mere captives of nature; they are rising out of the burden of captivity. For this reason I am very happy, and hopeful that, God willing, in this country which is so well peopled,—in this vast continent of the globe, the virtues of the world of humanity shall become resplendent, that the oneness of human world power, the love of God, may spread through the hearts; and that international peace may hoist its banner, influencing all other regions from here. This is my hope.

INTERVIEW OF W. H. SHORT, SECY. N. Y. PEACE SOCIETY AND HUDSON MAXIM WITH ABDUL-BAHA AT HOTEL ANSONIA, NEW YORK CITY, APRIL 15TH, 1912.

Notes by Howard MacNutt.

INTERVIEW WITH MR. W. H. SHORT.

ABDUL-BAHA: "You are very welcome; I am most happy to greet you. I have looked forward with much pleasure to this meeting. Welcome! Welcome!"

Mr. Short: "It gives me great happiness indeed to meet Abdul-Baha. I too have looked forward to this meeting. The New York Peace Society extends him greetings and welcome to our city and our country."

A. B. "You are indeed a servant to humanity. A servant to humanity is a servant to God. Your mission is a high, holy and sanctified one; there could be no greater, no holier mission than that of bringing peace to this warring world. Therefore I have waited for you with the greatest longing.

"In this day the majority of mankind are endeavoring to destroy the foundations of the happiness of the world. How many are engaged in the invention of means for the destruction of human kind; how many are employed in the science and practice of war; how many are occupied in various kinds of strife and antagonism; how many stand ready to shed the blood of innocent men, their brothers! So it is that history is blackened with this record of human intention and accomplishment. Every hour war is threatened upon some new pretext; today patriotism is its basis, tomorrow religious prejudice, racial egotism, territorial greed, commercial selfishness—it matters little what the excuse may be—blood is shed and human beings torn to pieces upon battlefields. Political interests clash; a great war follows; sadness, gloom and cruelty envelop the world.

"But you are endeavoring to uplift the standard of peace in the world. You must continue to work until the world is released from these prejudices which are bringing about such inhuman conditions. For the clouds of war will surely vanish from the horizons. There is no doubt that your work is the greatest work and its outcome certain."

Mr. S. "All the members of the New York Peace Society feel the truth and inspiration of what you have said."

A. B. "You must rest assured and let there be no traces of doubt in your souls that God is your Assister and Helper. The Heavenly confirmations will descend upon you more and more. God will protect you and give you new strength continually. Your world-motives will conquer the world of men; all obstacles will disappear before your advance; no earthly power can resist the onrushing power of Peace. For this power is assisted by the Power of God and that which is divinely assisted must prevail. Consider how the Cause of Christ was confirmed. How many resisted it! What mountains of obstacles were raised against it! What hostile forces sought to destroy its foundations! Yet the kings and emperors of the world could not resist its spread and establishment. No power of earth can withstand the onflow of the Spirit of Truth. If earthly kings and kingdoms come in its way, it will conquer and they will be overthrown, always. For your cause is Truth itself and Truth is Omnipotent. If all nations arise to prevent, they will be vanquished and you will be victorious. [Visitor much impressed.] You are a servant of God, not a servant of this world. A servant of God is he who gives some benefit to the world of man."

Mr. S. "We belong to a race [Anglo Saxon] which has wielded the power of oppression. We have been the oppressor, not the oppressed. The whole matter of World Peace presents a different aspect to the western mind.

"Justice, human rights and religion are controlling motives of the men of the New York Peace Society. We must confess that hitherto Americans have not felt the welfare of Eastern countries to be as important as the develop-

ment of our own interests. We have not known enough of the ideals of other countries. As a rule we meet only immigrants and discontented wanderers from foreign lands. But recently this has been changed and the aspect is wider. Our press is not the reflector of foreign news. Our people travel in distant countries; but few important and influential foreigners come to visit us. Our purpose in the Peace Society is not only to establish the doctrines of peace but to defend the principles of human brotherhood; to acquaint the people of this country with foreign matters and provide opportunity that they may meet and know foreign men. Therefore we take advantage of every opportunity to introduce such men to our people. We will be very glad and greatly honored to arrange a reception under the auspices of the New York Peace Society at which Abdul-Baha can address a large assemblage, meet our friends and exchange mutual sentiments. I have just come from the home of Mr. Carnegie. He is not able to go out owing to a throat affection, but will be glad to receive Abdul-Baha at his home. Mr. and Mrs. Carnegie will attend the Peace Conference at Lake Mohonk in June. As I understand Abdul-Baha will be there also, the meeting with Mr. Carnegie might be mutually arranged then. Acquaintances and friendships begun at Lake Mohonk will be most pleasant at a reception thereafter."

A. B. "I go to Washington next week. Is there time enough before my departure to arrange the plans suggested?"

Mr. S. "It would be better if we had more time. Something could be arranged, but it is doubtful."

A. B. "How many days in advance would be necessary?"

Mr. S. "There should be at least two weeks. Almost any date would be suitable except Friday, May 10th."

May 13th finally decided upon.

INTERVIEW WITH MR. HUDSON MAXIM.

Mr. Short remaining.

Mr. Hudson Maxim, scientist, inventor and expert upon explosives, was then announced. He entered.

Abdul-Baha. "Welcome! Welcome! Very welcome!"

Hudson Maxim. "I am glad to hear you speak English."

A. B. "My life has been spent in the Orient where foreign languages are seldom used. Otherwise I would have acquired English. Language is the great barrier between nations. When thoughts are interchanged destinies become one. All languages are difficult of acquirement for the real language is deeper than the outer words."

H. M. "Are you speaking in Turkish?"

A. B. "In Persian. I also speak Turkish and Arabic; Turkish is very difficult. In the East it is thought that acquiring Turkish is equivalent to the study of three other tongues."

H. M. "I understand you are a messenger of peace to this country. What is your opinion about modern war? Shall the great nations maintain armament and defenses as a guarantee or warrant against war? [presenting papers]. Here is an article I have written upon this subject. Shall the nations have an international police navy which protects and insures peace in the world, or shall they disarm and have no navies?"

A. B. "Everything that prevents war is good."

H. M. "Christ said He came to make war. Caesar was great in history because he was great in battle and military skill."

A. B. "We have the history of the world for nearly six thousand years. Before that there is no record. During these six thousand years there has been constant war, strife, bloodshed. We can see at a glance the results, achievements and outcomes of war. The history of warfare and strife is known, the effect apparent. Have we not a sufficient standard of experience in this direction? Let us now try peace for awhile. If good results follow, let us adhere to it. If not let us throw it away and fight again. Nothing will be lost by the experiment."

H. M. "Evolution has now reached a period in the life of nations where commerce takes the place of warfare. Business is war, cruel, merciless."

A. B. "True! War is not limited to one cause. There are many kinds of war and conflict going on, political war, commercial war, patriotic and racial war; this is the very civilization of war."

H. M. "Do you consider the next great national war necessary?"

A. B. "I hope your efforts may be able to prevent it. Why not try peace for awhile? If we find war is better, it will not be difficult to fight again; but if we find that peace is the

(Continued on page ten)

ABDUL-BAHA WITH THE CHILDREN OF THE FRIENDS IN CHICAGO.

FROM NOTES TAKEN BY ELLA GOODALL COOPER AND ELLA M. BAILEY

Photographs by Muriel Jones and A. C. Killius.



ABDUL-BAHA'S meeting with the children of the friends in Chicago on Sunday morning, May 5th, was an event that shall ever be remembered by all who were present.

Although many lived considerable distance and found it necessary to arise as early as five o'clock, yet promptly at the appointed hour of eight, about thirty-five children were on hand to greet him and receive the spiritual baptism in store for them.

They were gathered in a circle in the middle of the beautiful parlor of The Plaza, the parents and friends making another circle behind them. When Abdul-Baha entered all arose. While he took the seat prepared for him, the children sang without accompaniment, "Softly His Voice is Calling Now."

Then followed the scene that is indelibly stamped upon the minds and hearts. He called each child to him in turn, took them in his lap, petting and stroking the hair and hugging and kissing the little ones, pressing the hands and embracing the older ones, all with such infinite love and tenderness shining in his eyes and thrilling in the tones of his voice, that when he whispered in English in their ears to tell him their names, they answered as joyfully and freely as they would a beloved father. To each child he gave a little different touch, patting some on the breast, some on the back and some on the head. He blessed them all. There was no suggestion of haste and a hush fell upon the group—a quiet, vibrant, eloquent silence—making many to feel that it was just such a picture Jesus must have made and which has touched the hearts of all child-lovers for these two-thousand years.

The children's joy and his own happiness seemed to culminate when one dear little tot ran to him and fairly threw herself into his arms. When he let her go she stood for a second and then suddenly laughed aloud with perfect joy, which found its instant echo in a ripple around the whole circle.

Abdul-Baha then stood and spoke as follows: "You are the children of whom His Holiness Christ has said, you are the denizens of the Kingdom; and according to the words of BAHA'O'LLAH you are the very lamps or candles of the world of humanity, for your hearts are exceedingly pure and your spirits are most delicate. You are near the source; you have not yet become contaminated. You are like lambs, or like a very polished mirror. My hope for you is that your parents may educate you spiritually, giving you the utmost ethical training. May your education be most perfect so that each one of you may be imbued with all the virtues of the human world. May you advance in all the degrees, be they material degrees or spiritual degrees. May you all become learned, acquire sciences and arts, acquire the arts and crafts; may you be useful members of human society, may you be conducive to the progress of human civilization; may you be a cause of the manifestation of the divine bestowals, may each one of you be a shining star, radiating the light of the oneness of humanity towards the East and West; may you be conducive to the unity of mankind; may you be conducive to the love of the whole. May the reality deposited in the human entity become apparent through your efforts. I pray for all of you, asking God's aid and confirmation in your behalf.

"You are all *my* children, you are my spiritual children. The spiritual children are very dear, they are dearer than physical children, because it is possible for physical children to prove unspiritual, but you are all spiritual children, therefore you are very dear; you are most beloved. I wish for you progress along all degrees. May God aid you. May you be surrounded by His gaze of kindness, and may you be nurtured and attain maturity under His protection. You are all blessed."

Abdul-Baha then divided a bouquet of flowers which was upon the center table, and also gave to each child an envelope full of rose petals. He then walked slowly around the circle, laying his hand in blessing upon each little head, his face beaming with divine

love as he murmured a tender word to each one.

The children thought they were dismissed, but he made them still more happy by taking them all into Lincoln park to be photographed with him.

Abdul-Baha then expressed a desire to walk alone and strode majestically away, with his hands clasped behind him. All eyes followed him. He walked over to the noble Lincoln statue nearby and for a few moments stood gazing up at it, making a remarkably impressive and significant picture—the lonely figure of our immortal Lincoln gazing down upon him who is today giving to the world spiritual emancipation.

Many of the children lingered under the trees or played upon the grass in the glorious spring sunshine, seemingly reluctant to leave the place where Abdul-Baha had so abundantly blessed them, or, perhaps, with the hope that some further expression of his love for them might be forthcoming ere they returned to their homes; nor were some of them disappointed, for, as he came toward a group of little ones under the trees, he gathered them in his arms and submitted to another photograph.

This glimpse of Abdul-Baha with the children of the friends in Chicago, would not be complete without reference to the beautiful photograph of him and little Musette Jones, reproduced on page 2 of this issue. It was taken in his suite of rooms at The Plaza. A copy of it was later presented to him and over her heart he wrote the word "Rouhieh," meaning Spiritual.



"You are all my children, you are my spiritual children."

TABLET FROM ABDUL-BAHA TO THE FRIENDS IN CHICAGO.

Translated by Mirza Ahmad Sohrab, May 13, 1912, New York City.

O YE beloved friends of Abdul-Baha!

Two days ago, through the protection and providence of the Blessed Perfection, I reached New York. Since my arrival I have met the friends of God and associated with them.

The minister of the Unity Church in Montclair, New Jersey, repeatedly invited me to address his congregation. Therefore, yesterday I went to Montclair and spoke before an audience composed of many hundreds of people. Truly, I say, the minister, the dea-

cons of the church and the officers exercised the greatest love and consideration. In introducing the Cause of God and Abdul-Baha the minister gave an address in the utmost eloquence and fluency of tongue and instead of reading from the Old and New Testaments, he said: "I will read from the new Scriptures." He then read extracts from the Words of BAHA'O'LLAH and Abdul-Baha. (Extracts from the address of the minister, Rev. Edgar Wiers, will be sent to you by Mirza Ahmad Sohrab.) [See page 12.]

I addressed them on the subject of Divine Unity, the oneness which exists among the Manifestations of God, such as His Highness Moses, His Highness Abraham, His Holiness Jesus Christ, His Holiness Mahomet, His Highness the Bab, and the Universal Manifestation, His Holiness BAHA'O'LLAH. The audience listened with utmost attention and joy.

Last night by the invitation of the International Peace Forum, I appeared in the Grace Methodist Church, New York City, and delivered a detailed address before an audience composed of nearly two thousand people. Irrefutable proofs and incontravertible evidences were expounded, demonstrating the absolute necessity of establishing the Most Great Peace and International Arbitration. I proclaimed that His Highness BAHA'O'LLAH had upraised this ensign fifty years ago in the Most Great Prison in Acca.

With utmost longing Abdul-Baha traveled to Chicago to meet the Friends of God. Praise be to God! he found the beloved rejoiced by the glad-tidings of God and attracted to the Kingdom of God. In churches and gatherings, while in Chicago, he spoke and scattered the seeds and raised the most glorious mention of the Kingdom of ABHA. You have seen with your own eyes that not one soul met him with opposition. Every soul who appeared in the presence of Abdul-Baha returned happy, rejoiced and assured. This became possible by the inexhaustible Bounties of the Beauty of ABHA and the victory and confirmation of His Highness the Almighty.

Having returned to Washington, we met very important personages, and all that was expressed was listened to with profound attention; no soul hesitated in belief; we spoke with everyone according to his merit and capacity. Many questions were asked by different important seekers on religious, political, socialistic, civic rights, scientific problems and deep spiritual subjects. Answers to every one of these questions satisfied the interrogator. No soul hesitated in the acceptance of truth.

In Chicago you had a like experience when all questioners were equally satisfied. Now Abdul-Baha scattered the seeds of Truth in Chicago and the "Breeze of God" was wafted over that city. The friends of God must water those seeds and through the power and confirmation of the Kingdom of ABHA must labor so that those seeds may grow and develop in that field, become verdant and green so that many harvests may be gathered. This result will be attained through unity and harmony and the love and communion of the hearts. Therefore, the friends of God must first ignite this lamp of unity in their own gathering and afterwards hoist the tent of the oneness of the world of humanity.

His Highness BAHA'O'LLAH, addressing the children of men, said: *"Ye are all the fruits of one tree and the leaves of one branch."* The only difference lies herein: Some are ignorant—you must bestow upon them knowledge; some are heedless—you must make them mindful; some are asleep—you must awaken them; some are sick—you must heal them; some are children—you must educate them; so that the world of humanity, through the power of God, may attain to maturity. Man must exercise kindness toward those who are sick and immature and not be impatient or displeased. The shepherd must gather together the scattered flock and not disperse them. These are the principles of the people of Baha'. You must live and act in accord with these teachings.

Abdul-Baha is always expecting to hear wonderful news from you. He is ever anticipating that, through the power of confirmation of the Kingdom of ABHA, the world of human thought may be stirred with tremendous exhilaration in Chicago. This will be attained through the excellent conduct, the unity, the magnanimity and the spiritual utterances of the friends of God. In that time the radiant faces of the beloved ones will become illumined in the Kingdom of ABHA, the fame of their union and concord will be spread throughout the east and the west and their spiritual victories will embrace the north and the south.

If, at any time, an unimportant and ignorant soul arises in opposition, do not heed him nor consider his objection of any importance. We have had in the past opposers who have been among the world's celebrities; we have

had enemies like Nasser-Ed-Din and Abdul Hamid, two powerful kings; but all of these people, through the power of the Kingdom of ABHA, have vanished and disappeared from the face of the earth and today the Banner of the Covenant is unfurled and waving over all the races.

Upon ye be BAHA-EL-ABHA!

(*Signed*) ABDUL-BAHA ABBAS.

ABDUL-BAHA, THE CENTRE OF THE COVENANT.

BY CHARLES MASON REMEY.

ABDUL-BAHA, the exponent and leader of the Bahai movement, who is now in America, arrived in New York on the eleventh of April of this year.

Never before has any Eastern teacher received such a warm welcome in America as has been accorded to Abdul-Baha. Not only have the hearts of Abdul-Baha's followers and friends in this country gone out toward him in the greatest of love, but a multitude of people have arisen and have warmly and heartily espoused the principles of international, interracial and interreligious brotherhood which Abdul-Baha is teaching and demonstrating to the world.

During Abdul-Baha's recent visits to New York, Boston, Philadelphia, Pittsburgh, Cleveland, Chicago, Washington and other cities, thousands have crowded to see and to hear him, and these people have been gladdened by the joy of the Lord which Abdul-Baha radiates so bounteously to all who allow themselves to come within the magnetic field of his great love for all humanity.

In these days of the foundation of the reign of Peace upon earth, the hearts of the people in general are being subconsciously awakened and spiritually drawn to seek the spirit of unity and harmony. Therefore when the Lord's Messenger comes with the glad tidings of Peace it is to be expected that the souls of the many who are seeking that Peace should be attracted by his spirit, joyfully receive his teachings and follow in his path.

Abdul-Baha has received no greater hospitality than that accorded him by the clergy in America. Pulpits in so many churches have been opened to him that on account of the time it has been possible for him to accept comparatively few of these invitations to address religious congregations. The doors of various secular societies and associations have also been opened to Abdul-Baha and in many conferences he has voiced the message of the Peace of the Covenant of which his life of service is the Center.

Only four years ago Abdul-Baha was completing his fortieth year in the prison of Akka in the Holy Land, where he had been incarcerated by the former despotic Turkish government because of this progressive Bahai Message of Peace and Brotherhood. Now all this is changed. In Turkey Constitutionalism has taken the place of despotism, and Abdul-Baha has come out from his prison to the West to establish the Unity of the Covenant of God.

Many people have been drawn to Abdul-Baha by a spiritual force which they could not explain; a force which affected them so deeply as to make them observe that a change had been produced in their very souls. These people are now realizing the reason why Abdul-Baha's presence and words have a spiritual effect that no other man's presence nor words have. This is because he stands in his mission, quite distinct from other men. In his life of service to mankind is centered the great power of the Divine Covenant.

The Covenant of God has ever been the source of man's spiritual enlightenment in past ages; it is the source of his spiritual enlightenment in this present day, and it will be the source of his spiritual enlightenment during the ages to come.

Through Abraham God made a Covenant which was fulfilled and renewed by Moses, and in like manner by the Christ, Mohammed, and the Bab who was the immediate forerunner of BAHA'O'LLAH the founder of the Covenant of this present day.

All of the prophets and mouth-pieces of God heralded the coming of the great latter day Messiah, *"The Ancient of Days,"* who would found and establish God's Kingdom of Peace and Unity upon earth. BAHA'O'LLAH is that Promised One. He is the fulfillment of the Covenant made through the prophets of the past. He has brought the Kingdom of Peace upon earth, and as the point of guidance for the further establishment of His Kingdom, He appointed His beloved son Abdul-Baha to be

the Center of His Covenant, the establisher and promoter of His Kingdom and Peace in the world.

Abdul-Baha's life of service is the Center of the life of the Kingdom which is the Bahai cause. His servitude to God and service to mankind is the heart from which the life force of the Kingdom is flowing to all the members of that growing spiritual body. He is the interpreter and the expounder of Holy Writ. BAHA'O'LLAH commanded all to turn to Abdul-Baha, who is the Greatest Branch—branched from the Pre-existent Root—the Center of the Covenant of God.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page five)

glorification of humanity, the impulse of true civilization, the stimulus to inventive genius and the means of attainment to the good-pleasure of God, we must agree to adhere to it and establish it permanently."

H. M. "There is much newspaper talk about the United States fighting Japan. There is no prospect of it whatever. We don't want to kill good customers. Commercial energy is more profitable to us. Competition of commerce is as severe, trying and as cruel as wars of olden time. Science has made war expensive; so expensive it don't pay to fight. We make more money by being peaceful, so long as the other fellow keeps quiet and sticks to business. If an English navy came over here and bombarded New York a week they would injure themselves more than us. The expense of ammunition and equipment would cost a great deal more than the damage inflicted by their guns and shells. You are right in advocating peace. I am an advocate of peace from another standpoint. I would make war so expensive that the nations could not afford to fight and therefore would agree to maintain peace."

A. B. "The product of human invention, genius and the outcome of human disposition to kill and fight have well-nigh reached their limit. It seems as if the art of war could not be carried further. In ancient times when nation fought against nation, probably one thousand would be killed in battle, the expense would not be great, the outcome of victory decisive and final; but in modern times the science of war has reached such a stage of perfection that in twenty-four hours one-hundred-thousand could be sacrificed, great navies sent to the bottom of the sea, great cities destroyed in a few hours. The possibilities are incalculable, inconceivable, the after effects even more dreadful than the initial shock. In Egypt, the fellaheen who till the Nile banks, gather four or five harvests from the soil. Suppose they are called away from their peaceful pursuits, take up arms, expend their possessions for powder and go to war. The first consequences are grievous enough, but the after-results are even more deplorable. The country suffers beyond all power of estimation; agriculture is crippled, abandoned, sustenance fails, poverty and suffering continue long afterward. Furthermore, how many wars there have been in the Orient during past centuries; war and peace in constant succession; but your country America remained unaffected by them or their consequences. The news of war might reach Europe and America long after it had happened. But all this is changed in the present century. As soon as war is declared in any part of the world, all human attention is directed toward it; commerce and the machinery of nations are paralyzed; the whole world thrown into a condition of grave uncertainty. Therefore it is evident that the time has come to end war and establish peace. This is an exigency and requirement of the present century."

H. M. "Fewer are killed in modern engagements than in the battles of ancient times; the range is longer and the action less deadly."

A. B. "How about the war between Japan and Russia?"

H. M. "Less men are killed in war in a year now than are killed by our industries through preventable accidents."

A. B. "War is the most preventable accident."

H. M. "The short sword was more deadly in battle than the quick-firing gun, for the reason that massed men come together in hand-to-hand conflict and the slaughter was fearful. At Mukden two-hundred and fifty-thousand soldiers retreated without loss. In ancient times many thousands would have been overtaken and killed. War is no more dangerous now than automobiling."

A. B. "History shows that in war between

the Roman and Persian Empires extending over a period of twenty years, in which one-hundred thousand men were engaged upon each side, only five or six thousand were killed. In modern warfare there are bombs which kill men like stripping leaves from a tree. An Egyptian general who had served in war against England was accused of cowardice at a meeting in Syria. He asked those present, 'Have you ever seen an English shell? When you see one explode among troops you will be excused for defeat and cowardice.'"

H. M. [Making diagram.] "The effect of a bomb is not so great as expected. Most of its force is expended upward into the air. It is impossible to mass men close enough to it for a full utilization of its energy. If its explosive energy could be expended in the right direction, it would do plenty of killing."

A. B. "The greatest intelligence of man is being expended in the direction of killing his fellow-man. The discovery of high explosives, perfecting of death-dealing weapons of war, the science of military attack, all this is a wonderful manifestation of human intelligence; but it is in the wrong direction. You are a celebrated inventor and scientific expert whose energies and faculties are employed in the production of means for human destruction. Your name has become famous in the science of war. Now you have the opportunity of becoming doubly famous. You must practice the science of peace. You must expend your energies and intelligence in a contrary direction. You must discover the means of peace; invent guns of love which shall shake the foundations of humanity.

The guns you are now building cause the death of man; you must build guns which will be the cause of life to humanity. Henceforth your life and energy should be given to this blessed purpose. You must work and experiment along this line. This work and accomplishment will be more wonderful than all you have done heretofore. Then it will be said by the people of the world, this is Mr. Maxim, inventor of the guns of war, discoverer of high explosives, military scientist, who has also discovered and invented means for increasing the life and love of man; who has put an end to the strife of nations and uprooted the tree of war. This will be the most wonderful accomplishment of any human being. Your name will glow with mention throughout the history of ages and ages. Then will your life become pregnant and productive with really great results. Consider this: the inventor of high explosives has discovered the means of universal peace; an active worker in the science of war has become a factor in the assembly of love! Then will your name be recorded in the pages of history with a pen of gold. No man in history will equal you in fame and greatness. You will be doubly renowned. God will be pleased with you and from every standpoint of estimation you will be a perfect man."

ADDRESS BY ABDUL-BAHA AT BOWERY MISSION, 227 BOWERY, NEW YORK CITY, FRIDAY EVENING, APRIL 19, 1912.

From Stenographic Notes.

TONIGHT I am very happy for I have come here to meet my friends. I consider you my relatives, my companions; and I am your comrade.

You must be thankful to God that you are poor, for His Holiness Jesus Christ has said, "Blessed are the poor"; He never said: Blessed are the rich. He said too that the Kingdom is for the poor and that it is easier for a camel to enter the needle's eye than for the rich man to enter God's Kingdom. Therefore you must be thankful to God that although in this world you are indigent, yet the treasures of God are within your reach; and although in the material realm you are poor, yet in the Kingdom of God you are precious. His Holiness Jesus himself was poor. He did not belong to the rich. He passed His time in the desert traveling among the poor, and lived upon the herbs of the field. He had no place to lay His head; no home. He was exposed in the open to heat, cold and frost; to inclement weather of all kinds, yet He chose this rather than riches. If riches were considered a glory, the Prophet Moses would have chosen them; Jesus would have been a rich man. When Jesus Christ appeared, it was the poor who accepted Him first, not the rich. Therefore you are the disciples of Jesus Christ; you are His comrades, for He outwardly was poor, not rich. Even this earth's happiness does not depend upon wealth. You will find many of the wealthy exposed to dangers and troubled by difficulties, and in their last moments upon the bed of death there remains the regret that they must be separated from that to which their hearts are so attached. They come into this world naked and they must go from it naked. All they possess they must leave behind and pass away solitary, alone. Often at the time of death, their souls are filled with remorse, and worst of all, their hope in the mercy of God

is less than ours. Praise be to God! our hope is in the mercy of God and there is no doubt that the Divine compassion is bestowed upon the poor: His Holiness Jesus Christ said so; His Holiness BAHA'O'LLAH said so. While BAHA'O'LLAH was in Baghdad, still in possession of great wealth, He left all He had and went alone from the city, living two years among the poor. They were His comrades. He ate with them, slept with them, and gloried in being one of them. He chose for one of His names the title of "The Poor One," and often in His writings refers to Himself as "Darweesh" which in Persian means "poor"; and of this title He was very proud. He admonished all that we must be the servants of the poor, helpers of the poor, remember the sorrows of the poor, associate with them, for thereby we may inherit the Kingdom of Heaven. God has not said that there are mansions prepared for us if we pass our time associating with the rich, but He has said there are many mansions prepared for the servants of the poor, for the poor are very dear to God. The mercies and bounties of God are with them. The rich are mostly negligent, inattentive, steeped in worldliness, depending upon their means, whereas the poor are dependent upon God and their reliance is upon Him, not upon themselves. Therefore the poor are nearer the Threshold of God and His Throne.

Jesus was a poor man. One night when He was out in the fields the rain began to fall. He had no place to go for shelter, so He lifted His eyes toward heaven saying: "O Father! for the birds of the air Thou hast created nests, for the sheep a fold, for the animals dens, for the fishes places of refuge, but for me Thou hast provided no shelter; there is no place where I may lay my head, my bed consists of the cold ground, my lamps at night are the stars and my food is the grass of the field, yet who upon earth is richer than I? For the greatest blessing Thou hast not given to the rich and mighty but unto me Thou hast given the poor. To me Thou hast granted this blessing. They are mine. Therefore am I the richest man on earth!"

So my comrades you are following in the footsteps of Jesus Christ. Your lives are similar to His life, your attitude is like unto Him, you resemble Him more than the rich. Therefore we will thank God that we have been so blest with real riches. And in conclusion I ask you to accept Abdul-Baha as your servant.

[At the end of this meeting, Abdul-Baha stood at the Bowery entrance to the Mission hall, shaking hands with from four to five hundred men and placing within each palm a piece of silver.]

ABDUL-BAHA AT UNITY CHURCH, MONTCLAIR NEW JERSEY (REV. EDGAR S. WIERS, PASTOR), SUNDAY, MAY 12, 1912, 11 A. M.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. EDGAR S. WIERS.

Reading of Bahai Scriptures.

NINETEEN HUNDRED years have passed since the birth of Him whom the Western nations acknowledge as the Master, and yet in these Western lands a constantly increasing amount of the wealth of field and factory is expended for instruments of destruction, for engines of warfare. Europe is a great armed camp, and the Christian nations confront one another armed to the teeth. Where there was one soldier in the time of Jesus, there are hundreds now. We need some great impelling message of peace. Within the nations, class is set against class. The employer and employee, the capitalist and wage earner confront each other with hatred, and such are the conditions of these relationships that many a man believes there is revolution. Our own attitude of the white race toward the negro of the South and the red men of the West is anything but that which is inculcated in our religion or any religion. In that highest endeavor, in what we call religion, we are absolutely divided into little sects. Toleration in religion is the only visible fruit of four hundred years. We have not progressed beyond toleration. We need some great word that will bring us to the realization of brotherhood, unity and love. Here in the Western world, where we are drunken in the pride of our inventive powers, with the development of our industries, we need to have our thoughts turned to the deep things of the spirit; to the things that do not pass with the passing of the centuries.

Fortunately for us there comes now a great Word from the East, a Word from Asia—the mother of religion throughout the history of man—a reconciling Word. Just when we need the message of spiritual truth, the message of peace, this new religion has appeared. It has already had its ten thousand martyrs. Its history is a series of heroic deeds. It is the new Acts of the Apostles. In some slight way we have been in touch with this religion for five

years. Never have we found aught in it but good; never has there been one false note; never one thing of self seeking. Wherever it has gone, it has shattered the chains of prejudice and ignorance. It has given to the women of the East a larger life. It has given to the men of that Eastern country larger possibilities, and now it is spreading through this land of ours. We have its leader here this morning. To stand in the presence of the prophets of old is great, but to stand in the presence of the prophets of our own generation is far greater. One of the succession of men who has brought forward this religion—Abdul-Baha—will speak to us now through an interpreter.

ADDRESS BY ABDUL-BAHA.

I wish to touch upon the subject of the Divine Unity,—the Oneness of God,—before this revered assemblage.

It is a self-evident fact that the phenomenal reality can never grasp nor comprehend the Ancient or Essential Reality. Utter weakness cannot grasp absolute strength. When we glance at the phenomena of the world, the world of genesis, we discover various differences which make it impossible for the lower to comprehend the higher. For example, the mineral kingdom no matter how much it shall advance can never comprehend the vegetable kingdom. The vegetable kingdom no matter how far it shall develop can have no message for, nor can it come in touch with the animal kingdom. No matter how great shall be the growth of a tree, it cannot realize the five senses, hearing, seeing, smell, taste and touch; —these are beyond its comprehension. Although in the world of being it is the possessor of existence, yet a tree has no knowledge of the animal kingdom, because the animal kingdom is a superior degree. Likewise no matter how far the animal shall advance, it can have no idea of the human reality; of intellect and spirit. Of these it can have no knowledge. Difference in the degree is a hindrance to this comprehension. A degree beneath a superior degree, a lower degree, cannot comprehend a higher, although all are upon the plane of genesis, whether mineral, vegetable or animal. For difference of degree is a hindrance to this comprehension. We can say,—this product of the vegetable kind exists; we have knowledge of its kingdom. Why? Because our degree is superior to the vegetable; but it has no knowledge of us,—no information of us. No matter how far this flower may advance in its own sphere in the vegetable kingdom, it can never grasp hearing and sight. Now inasmuch as in the creational world, which is a phenomenal state, the difference of degree is an obstacle or hindrance to comprehension, how can the human reality which is a created exigency, comprehend the Ancient or Divine Reality which is essential? That is why it is impossible for man to comprehend the Divine Reality, for the Reality of Divinity is sanctified beyond human comprehension. Furthermore that which comes within the human grasp is finite, and man to it is as infinite. Is it possible for the human to be infinite and the Reality of Divinity to be finite? On the contrary, as a matter of fact, the human reality is finite, while the Essence of Divinity is infinite. Therefore whatsoever comes within the human grasp, whatsoever fact or reality you bring within the sphere of your comprehension is finite. As the Essence of Divinity which is infinite cannot be comprehended;—therefore God brings forth certain Manifestations, and upon those Holy Manifestations does He bestow certain effulgences causing them to be the media between humanity and Himself. These Holy Manifestations who are the Prophets of God are as mirrors, and the Essence of Divinity is likened to the sun. The sun has shone forth upon these mirrors, and these mirrors have acquired illumination from the sun, but the sun does not descend from its high zenith and does not effect entrance within the mirror. At most it is this:—that this mirror has attained the greatest polish and purity. The utmost capacity of radiance has been developed in it, therefore the Sun of Reality with its fullest effulgence and splendor has become revealed or reflected therefrom. These mirrors are earthly whereas the Reality of Divinity is in its highest apogee. Although its lights are shining and its heat is manifest in them; although these mirrors are telling their story, nevertheless the Sun keeps its lofty station;—it does not descend; it does not admit entrance, because it is holy and sanctified.

The Sun of Divinity and of Reality has revealed itself in various mirrors. Though these mirrors are numerous, yet the Sun is one. The bestowals of God are one; the Reality of the Divine religions is one. Consider how it is the same light;—the one light which reflects itself in the numerous mirrors. Now there are certain souls who are lovers of the Sun; they perceive the effulgence of the Sun from every mirror. They are not fettered or attached to the mirrors. They are attached to the Sun; they adore the Sun no matter from what point

it may shine. But those who adore the mirror become deprived of witnessing the light of the Sun when it shines forth from another mirror. For example, the Sun of Reality revealed itself from the Mosaic mirror. The people who were sincere accepted it, believed in it. When the Sun of Reality shone from the Messianic mirror, because the Jews were fettered with the adoration of the mirror, because they were not lovers of the Sun, therefore they did not see nor perceive the lights and effulgence of the Sun of Reality when it became manifest through the Messianic mirror; hence they became deprived. Yet the Sun of Reality shone forth from the Messianic mirror through the wonderful channel of Jesus Christ more fully and more wonderfully. Its lights were manifestly resplendent, but even today, even now, the Jews are holding to the Mosaic mirror. Therefore they are bereft of witnessing the lights of eternity in Jesus. In short, the Sun is one Sun, the light is one light, the heat is one heat, which shines upon all phenomenal beings. Every existent being has a portion thereof, but the pure mirror can reveal the narrative more fully, can tell the story more completely. Therefore we must adore the light of the Sun no matter through what mirror it may be revealed. We must not be prejudiced, for prejudice is a hindrance to realization. Inasmuch as the effulgence is one effulgence therefore the human realities must become recipients of the same light;—recognizing one light as the compelling force that unites all, that gathers all;—for all are illuminated thereby.

Inasmuch as this century is the century of lights, I hope that the lights of the Sun of Reality may illumine all humanity. May the eyes be opened, may the ears become attentive;—may souls become resuscitated, and all consort together in the utmost unanimity,—for all are and shall be recipients of the same light of the Sun of Reality. The lights of the Sun of Reality shall shine upon all. Perchance God will remove this strife of six thousand years. May this bloodshed pass away; may this oppression and tyranny cease; may this warfare be ended. May the light of love shine forth and illumine all hearts, and may human lives be connected and cemented together until all of us beneath the one tabernacle find peace and composure, and beneath the Standard of the Most Great Peace move steadily onward.

I shall pray now.

Prayer.

O kind Lord! Thou who art generous and merciful! We are the servants of Thy threshold and we are all beneath the protection of Thy mercy. The Sun of Thy Providence is shining upon all and the clouds of Thy mercy shower upon all, Thy favors encompass all, thou providest for all, thou protectest all and Thy glance of favor encompasses all. O Lord vouchsafe to us Thy infinite bestowals and let the light of guidance shine. Illumine the eyes, make joyous the souls, and confer a new spirit upon the hearts! Give them eternal life. Open the doors of Thy knowledge, let the light of faith shine. Unite and bring all into one great shelter beneath the banner of Thy protection, so that all may become the waves of one sea, the leaves and twigs of one tree and may be assembled beneath the shadow of the same tent. May they drink from the same fountain; may they be refreshed through the same breezes; may they acquire illumination from the same source of life. Thou are the Giver, the Merciful!

ADDRESS AT METROPOLITAN TEMPLE RECEPTION, SEVENTH AVENUE AND 14TH STREET, NEW YORK CITY, MAY 28, 1912.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. J. WESLEY HILL, PRESIDENT INTERNATIONAL PEACE FORUM.

THIS is a great occasion. It is graced and honored by distinguished guests, representatives of the great International Peace Movement, who have acquired fame at home and abroad.

We are living in a wonderful period; time and distance are well nigh annihilated. Science has out-generaled the forces of nature. The spirit of Nationalism has been overtaken by the larger spirit of Internationalism. The nations of the earth are strung on one telegraph wire. We are living everywhere at once, international visitations constituting one of the glowing hopes of International Peace. When we become better acquainted there is less of prejudice and of traditional hostility, more of charity brotherliness, mutual good will and fraternity; and this makes for peace.

Messages of peace are moving all through the world. A few months ago it was my privilege to visit the Orient. I found Japan on tiptoe of expectation; all eyes were turned toward Washington. The uppermost question in Japan was this: "Will your Senate ratify

the peace treaties?" And I was assured by the representatives of the present government that with the ratification of that treaty Japan was ready to become a party and to enter into this plan to arbitrate all international differences. In China I found the same spirit: the representatives of the new republic interested in international amity. All the world is interested in it. We have had enough of warfare, enough of bloodshed, enough of national humiliation and abasement. We are ready for a new era, an era of peace and universal good will, an era in which universal brotherhood shall be recognized, and in which the misunderstanding of the countries will be settled in court rather than on the field of bloodshed and war.

I am not here to speak; I was invited to preside. I am glad to be here, not only as the former pastor of the Metropolitan Temple, but as one who, in his humble way, has contributed all in his power toward the advancement of industrial and international peace.

ADDRESS BY REV. FREDERICK LYNCH.

I do not intend to discuss any phases of the Peace question. I don't want to stand here and take your time when I know you want to listen to one who comes from the East. As in ancient times, wisdom comes to us from the East again.

I have been exceedingly interested in the visit of Abdul-Baha to this country. I have had the pleasure of hearing him and meeting him several times. It may interest you to know where I first saw him. It was at Charles Grant Kennedy's play, the "Terrible Meek," a play to show us that we are not in this world to kill but to love each other, and that we are not to go about in this world with the smell of blood upon us, but we are in this world to carry blessing to mankind. I was interested to see that this Leader, this Prophet, should have been at this great play. I had the pleasure next of seeing him at Lake Mohonk and hearing the most remarkable address I have ever listened to. The address of the evening was full of this one thing, the unity of mankind. We are in this world,—one. When you get beneath the different languages, different nationalities, different races, different colors, different temperaments, after all, we are one. The minds may vary but the human heart is one.

It seems to me that the great note of the twentieth century is its universality; we have gotten away from provincialism; we have gotten away from boundaries; we are getting away from nationalism; it is universality which is the great note of this century. It is true in politics. The last century, the nineteenth century, was the time of upbuilding. Our own nation during this century built its States into one compact whole. We established a parliament at Washington where all the States' representatives make laws for the nation, and we established a court at Washington where disputes may be settled. That was the great task of the nineteenth century, the task of nationalism. It is internationalism—world politics—that we are entering upon in this century. Now we are going to put a world parliament at the head where the nations shall take their disputes to be settled as the States have taken theirs.

We are signing arbitration treaties. In the last century hardly any treaties were signed at all. In the first twelve years of this century (twentieth century) one hundred and one arbitration treaties have been signed.

I don't want to continue this theme, but to throw this out to show how the great things pertaining to national universality is the twentieth century note. The same thing is true in religions. The last century was the century of denominations. The last century was the century of nationalism of religion, but this twentieth century is the century of universality of religion. All our great religions are beginning to spread throughout the world, and we are beginning to find that which is good in them all. All that is good in the religions of the world, take it and use it, and out of it will arise one great universal religion which will be made up of all that is good and truest and best in all the others.

Now I welcome this great man today because he stands for all these things. He has come to this country modestly. His modesty has impressed the country greatly. He has taught that one lesson of the oneness of mankind—that we are all children of the one Father. He comes here only in the cause of religion and has raised up a great following, a following which stands for these great truths: the universal love of God, brotherhood and good will to man. I am glad to say Abdul-Baha will speak.

ADDRESS BY ABDUL-BAHA.

Among self-evident subjects is the Fatherhood of God. For it is as clear as sun at midday that there is no one kinder than God, no

(Continued on page nineteen)

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. III Chicago (July 13, 1912) Kalamat No. 7

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (*Splendor*)	Mar. 21
2nd	Jalal (*Glory*)	Apr. 9
3rd	Jamal (*Beauty*)	Apr. 28
4th	Azamat (*Grandeur*)	May 17
5th	Nur (*Light*)	June 5
6th	Rahmat (*Mercy*)	June 24
7th	Kalamat (*Words*)	July 13
8th	Asma (*Names*)	Aug. 1
9th	Kamal (*Perfection*)	Aug. 20
10th	Eizzat (*Might*)	Sept. 8
11th	Masheyat (*Will*)	Sept. 27
12th	Elm (*Knowledge*)	Oct. 16
13th	Kudrat (*Power*)	Nov. 4
14th	Kowl (*Speech*)	Nov. 23
15th	Massa'ulk (*Questions*)	Dec. 12
16th	Sharaf (*Honor*)	Dec. 31
17th	Sultan (*Sovereignty*)	Jan. 19
18th	Mulk (*Dominion*)	Feb. 7
19th	Ola (*Loftiness*)	Mar. 2
	(*Month of fasting.*)	

The following days and seasons are observed by the Bahais:

The Feast of Nauroos—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHA'O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAB—May 23rd. (1844).

The Anniversary of the Departure of BAHA'O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAB—July 9th. (1850).

The Anniversary of the Birth of BAHA'O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive— during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

THE CENTER OF THE COVENANT

The time has come when the Bahais of the West should understand what is intended by "The Center of the Covenant;" therefore we are pleased to publish in this issue the article from the pen of Charles Mason Remey, "Abdul-Baha, the Center of the Covenant." A tablet regarding this important subject was recently revealed by Abdul-Baha through Mr. Remey. We publish it herewith:

Tablet to Mr. Remey.

To his honor Mr. Remey—Upon him be BAHA'O'LLAH-EL-ABHA!

HE IS GOD!

O thou who art firm in the Covenant!

Thy letter was received and I was informed of its contents. Explain the matter according to the following Teachings, and do not add one word thereto:

His Holiness Abraham—Upon him be Peace! —took the Covenant of His Holiness Moses and gave the glad-tidings of His appearance. His Holiness Moses took the Covenant of the Promised One, His Holiness the Christ, and gladdened the world with the glad-tidings of His Manifestation. His Holiness the Christ took the Covenant of the "Paraclete"—which means His Holiness Mohammed—and announced the glad-tidings of His Appearance. His Holiness Mohammed took the Covenant of His Holiness the Bab, and the Bab was the Promised One of His Holiness Mohammed, for He gave the good news of His Coming. His Holiness the Blessed Perfection—BAHA'O'LLAH—was the Promised One of His Holiness the Bab. The Blessed Perfection has prophesied of the coming of a Promised One after one thousand years, or after thousands of years. That Personage is the Promised One of the Blessed Perfection, and He will

appear after one thousand years or after thousands of years. Likewise with the trace of the Supreme Pen He has taken a great Covenant and Testament from all the Bahais, that after His Departure they must obey the Center of the Covenant and must not deviate one hair's breadth from obedience to him. He has commanded in the most explicit term in two instances in the Book of Akdas and He has appointed most unmistakably the interpreter of the Book.

In all the Tablets, especially the chapter of "Branch," whose meanings are all Abdul-Baha —that is, "the Servant of Baha"—everything that is necessary is revealed from the Supreme Pen. As Abdul-Baha is the interpreter of the Book, he says that the chapter of "Branch" means Abdul-Baha, it refers to the servitude of Abdul-Baha and nothing else.

In brief, one of the special favors of this dispensation of His Holiness BAHA'O'LLAH which is not seen in past Manifestations is this:—that He has left no place for difference. For in His own Day, with the Trace of His own Supreme Pen He has taken a Covenant and a Testament. He has pointed to the one who should be looked upon as authority by all, He has shown the interpreter of the Book and has closed the doors of outside interpretation.

Everyone should thank God that in this Blessed Cause He has tranquilized all and has left no place for hesitation. Therefore obedience and submission must be shown and the face turned completely to him (the Center of the Covenant).

Restrict discussion to this and do not exceed thereto, so that it may become the cause of fellowship and the remover of differences.

Upon thee be BAHA-EL-ABHA!

(Signed) ABDUL-BAHA ABBAS.

Translated by M. Ahmad Sohrab, Montclair, N. J., June 24, 1912.

Notwithstanding that BAHA'O'LLAH pointed to the one who should be looked upon as authority by all and named the interpreter of His Words, leaving no place for difference and misunderstanding, yet it is known that shortly after the departure [death] of BAHA'O'LLAH difficulties arose. The following interview between Badi'u'llah [brother of Abdul-Baha] and Howard MacNutt at the home of Abdul-Baha in Akka, Syria, January 10, 1905, is a presentation of this important subject of "The Center of the Covenant" from another standpoint. It is printed in the STAR OF THE WEST at the request of Abdul-Baha:

Interview with Badi'u'llah.

Another afternoon, Badi'u'llah came in to see us. Our conversation had been upon "loyalty to the Covenant." After the interpreter had explained our views, Badi'u'llah listened gravely for a while, then said: "Nine days after the ascension of the Blessed Perfection, [BAHA'O'LLAH] the Kitab-el-Ahd [Book of the Covenant] was read. After a few days Mohammed Ali Effendi [brother of Abdul-Baha and Badi'u'llah] and a part of the family withdrew from Abbas Effendi [Abdul-Baha]. The other members of the family were instigated by words of Mohammed Ali to the effect that the Blessed Perfection had written in the Kitab-el-Akdas [Book of the Laws] that no Manifestation should appear for one thousand years and that Abbas Effendi was taking the title of "Manifestation" to himself. This was the cause of the breaking away of part of the family, including myself. Afterwards I saw some of the actions of Mohammed Ali and realized that the reason he had withdrawn from Abbas Effendi was not on account of the words of BAHA'O'LLAH in the Kitab-el-Akdas but that it had been occasioned by his own feelings. And I saw too that these actions were not consistent with the commands and writings of the Blessed Perfection. From this I saw and knew clearly that the cause of his withdrawal had been hatred of Abbas Effendi. The brother of the wife of Mohammed Ali, Mirza Majded-din, was sent by Mohammed Ali to Damascus with a letter for the Governor of Damascus. In that letter Mohammed Ali wrote a complaint against Abbas Effendi. This messenger was also instructed to tell the Governor by word of mouth certain things which would injure the Cause further for Abbas Effendi. The letter and messages were duly delivered to the Governor-General of Damascus. In twenty-five days the messenger returned. Just about that time a telegram came from the Sultan to the Governor-General of Beiruit who telegraphed it to the Governor at Akka: "Abbas Effendi and his brothers shall not be allowed to go outside the city." I was deeply grieved by these happenings. After thinking over the matter carefully I concluded that the best course would be for Mohammed Ali and all the family to come here to Abbas Effendi and reach some understanding so that discord and disunion might no longer exist. I thought they should come themselves and ask for the truth of these rumors set afloat by Mohammed Ali concerning Abbas Effendi. I myself came first to Abbas Effendi and told him what I wanted to accomplish. Then I went to Mohammed Ali and said "Do come with me to Abbas Effendi so that all the terrible trouble may cease." All the family were happy about this proposal of mine, except Mohammed Ali himself. I spoke a great deal to him and tried to persuade him to follow my advice but without success. I have written out in detail all the conversations I had with Abbas Effendi upon these matters. What I am giving you today is but a brief synopsis of them. After hearing my words Mohammed Ali spoke a great deal to his family and those who followed him, uttering falsehood and thus driving them further and further away from the prospect of unity. When I finally realized that reconciliation and harmony were impossible I was so deeply grieved that I became very ill. When I recovered I wished to leave Akka and determined to do so if I could secure permission. I wrote to the Governor-General of Beiruit asking that I "might be removed from this prison to another prison as the conditions were

so distasteful to me here." I took a copy of this letter. Although this prison was the best of all homes to me on account of the Blessed Perfection's life here, yet I was so miserable I wished to leave at any sacrifice. By the way, all I ever heard Abbas Effendi say proved the rumors set afloat by Mohammed Ali to be false and untruthful. After I had written to the Governor-General of Beiruit, I wrote to the Sultan, copying this letter also. There is a prison on the Island of Rhodes where criminals and offenders are sent. In my letter to the Sultan I asked that I might be sent to it. I forwarded this letter to a man in Constantinople asking him to present it to the Sultan. Afterwards I saw Abbas Effendi and learned that he did not sanction this action, so I wrote immediately to the man in Constantinople, saying, "Do not deliver the letter." I also wrote to the Governor-General of Beiruit countermanding my wish to be removed from Akka. If the letter had been delivered to the Sultan it might have been too late to change the result. The prisoners at Rhodes are mostly Jews and Turks. As time went on I found it impossible for me to remain with Mohammed Ali. Finally I went to talk with him again. Accompanying me as a witness to the conversation was Seyd Ali, a brother of a son-in-law of Abbas Effendi. I said to Mohammed Ali, "If you will go with me to Abbas Effendi, come and go with me now." He said, "I will not go." I then took my family and left the house. I have written two accounts regarding this matter,—one brief, another in full detail, beginning at the time of the Ascension of the Blessed Perfection. The short one has been translated into English; the long one is not yet translated (January, 1905). The latter account explains everything fully and clearly shows that Mohammed Ali's action and behavior was not on account of his love for the Blessed Perfection but on account of his personal feelings and jealousy. Since I came to Abdul-Baha with my family, fifty men and women have come back to him in love and loyalty. Five or six returned after a few days; and only day before yesterday five others came to him,—about fifty in all. The adherents to Mohammed Ali do not number fifty all told. In Akka there are two, in Haifa three, in Teheran one and in other places a few. Only this small number remain in support of him. And why is this so? Because it was not for the Glory of God but for his own personal motives that Mohammed Ali acted so. The Blessed Perfection said, "My Cause is to unite men and bind them together; and those who violate this command step away from the protecting Shadow of My Word." He commanded that we must sow the seeds of love in our hearts, not the thorns of hatred. Therefore if any of the sons of the Blessed Perfection follow His Word they are under the Shadow of His Command and Protection; and if not, they are afar off. For example, if the Sultan has a Governor who obeys the Sultan it is the duty of the people to love and obey him because he himself is obedient. I wish this explanation to be perfectly and clearly understood in America. In the Persian Hidden Words, BAHA'O'LLAH says: "O Friend! In the garden of the heart plant only flowers of love and cling to the Nightingale of Love and yearning." All must know and realize that he who says that which is not in accordance with the Words of the Blessed Perfection or speaks that which causes discord to arise in human souls is assuredly not one of the servants of God and a follower of the Blessed Perfection. It is impossible for a true lover to desire to harm his beloved. If he does that which injures his loved one it is evident that his love is not true. The sign of a true lover is that all his actions aim to please his beloved. The first quality of a real lover is that he sacrifices his own desire for the wish and desire of his beloved. Mohammed Ali has followed his own will and desire and has left the Will and Desire of the Beloved. This is why he failed and fell.

The English section of the next issue of the STAR OF THE WEST will be largely if not entirely devoted to the Addresses delivered by Abdul-Baha in New York City and vicinity. A beautiful full page illustration of the Unity Feast given by Abdul-Baha for the Bahais of New York City and vicinity, in West Englewood, N. J., Saturday, June 29th, will also appear in our next issue.

The STAR OF THE WEST is indebted to Miss Muriel Jones and Mr. A. C. Killius for the photographs used in this issue. Originals of the picture on page 2, may be had of Miss Jones, 6231 Drexel Ave., Chicago. Originals of the group picture on page 7 may be had of Mr. Killius, 124 Fifth Ave., Spokane, Washington—unmounted, 55c; in folders, 65c.

Word has come to us that Abdul-Baha has stated that booklets and leaflets pertaining to the Bahai Cause should not be distributed indiscriminately, but only to those who ask for them or to those whom we believe are spiritually thirsty; in other words to use wisdom in distributing such literature.

Our Persian section this issue contains: (1) Poem by Mirza Mahmood, regarding Abdul-Baha's arrival in America; (2) outline of Abdul-Baha's travels in America; (3) Abdul-Baha's address on Science, in Clark University, Wooster, Mass.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page fifteen)

father so beneficent to his children. Consider how He nurtures all. According to His merciful attributes He provides fully and amply for all, and if any of His creatures, any soul sins, He does not suspend His bounty. All created things are perceptible manifestations of His Fatherhood, mercy and heavenly bestowals. Likewise human brotherhood is as clear and evident as the sun. There is a fraternity among mankind because we are all the servants of one God. There is brotherhood among mankind because all are submerged in the sea of His mercy. There is brotherhood among mankind because all belong to human kind. There is brotherhood among mankind because all inhabit the same globe. There is brotherhood among mankind because all are sheltered beneath the overshadowing dome of heaven. There is brotherhood among mankind because mutual helpfulness and co-operation are the two necessary principles underlying human welfare. This is the physical brotherhood as regards humanity. But there is a brotherhood greater and superior to all other brotherhoods, and that is the spiritual brotherhood, the heavenly brotherhood—the brotherhood of the breaths of the Holy Spirit—the brotherhood of the effulgence of the merciful attributes—the brotherhood founded upon spiritual susceptibilities. This brotherhood is established by the Manifestations of the Holy One.

From the day of Adam down to this present time every one of the Holy, Sacred Manifestations who have appeared have founded this spiritual brotherhood. They have striven to unite humanity to such a degree that all may be accounted as one soul. Consider that the purpose or function of the shepherd is to gather together the sheep and not to disperse the flock. The more capable the shepherd, the greater is his power to gather together and unite the flock. The purport is this: that the Prophets of God, the Manifestations, have all been Shepherds, and they have gathered together the divine sheep. They have established a bond for the unity of mankind. They have established love among humanity. They have made scattered peoples one nation; wandering tribes as one strong people. They have laid the foundation of the Unity of God, and summoned all to universal peace. All these Holy, Divine Manifestations are One. They have served one God; they have promulgated the same truths; they have laid the same institutions; they have reflected the same light; they have all been linked together; each one has praised the other; each one announced the glad tidings of the one who was to appear afterward, and all laid the foundation of Reality. They all summoned and invited the people to love, and all have made the human world a mirror to reveal the Word of God. These divine religions have one basis for their foundation; their teachings are one; their proof is one; their evidences are one: nominally they differ, but in Reality they are one. Consider how these Holy Manifestations have been as spring seasons. Although the springtime of this year has another name, a distinct name (for example we say "this belongs to the calendar of 1912"), yet this spring is precisely the same as the spring of last year if we observe it as regards its phenomena. If we look at it from the standpoint of recreation, this spring is the same as that of the year past, for its foundation is one, its effects are one, its bestowals are one, its perfections are one, its vivification is one; but as regards names springtimes are multitudinous. This is the spring season of the year 1912; last year's was that of 1911; the year previous was 1910. Therefore as regards names they differ, but as regards reality this spring as precisely that of the year past. The sun is one but the dawning points of the sun are numerous. The ocean is a body of water, though there are various seas. There is the Atlantic Ocean; there is the Mediterranean Sea; there are Eastern seas and Western seas, but they are all one water. If we consider the names, we call this the White Sea, the other the Red Sea, or the Black Sea, or this is the Ocean, but when we regard all concerning the water, they are all the same. Likewise the Divine Religions of the Holy Manifestations of God are in reality one, though in name and nomenclature they differ. Man must be a lover of the light, no matter from what day-spring it may appear. Man must be a lover of the rose, no matter in what soil it may grow. Man must be a seeker of the truth, no matter from what source it may come. Attachment to the lantern—to the glass—is not loving the light. Attachment to the earth is not befitting, but attachment to the rose which grows out of the soil is worthy. Attachment to the tree is profitless, but attachment to the fruit is to be

commended. Luscious fruit, no matter where it may be found, or upon what tree, must be accepted. The word of Truth, no matter which tongue utters it, must be sanctioned. Absolute verities, no matter in what book they be recorded, must be acquired. If you harbor prejudice, that prejudice will be the cause of deprivation, the cause of ignorance, the cause of not knowing. The strife which exists among religious systems, the strife which exists among nations, the strife which exists among nativities, the warfare separating nations and countries arises from nothing else but misunderstanding. If religions investigate the reality of Religion, that is, find out what are the principles which underlie the foundations of religions, they will surely agree, for by investigating the Reality they will find that Reality is one and not multiple. Most surely by this means they will unite and become agreed. Then they will ascertain the truth that the purpose of Religion is the acquisition of praiseworthy virtues, improvement in morality, the spirituality of mankind, the life real, the lordly bestowals. All the prophets have been the promoters of these principles; none of them have been the promoters of corruption; none have been the promoters of vice. They have summoned all people to all good. They have united people by the Love of God. They have invited all people to the Religions of the world of humanity. They have invited all people to unity and amity. For example, we mention Abraham and Moses. We do not mean by this mention the limitation implied in the mere names. By mentioning them we mean at once that we intend the virtues which these names embody. When we say "Abraham" we mean thereby a Manifestation of the Divine Guidance, the center of the virtues of humanity, the source of the bestowal to mankind, a dawning point for divine inspiration and perfections; these perfections and virtues are meant. They are not limited to any boundaries. When we see these virtues, these qualities and attributes in any personality, therein we see the same Reality, and there we shall bow because we have seen the Abrahamic virtues. In Moses we bow thereto and adore him. But there were souls who were the lovers of the name Abraham, who loved the lantern and not the light, who when they saw this light transferred to another lantern, and because they were attached to the former lantern and not to the illumination, did not recognize its later appearance. For example, those who were attached or held tenaciously to the name Abraham and adored Abraham—when the Abrahamic virtues became apparent in the Mosaic center—were deprived. The Jews were believers in His Holiness Moses, expecting the appearance of the Messiah. Those virtues of His Holiness Moses, those perfections of His Holiness Moses became apparent in His Holiness Jesus Christ most effulgently, but the Jews were holding to the name Moses, and not adoring and gazing at the virtues which were manifest in Moses. Had they been adoring those virtues in Moses, seeking the perfections of Moses, when they saw the same manifestations of perfections and virtues in His Holiness Jesus, they would most assuredly have been believers in Him. Now when we are lovers of the light, we adore the light in whatsoever incandescent lamp it may become manifest, but if we are lovers of the lamp itself, and the light is transferred to another lamp, we will not accept it nor sanction it because then we are not lovers of the light, but lovers of the lamp. Therefore we must follow and adore the virtues which have become manifest in the Manifestations of God. Those virtues which became manifest in His Holiness Abraham, those virtues which became manifest in His Holiness Moses, those perfections and graces which became manifest in all the prophets, those must we adore, but we must not adore the lamp. We must adore the Sun, no matter from what dawning point it may appear, be it an Abrahamic orientation, be it Mosaic, be it any standpoint of orientation whatsoever. We are lovers of the Sun and not lovers of orientation. We are lovers of the Light and not lovers of candles. We are seekers for water from whatsoever rock it may gush forth. We are in need of fruit in whatsoever orchard it may be ripened. We are seekers for rain, no matter which cloud pours it down. We must not be fettered. If we forego these fetters, we shall all be agreed, for we are all seekers of Reality. Now a certain kind of counterfeit or imitation has crept in, and the foundations of the divine religions have been lost sight of. The differing of these imitations has caused strife and enmity and produced war and bloodshed. And now this glorious, brilliant century has come and the Divine Bounty is in the utmost radiation. The Sun of Reality is shining, giving forth its greatest heat. This is verily the century when these imitations must be forsaken; in which these superstitions must pass away and God alone must be adored. We must look at the Reality of the Prophet; we must look at the

teachings of the Prophet in order that we may agree.

Praise be to God, the springtime of God has arrived. This century is verily the spring season. The intellectual world and the world of the soul have become verdant thereby. It has resuscitated the very world of existence. On the one hand, the Lights of Reality are shining forth; on the other, the clouds of God's mercy are pouring down the fulness of His Bounty. On the one hand we have progress of the material type; on the other great spiritual discoveries are being realized. Truly this can be called the miracle of centuries, for it is the manifestation of the miraculous. The time has arrived for all mankind to become united. The time has come when all nativities shall have one fatherland. The day is at hand when all religions shall be one religion. The day has dawned in which no racial conditions shall remain. The day has come when religious bias shall pass away. It is a day when the oneness of human kind shall uplift its standard. It is the day when international peace, like the true morning, is to flood the world with its light. Therefore we offer the utmost supplication to God, asking Him to dispel these gloomy clouds and to uproot these imitations in order that the East and West may become radiant; that all the nations of the world shall embrace one another, and the real spiritual brotherhood, like the sun of the heavens, may shine upon all the nations. This is our hope, this is our inclination, this is our desire. We hope through God's grace and bestowal that we may attain thereto. And I am very happy to be present at this meeting, which has innate radiance, intelligence, perception and longing to investigate Realities. Such meetings are the glory of the world of mankind. And in your behalf I ask God's blessing.

ADDRESS BY RABBI JOSEPH SILVERMAN.

My friends, does it not seem to you this afternoon that we have had a demonstration of the saying, "A light from the East"? We are accustomed to see the sunlight come from the East. We no longer regard it as a miracle; still it is a daily miracle that strikes our vision, a supernatural event that comes over the universe every day providing light and warmth, this wonder-orb of nature sending forth its rays to revivfy the whole earth. So it seems to me that we have had a spiritual light from the East. It came originally from the East, and it has come from the East again and again, traveling Westward. This visit of Abdul-Baha to our country seems to me to be another exemplification of that ancient proverb which has done service so long. The world needs light. The light is the source of the world's redemption. It is the source of the world's resurrection. The light that comes from the mind and from the heart brings to us a revelation of Truth. There is nothing new in this doctrine of universal peace. It was written in the scriptures three thousand or more years ago, was reiterated by the prophets, was heralded forth by teachers time and time again and still it is left for this twentieth century to introduce a movement that shall give life to that ancient doctrine. It seems a commonplace thing to tell people to live at peace with each other, and yet it is the only doctrine that deserves to be preached. Now this man comes to us in his simplicity, in his oriental garb, in his oriental speech; he has a fascination about him, not because of any new thing that he preaches, but because he brings a message that is true, a message that appeals to our minds and our hearts. We Western people have been living at war with each other all these ages. We have built up a wonderful civilization. We have established great nations in Europe and America. We have built up monarchies, we have created republics, and we have exhausted all the arts and artifices of modern civilization. We have built churches which send their steeples towering to the very sky. We have built institutions of learning, and with all our building we are far behind the simple Orientals, who know nothing of our civilization and care less for it, but who do know the wonder, the greatness, the majesty, the sublimity, the world-entrancing force of that only religion which is to them real, the religion of Peace. When you think of it, my friends, there is no other religion, there is absolutely no other religion; there are only forms of religion. I do not care what the name is or what the church, whether you call it Zoroastrianism, Christianity, Mohammedanism, Judaism or Christian Science, they are only forms; they are shells which enclose the kernel. The shell is the means of carrying the kernel from place to place, but don't mistake, as so many do, the kernel for the shell; don't mistake the form for the reality; as the prophet Abdul-Baha said this afternoon, "don't mistake the lantern for the light." Seek the kernel. It is the light we need. Seek the kernel; it will bring illumination to the mind; it will bring purity to the heart; it will bring brotherhood to all mankind.

چنانچه در انجیل ذکر شده که حضرت مسیح فرموده اند
این خلق چشم دارند ولی نمی بینند. گوش دارند ولی
نمی شنوند. عقل دارند ولی نمی فهمند و حضرت مسیح
در کتاب مقدس میفرماید که من انها را شفا میدهم
پس ثابت شد که نادان میت و دانا زنده. نادان
کور و دانا بینا. نادان کر و دانا شنوا و اشرف
مناقب عالم انسانی علم است.

الحمدلله در این اقلیم علم روز بروز رو بترقی است
و مدارس و دارالفنون ها بسیار تأسیس شده است
و در این مدارس تلامذه نهایت جهد میکوشند
و کشف حقائق عالم انسانی می کنند. امیدم چنان
است که ممالک سائره اقتدا باین مملکت
نمایند و مدارس عدیده برای تربیت اولادهای
خود برپا دارند و علم علم را بلند کنند تا عالم
انسانی روشن گردد و حقائق و اسرار کائنات
ظاهر شود. این تعصبات جاهلیه نماند. این تقالید
موهومه که سبب اختلاف بین امم است از میان
برود. اختلاف بدل به ائتلاف شود. علم
وحدت عالم انسانی بلند کرده و خیمه صلح عمومی
بر جمیع اقطار عالم سایه افکند. زیرا علم جمیع
بشر را متحد کند. علم جمیع ممالک را یک مملکت
نماید. علم جمیع اوطان را یک وطن کند. علم
جمیع ادیان را دین واحد نماید. زیرا علم کاشف
حقیقت است و ادیان الهی کل حقیقت ولی حال
عالم بشر در بحر تقالید غرق شده و این تقالید اوهام
محض است. علم این تقالید را از ریشه برافکند
و این ابرهای ظلمانی را که حاجب شمس حقیقت است
متلاشی نماید و حقیقت ادیان الهی ظاهر گردد و حقیقت
چون یکی است جمیع ادیان الهی متحد و متفق گردند
اختلافی در میان نماند. نزاع و جدال از پایه برافتد
و وحدت عالم انسانی آشکار گردد.

علم است که از ضلالت اوهام کند. علم است که نورانیت
ملکوت را هویدا نماید. لهذا از خدا خواهیم که روز بروز علم
علم بلند تر گردد و کوکب علم درخشنده تر شود تا جمیع بشر
از نور علم مستنیر گردند. عقول ترقی کند. احساسات
زیاد شود. انکشافات تزاید نماید. انسان در جمیع
مراتب کمالات ترقی کند و در ظل خداوند اکبر نهایت
سعادت حاصل شود و این مسائل جز بعلم حقیقی مطابق
واقع تحقق نیابد

من از ممالک بعیده آمده ام تا در این مجامع محترمه علمیه
حاضر شوم و این نظامات و ترتیبات را مشاهده
کنم و نهایت سرور را پیدا نمایم و شاید این
نظامات علمیه و فنیه در ممالک شرق جاری گردد و در شرق
ترویج علوم شود. چون من مراجعت بشرق نمایم
جمیع را به تحصیل علوم و فنون نافعه تشویق و تحریص نمایم
امیدم چنان است که شما هم همت کنید و در ممالک
شرق مدارس مهمه بنا کنید و هم چنین ابناء شرق
که از هندی و چینی و ژاپونی و عرب و ارمنی در انجا
تحصیل علوم و فنون نمایند چون بأوطان خود مراجعت
کنند ترویج علوم و صنائع و بدایع نمایند تا ممالک
شرقیه نیز مطابق غرب شود زیرا اهالی شرق
استعداد زیاد دارند ولی تا بحال اسباب تربیت را
مهیا نبود. مدارس نظیر این بلاد نیست.

لهذا امیدم چنان است که شرق غریب از انوار
علوم و حکمت الهیه و فنون عصریه بهره وافر برد تا نور
علم جمیع آفاق بتابد و جمیع ممالک منور گردد و ارتباط
تام بین بشر حاصل شود و سعادت عالم انسانی
جلوه نماید. تجلیات علوم الهیه در آفاق شرق و غرب
انتشار کلی یابد. حقوق عموم محفوظ ماند و افراد انسانی
روز بروز بر ترقی فضائل کردند و نهایت اتحاد
و اتفاق در بین امم حاصل شود این است منتهای
آرزوی من و این است مقصد من از سفر خود
بامریکا

انجمن مبارک

بی نهایت مسرورم از اینکه در این جمعیت دارالفنون حاضر شده ام. بسیار میل داشتم که این دارالفنون را روزی مشاهده کنم الحمدلله این تحقق یافت زیرا این دارالفنون منشاء فوائد عظیمه است و اعظم منقبت عالم انسانی علم است و انسان بعقل و علم ممتاز از حیوان است. انسان بعلم کاشف اسرار کائنات است. انسان بعلم مطلع بر اسرار قرون ماضیه گردد انسان بعلم کشف اسرار قرون آتیه کند. انسان بعلم کشف اسرار مکنون کمون ارض نماید. انسان بعلم کاشف حرکات اجرام عظیمه آسمان گردد. علم سبب عزت ابدیه انسان است. علم سبب شرف عالم انسانی است. علم سبب حسن حیات و شهرت انسان است. علم کشف اسرار کتب آسمانی کند. علم اسرار حقیقت آشکار نماید. علم حضرت بعالم حقیقت کند. علم ادیان سابقه را از تقالید نجات دهد. علم کشف حقیقت ادیان الهی کند علم اعظم منقبت عالم انسانی است. علم انسان را از اسارت طبیعت نجات دهد. علم سلوک دهد طبیعت را درهم شکند. زیرا جمیع کائنات اسیر طبیعت است. این اجسام عظیمه اسیر طبیعت است کره ارض با این عظمت اسیر طبیعت است. عوالم نبات و اشجار و حیوان اسیر طبیعت است. هیچیک ابداً از قانون طبیعت تجاوز نتوانند. این شمس با این عظمت بقدر ذره از قانون طبیعت خارج نشود. انسان بعلم خرق قانون طبیعت کند و بقوه علم نظام طبیعت را درهم شکند. و حال آنکه روح خاکی است در هوا پرواز نماید. بر روی دریا تازد. در زیر دریا جولان نماید. شمشیر از دست کیرد و بر جنگاه طبیعت زند و جمیع اینها را بقوه علم کند. مثلاً ملاحظه کنیم که انسان

این قوه برقیه عاصی سرکش را در شیشه حبس کند و صوت از آزاد را حصر نماید. و محیط هوا را ابلوج آرد و مخابره کند. کشتی بر صحرا راند. خشکی را دریا کند و کوه را خرق نماید شرق را همدم غرب کند جنوب و شمال را دست در آغوش نماید اسرار مکنونه طبیعت را آشکار کند و این خارج از قانون طبیعت است. جمیع این صنائع و بدائع را بقوه علم از حیز غیب بعالم شهود آرد. جمیع این وقائع خارج از قانون طبیعت نیست ولی بقوه علم تحقق و وجود یابد. خلاصه جمیع کائنات اسیر طبیعت است مگر انسان آزاد است و این آزادی بواسطه علم است. علم قواعد احکام طبیعت را هم زند نظام طبیعت درهم شکند و این بقوه علم کند پس معلوم شد که علم اعظم مناقب عالم انسانی است علم عزت ابدی است. علم حیات سرمدی است ملاحظه کنید حیات مشاهیر علما را که هر چند جسم متلاشی شد ولی علمشان باقی است. سلطنت ملوک عالم موقتی است ولی سلطنت شخص عالم ابدی است و صیت و شهرتش سرمدی است انسان دانا بقوت علم شهر آفاق شود و کاشف اسرار کائنات گردد. شخص ذلیل بعلم عزیز شود شخص گمنام نامدار گردد و مانند شمع روشن مابین ملل درخشنده شود. زیرا علم انوار است و شخص عالم مثل قندیل درخشنده و تابان. جمیع خلق ستایند و علماء را زنده. جمیع خلق گویند و علماء را نام دارند. مشاهیر علماء سلف را ملاحظه کنید که ستایش عزتشان از آفاق ابدی درخشنده است و تا ابدالآباد باقی و برقرار. لهذا من نهایت سرور را دارم که در این دارالفنون حاضرم. امیدم چنان است که این مرکز عظیم شود و با انوار علوم جمیع آفاق را روشن کند کورها را بینا کند. کران را شنوا نماید. مردگان را زنده کند. ظلمت زمین را بنور مبدل نماید. زیرا علم نور است و جهل ظلمت

گرامی نمود و فی الفور احبای الهی بزیارت جمال جانان
آمدند و دسته گلها آوردند شب اول در مجلس سالیانه
گنجیش های فرقه وحدت مسیحی که ضیافتی بود بافتخار حضرت
مولی الوری صحبت فرمودند در این مجلس عظمی که بیشتر
از هشت صد نفر گنجیش نمایندگان این فرقه
بود حضور حضرت مولی الوری بسیار پرمعنی بود راه یافت
بیشتر از هزار و پانصد نفر جمعیت بود و قیام انها یکدفعه
اثر عظیمی در عالم جرائد امریک نمود . بعد خطابه های
دیگر در دارالفنون دستر در حضور پانصد نفر تلامذه
و محصلین در باب علم خطابهٔ مبارک در خانه مسز برد
مادر زن جناب علیقلیخان و خطابهٔ دیگر در جلوسی
انجمن آزادی ادیان امریک و خطابه های دیگر در
هر سه تن تا ۱۱ و در پارتمان مبارک کل هوش
انجذاب قلوب و ارتفاع امر الله گردید
پس از رحمت از بستن دو سه روزی موقتاً در بیت
مسز دمس کنی رحل اقامت فرموده بعد از ان
بیت بزرگی کرایه نمود از انجا تا بحال در انجا
بودند . از نیویورک هفته قبل سفری بشهر
فیلادلفیا فرمودند و در روز یکشنبه صبح و عصر در دو کلیسا
خطابه ها ادا فرمودند دو سه روز قبل از این سفر
جناب آقا میرزا اغا اکبر نجف آبادی علیه بهاء الله وارد شهر
نیویورک شده ولای آقا سید اسد الله و این نویسنده
به اسکله رفته استقبال نمودیم و چون حضرت مولی الوری
در منزل امة الله مسز نیوتن در شهر بروکلین بنهار مهمان
بودند ایشانرا هم انجا برده دفعه اول در امریک بحضور
مبارک مشرف گشتند فرمودند آیا گمان مینمودی که در
امریکا بیائی و عبد البهاء را در این بلاد ملاقات نمائی
باری در سفر فیلادلفیا ولای میرزا اغا اکبر ولای دکتر ابن ابهر
فرید و این نویسنده در رکاب بودیم دشب در معبد
باب تیست که بزرگترین کنائس امریک است دسته
هزار و پانصد نفر زن و مرد حاضر بودند خطابهٔ پس
جانفزا ادا فرمودند حال در این چند روزه در این

شهر ئیلدلفی که بر بنت کلر مشهور محض راحت و آسایش
آمده اند و با وجود این احبای الهی هر روز و هر شب
جمع شده گوش بجیانات مبارک میدهند
ولی چون بسیار پرازدحام است و فی نهایت سبز
و خرم است امید است قدری راحت فرمایند
چند روز دیگر دوباره مراجعت بنیویورک نمود و در
انجا خود حضرت من اسلفه الله ضیافتی بجهت جمیع
یاران میدهند و این ضیافت در ۲۹ ماه جون
این بود خلاصهٔ از احوالات و گذارشات و حال
چند عدد از خطابه های مبارک را در این صفحات
درج نمودهٔ و دوباره از جمیع یاران عذر این
تعطیل را در نهایت خجالت و شرمساری میخواهد

خطابهٔ مبارک در باب "علم" در دارالفنون
کلارک در ۲۳ ماه می سنه ۱۹۱۲

در ۲۳ ماه می پروفسر بلکسلی منشی دارالفنون
با اتومبیل مخصوص ساعت دو بعد از ظهر به انجمن
امانی ترشام آمد که حضرات حضرت عبد البهاء را سابر
نهار دعوت نموده بودند و غذاهای شرقی مهیا نموده
بودند پس از صرف نهار خطابهٔ به لسان عربی
برای جمعیتی از اعراب ادا نمود که بسیار بسیار سرور
انها گردید و در وقت حرکت رئیس ان انجمن
را طلبیده دو جعبه در دست او گذاردند و با پروفسر
بلکسلی در اتومبیل نشسته و متدی حضرات سوار شده دور تا
بدور اتومبیل را گرفته خداحافظی میکردند باری
دارالفنون کلارک تقریباً ۲۲ میل از شهر ورستر
دور است و جمعیش را از باغها و ییلاقات و
چمن های سبز و خرم عبور مینماید پس از ورود در دارالفنون
با استقبال آمده حضرت مولی الوری را
در نهایت احترام و افتخار در تالار جمعیت برد جمعیت
زیاد از محصلین و پروفسرها حاضر بودند و پس از ان
حضرت عبد البهاء را بعبارات فصیح عربی فرمود
مولدی دل و جان قیام نموده و با کمال اهمیت خطابهٔ

بسیار مهم منعقد گردید یکی مجلس صلح نیویورک که
در هوتل استر تشکیل یافت و دیگری در یکی از کلیسا
عظیم . در مجلس صلح نیویورک بیشتر از هزار نفر از
مردان بزرگان و عقلاء و پروفسورها حاضر بودند و نطق
مهم مثل پروفسور جاکسن و خانم وآیز و قونسول ایران
ایران و یکی از زنان عاقلهٔ امریک معرفی نمودند در
بیانات خود تمجید للحد از حضور مهمان عزیز
محبوب عالمیان نمودند و اگرچه دران روز وجود مبارک
قدری ضعف داشت ولی خطابهٔ پر روح در مسئلهٔ
صلح بین المللی چنان بر حضار داد علقهٔ و همهمه سلسله
انداخت حاضرین از شدت سرور از جای برخواستند
دست زنان خندان با وجوه متبسم و قلوب
نورانی چندین دقیقه کف زدند و بعد حضرت مولی الوری
در جلوی صحنهٔ خطابه ایستاده جمیع صف زده یک
یک دست میدادند و از صمیم قلب اظهار سرور
میکردند و امتنان و تشکر مینمودند . دراین ایام
جناب آقا میرزا ولی الله خان ورقاء علیه بهاء الله الابهی
وارد گشته محض ملازمین حضور گشتند و از حضور ایشان
قلوب ایرانیان مسرور و در مسئلهٔ ترجمه کمک شایانی
پس از ماندن چند روزی در نیویورک و خطابه دادن
در مواقع مختلفه عازم لیک موهونک گشتند و در حضور
حضرت مولی الوری جمیع ایرانیان حاضر بودند دستر
منفرد میلز و استر الله لوا کستنگر و لیدی رالستن دس
ان بولین هم در رکاب مبارک حاضر گشتند چنانچه
بارها اشاره شد کنفرانس صلح بین المللی لیک
موهونک از برزگترین اساس های صلح عالم خوب
است دعوت نمودن حضرت عبدالبهاء که در این
انجمن خطیر خطابه در باب حقائق صلح و صلاح ادا فرمایند
مهم ترین دلیل نفوذ و رسوخ امر الله در امریکا
دو روز در ان کنفرانس اقامت نمودند شب
اول اعظم ترین خطابهٔ صلح در حضور بیشتر از چهار صد
نفر رؤسای ملت امریک ادا گردید خطابهٔ مبارک

بگو یا شعلهٔ آتش بود که قلوب را مشتعل نمود
و یا اقیانوس مطلع بود که خار و خاشاک تقالید
را از میان ببرد نسیم جانبخش بهشت بود که ارواح
مستمعین را سرزنده و پر فرح نمود و یا شراب الست
بود که نفوس را مست و بمعقل ساخت
از شدت نفوذ بیانات رعشه بانداز افتاد
و چون عبارات بر قوت باختتام رسید
آن جمع عظیم مانند شعله های سوزان و کوه های
آتش فشان شد دیوانه وار کف بکف میزدند
مجنون صفت هلهله و همهمه مینمودند و اینقدر کف
بکف زدند که حضرت مولی الوری دو بار از مقام
خود برخواسته برحسب رسومات اینها اظهار امتنان
فرمودند و عنایات خود را بر ایران جمع نازل فرمودند
و در حق جمیع دعا و مناجات کردند رئیس
کنفرانس بسیار مسرور شد و خود و برادر و زنش
بحضور مشرف و اظهار خلوص حقیقی نمودند حضرت
مولی عالمیان یک قالی ایرانی با پیشکش
فرستادند . در وقت آمدن بمنزل لیک موهونک
و در وقت رجعت اینقدر اینها تحت تاثیر طبیعت و کوه ها و
دشت و چمن ها و جنگل ها مسرور شدند که اشعار باداهه
دلربا خواندند قلوب کل سالها و الها و شیدا میسرودند
در رجعت بشهر نیویورک خطابهٔ غرا در حضور هزار
نفر زنها که حق رأی سیاسی میطلبند ادا فرمودند
و وحدت حقوق مردان و نسوان را بدلائل عقلیه
ثابت و مبرهن ساختند و باز دو سه روزی
مانده برحسب دعوت های مهم که از بستن رسیده
بود عازم ان شهر شدند و این سفر فقط جناب
دکتر امین الله فرید و نویسنده در رکاب مبارک
مانند سائرین در نیویورک ماندند و هم چنین
امر مبارک شد که جناب دکتر ضیاء افندی
رجعت به شیکاغو نمود و در خدمات امر الله
مشغول گردند و باتفاق عظیم آثار ملکوت ابهی
را منتشر دهند .
در بستن در چارلز گیت هوتل اپارتمانی

سولی الوری در سفارت داد که خلاصهٔ از شرح آن
در این شماره نشر می یابد.

بعد از ۹ روز توقف در واشنگتن که اعلاء الله
یک روز صدر گردید شمس آسمان تقی عازم شیکاغو
گشتند که در مجمع کنفرانس شرق الاذکار حاضر گشته
و قلوب نمایندگانی که از مجامع امریک جمع شده
بانوار تعالیم الهی روشن و بنصائح رحمانی رشک
گلزار و چمن فرمایند در رکاب مبارک نفوس
ذیل بشیکاغو سفر کردند جناب دکتر امین آقا فرید
جناب امیرزا محمود جناب سید اسد الله دکر تکند
مسز جون بوش مس مانتیو مس مرضیه مس
از قبل احبای شیکاغو در هوتل بلاذا که در جلوی
دریاچه میشیگان واقع است منظر بسیار
باشکوهی دارد اپارتمان گرفته و پس از ورود
مستقیماً تشریف بمنزل بردند همیشه اطاقهای
مبارک در هر شهری که در امریک سفر
نموده اند مانند گلستانی است منظر زیبا و
و اخیار انواع و اقسام گلهای رنگارنگ آورده
نفحات انها مشام را معطر مینماید مثلاً در اپارتمان
نیویورک اطاقهای مبارک بنوعی پر از گلهای قشنگ
شده بود که بوصف نیاید همان نوع در واشنگتن
و حال شیکاغو. بیانات مبارک در محافل
شرق الاذکار در وقت گذاردن اساس
بیت مقدس در کنفرانس انجمن نسوان و ضیافت
زنان بهائی در محفل تئوزوفیها در انجمن شورت
سیاسان و غیره و غیره بارح انها کل بالتمام چاپ
و نشر یافته و میراث روحانی قرون آتیه است
و امیدواریم که فارسی انها هم محض توسیع انکار شرق
انتشار یابد. در شیکاغو عکس های مبارک
را با اطفال انداخته بسیار خوب در آمده است
فی الواقع عکس های زیبا در هر شهری انداخته شده
چه تنها چه با ملدزمین ایرانی و چه با احبای امریکا
و چه در محافل عظمی یک روز قبل از حرکت از

شیکاغو که روز یکشنبه باشد صبح دیر دیر دکتر جا
بزرگ در حضور هزاران خطابه ایراد فرمودند و پس
از رجعت از شهرهای بزرگ پتزبرگ و کلیولند
عبور نمود و در هر یک یک روز مانده خطابهای
روحانی ادا نمودند و دو بار رجعت بواشنگتن
فرمودند و بعد از ملازمین جناب اخوی عزیز دکتر ضیا
بغدادی علیه بهاء الله همراه بودند اینده نیز با ترتیب
مشیت الهی در اپارتمان منزل کرفتند ولی مجالس
در خانهٔ مس پارسنز بود و در این وقت محفل بسیار
مهم در بیت شار الهاء تشکیل یافت از ادباء قضاة
و وکلای پارلمان و پروفسرها و نسوان عالمه کل
بحضور مبارک شرف شدند و سئوالات شتی
نمودند و بنوعی از جوابهای کافی وافی منجذب
شدند که علامات سرور در وجنیشان هویدا بود
یکی از قضاة مشهور بسئوالات بسیار در مسائل
قانون اشتراکیون سیاسات علوم و فنون
نمود و فقط گوش دان ابداً اظهار رد و قبول نمی
نمود و خیلی ساکت بود بعد از او سئوال فرمودند کرا
این جواب قبول افتاد یا نه فی الفور از جای خود برخاسته
و بصدای بلند گفت "Allah'u Abha" بسیار خوب
پس از سه چهار روز اقامت در واشنگتن سفر
نیویورک فرمودند. در سفر شیکاغو نویسنده
در رکاب مبارک نبود زیرا پس از سه روز کنفرانس
انجمن ارتباط شرق و غرب کارهای زیاد بود که بجهت
رتق و فتق ان امور در واشنگتن ماند ولی چون در
این سفر عزم نیویورک فرمودند امر بسفر حقیر کردید
و از انوقت تا بحال در اسفار با طراف همراه بوده
باری در نیویورک در جلوی رود هدسن اپارتمانی
کرایه نمود بسیار با صفا بود و چون در جلوی آن
پارک سبز و خرمی بود هر روز صبح و عصر حضرت ولی
الوری در خیابان های آن یا تنها یا با ملازمین
رکاب مشی میفرمودند. در این وقت در مجلس

و در مجلس فقرا قریب دویست دولار در میان
حضرات انفاق نمودند و اینمسئله بجذب قلوب
و تجدید جریده نگاران می گفت زیرا همیشه معتقدین
روحانی از هندوستان و سائر نقاط شرق
آنچه وسائل مختلفه پول از مردم گرفته و میگیرند در
صورتیکه این شخص بزرگوار هر کجا میرود انفاق مینماید
فی الحقیقه این بزرگترین دلیل حقانیت این امر است
و حق خود کشیش در دقیقه حضرت عبدالبهاء را ستایش
مینمودند شرح این وقائع را میدادند که ای مردمان
بدانید که عبدالبهاء محض هدایت شما (درمیان ما)
سفر مینماید نورانیت قلوب شما را طالب است
و بس ترقی شما را خواهان است تا بحال
با این روح محبت و اخوت عمومی از شرق بنا مدارات
ای مردمان قدر این نعمت را بدانید تعالیم نورانیه
او را در حیات خود مجری دارید عبدالبهاء خیر خواه
کل است بیانات او را گوش دهید یکی
از کشیش ها فریاد زد ای حاضرین ملکوت الهی
در جلوی چشم شماست چشم های خود را باز کنید
شهای خود را شنوا نمائید زیرا این اعظم موهبت
حیات شماست
جناب دکتر امین الله فرید فی الحقیقه در ترجمهٔ بیانات
مبارک نهایت سعی و جهد را مینمایند و در مجامع کبری
سنوعی خطابه های الهی را با فصح و ابلغ لغات انگلیزی
ترجمه میفرمایند که سبب حیرت و عبرت یار و اغیار است
و کل از ترجمه های ایشان بی نهایت تمجید و توصیف
مینمایند
بارسی چون ایام اقامت نیویورک بسر آمد روز شنبه
۲۰ آوریل یک ساعت و ۳۳ دقیقه از ظهر گذشته
وارد واشنگتن گردیدند یار مبارک احبا محض
استقبال در محطه نیامده بودند مگر سه چهار نفری چون
مستر ویلیم هوور و مستر جوزف هنن مس پارسنز قبل
مستر دمس درم و مستر ریمی اتومبیل مادام بارنی
و کالسکهٔ دو اسبهٔ مس پارسنز حاضر لهذا در
اتومبیل نشسته بخانهٔ امة الله مس پارسنز

که از اجای بسیار روحانی و از نجای امریکا
تشریف فرما شدند. جنابان لامبرز احمد
و سید اسد الله و دکتر تنگر در اپارتمان مخصوص
و حضرت عبدالبهاء و دکتر امین الله فرید و زوجه
مس پارسنز. امشب امروز سلام در محفل تبلیغ
انجمن ارتباط شرق و غرب خطابهٔ در باب مرابطات
مابین ایران و امریک ادا فرمودند و حاضرین سلام
بر الفت دول و اتحاد ملل تشویق و تحریص نمودند
انقدر جمعیت بود که مردم دور تا بدور ان تالار بزرگ ایستاده و جای انداختن سوزن هم نبود
و بمحض ورود جمیع از کرسی های خود بلند شده ایستادند
یا حضرت مولی الوری به صحنه محبت رسید و اذن
نشستن دادند صاحبان چرا از این احترام
فوق العاده نهایت تعجب نموده و مینمایند زیرا
حضرات امریکائیها اینقدر مستقل الرأی هستند
که برای پرنسیان های خود بلند نمی شوند تا چه
برسد به فخص ایرانی که او را ندیده و اغلب
اسم او را هم نمی توانستند تلفظ کنند چون قدری
در این مسئله تدقیق نمائیم اینرا باید معجزه و خارق
العاده پنداشت زیرا چندین دفعه این واقعه
در کنائس عظمی اتفاق افتاده است که حضار بدون
اختیار برپای خواسته و دست زنان و بهلهله
کنان خوش آمد میگویند مثل محفل کشیش های
شهر لندن که یکدفعه هشت صد کشیش و هشت صد
نفر حضار قیام نموده بدون اذن ننشستند
خلاصة القول در ایام توقف در واشنگتن محافل
و مجالس و ضیافات بسیار شد در کنائس
و دار الفنون سیاهان که هزار نفر محصلین حاضر بودند
در خانه مستر بل مخترع تلفون و در سفارت ایران
در سفارت عثمانی در خانهٔ مس پارسنز قدری
بیانات خطابه های مفصل ادا شد که جمیع بتدریج
نشر خواهد یافت علی الخصوص ضیافت شایانی
که حضرت سفیر عثمانی ضیاء پاشا با افتخار حضرت

نوشت و ان نفوسی که باستقبال آمده بودند بر سایرین تقدم
افتخار خواهند نمود.
جناب ستر متفرد میز که از احبای ثابت راسخ و از وکلای
محترم و دانای نیویورک است اتومبیل خود را حاضر نمود
و حضرت عبدالبهاء تشریف فرمای هوتل انسونیا که در
خیابان "برادوی" نزدیک بکوچهٔ هفتاد و چهارم است
شدند اول قدری استراحت فرمودند بعد دستهٔ
از جراید نگاران زن و مرد حضور مشرف گشتند و سئوالات
از مقصد مبارک از سفر بامریکا و تعالیم امری نمودند
و فردای انروز جوابهای مبارک را برحسب مذاق خود
کم و بیش در صفحات روزنامه ها انتشار دادند.
ساعت چهار مجلس بسیار مفصلی که جمیع مهاجران
در انجا جمع شده بودند در بیت ستر دست کنی
که از یاران خصوصی هستند منعقد شد و حضرت مولی الوری
در انجا حاضر گشته خطابهٔ مختصری از سرور خود از ملاقات
و جوه نورانیه احبایان فرمودند از اینکه محبت شما
سبب قطع بحر اتلانتیک شد و اشتیاق ملاقات
شما سبب تحمل زحمات و مشقات سفر گردید حال
ملاحظه نمائید که چقدر محبت بشما دارم. در وقت ورود بمنزل
کل در نهایت احترام و اکرامی قیام نمودند و انقدر جمعیت
بود که بسیاری روی زمین نشستند بعد در اطاق دیگر
رفته چای و شیرینی صرف شد و همه دست داده
مراجعت به اپارتمان فرمودند یکی از مسائل مهمه
انکه یکی روز کمپانیهای بزرگ عکس متحرک نمایند
خودرا بعد از دو سه روز اقامت بحضور فرستاده
که اذن عکس انداختن عنایت فرمایند لهذا اذن داده
در جلوی همان هوتل با جمعی از ایرانیان که در رکاب
مبارک بودند عکس انداخته شد و در همان ایام در
جمیع اطراف امریکا در هر شهری و قریه در تالارهای
عموم در حضور هزاران هزاران معروض گردید و تفوکیه
ابداً امید زیارت نداشتند بشرف لقای مولای
عالمیان مشرف گشتند و حتی احبای الهی که چهار هزار
میل از نیویورک دور بودند نوشتند که ما بحضور حضرت
عبدالبهاء مشرف گشته و از عکسهای متحرک که بسیار

باختر تعریف کرده بودند و حال هفتهٔ گذشته در باغ
باصفای جناب ستر بمکنات یک دورهٔ مفصل
ترکه تماشای آن بر بهجت و فرحت بیفزاید یا نیم ساعت
میگذرانده اند و بسیار مفصل است
بسیاری از یاران حاضر نبودند شکی نیست که این
دستگاه دوم بشرق فرستاده خواهد شد
باری پس از ورود در منزل دسته دسته از مشرف
حضور مشرف میگشتند از جمله رؤسای گراند
کنسیل کلیسای اکنشن. پس از تلاقات فی الفور
دعوت نمود که اول خطابه بخورد و در کلیسای او ادا
فرمایند و حضرت مولی الوری قبول فرمودند لهذا
صبح یکشنبه در آن کنیسهٔ عظیم که بیشتر از هزار و پانصد
نفر جمعیت دارا بود خطابهٔ غرائی ادا فرمودند
که سبب انتباه و ایقاظ قلوب کل مستعین گردید
هم چنین تلگرافهای تهنیت آمیز از جمیع شهرها میرسید
و یکی از اعظم علامات این امر اعظم انکه بمحض ورود
حضرت عبدالبهاء در همان ایام تلگرافهای مفصل
که بیشتر از صد عدد میشود از مجامع بهائیان
شرق از ایران از هندوستان از چین
از سوریه از مصر از روسیه و غیره و غیره وصول
یافت و عالم غرب بلا بانوار محبت و الفت بهائی
روشن فرمود. و حضرت مولی الوری هم جوابهای
پر عنایت میفرستادند و قلوب بلا از این
بشارات کبری مسرور و محظوظ میداشتند
و انشاء الله سوادهای این تلگرافها و جوابهای
مبارک بوقتش در صفحات نجم باختر درج خواهد شد
اقامت حضرت عبدالبهاء در نیویورک ۹ روز بود
و هر ساعتی شب و روز مشغول یک روز در
دار الفنون کلمبیا روز دیگر در مجمع تئوزوفها شب دیگر
در مجلس فقراء دائماً محبت میفرمودند ادوات
دعوت از کنائس مثل باران میرسید بزرگان
بحضور مبارک مشرف میشدند و منجذب و مشتعل
رجعت میکردند در کنائسی که خطابه میدادند بدایت
مبارک مبالغ قابل ملاحظه عنایت میفرمودند

والده وشید اگشتند.

در این شماره بتدریج خلاصه از وقایع اکتفا نموده و انشاءالله در شماره‌های آینده مفصلاً از چگونگی احوالات و اسفار مبارکه نوشته خواهد شد

قریب دو سال بود که احبای امریکا شب و روز دعا مینمودند و منتظر ورود قدوم مظهر حضرت عبدالبهاء بودند بنوعیکه دیگر صبر از دست رفته و بی اختیار جمیع عیون متوجه ممالک شرق بود و برلندن و پاریس غبطه میخوردند تا آنکه پس از نهایت انتظاری شمس امید از افق غرب طالع گشت و کشتی سدریک که لدای هیکل مبارک بود نزدیک به بندر نیویورک گردید و هنوز سه روز به ورود کشتی مانده بود که احبای امریکا از هر جهت تلگرافات بی سیم تحت در نیک منیفرستادند و از کالیفورنیا و شیکاگو و واشنگتن و انجمن ارتباط شرق و غرب و نیویورک و بستن تلگرافات بی سیم بنام سرور و اشتیاق سال بحضور مبارک در دامنه کوه پارک سنترال و چون در همین مسئله کمی دقیق گردیم قوت و عظمت امر را از نهضت چربهتر واضح مینماید که اگرچه دو دولت شرق در نهایت استبداد بر اطفاء این نور الهی قیام نمودند ولی ملت امریکا هنوز به حضور مشرف نگشته دارای کان مزاجها کانوا نه نوشیده ولی چون به بندرگاه مملکت نزدیک میکردند از شدت وجد و شعف بی اختیار شد چونانکه بی سال از تلگرافات خوش آمدید خوش آمدید خوش آمدید پر میکنند این است یکی از علامات عظمت و جلال امر الله که تا بحال چشم انسان نظیرش را ندیده و مثل و مانندش را نشنیده است روز یازدهم آوریل کشتی سدریک یک ساعت بظهر مانده وارد بندرگاه نیویورک گردید و جمعی از احبا ولی چون که از اطراف امریکا محض استقبال آمده بودند در حالیکه دسته‌های گل در دست داشتند قریب چهار ساعت در اسکله منتظر ورود کشتی بودند بمحض آنکه کشتی نزدیک شد جناب دکتر امین فرید جناب آقا میرزا محمود زرقانی و جناب آقا سید

اسدالله قمی و از بهائیان امریکائی مستر و مس دیکمان مستر و مس استن و مس بامیتی از دور دیده میشدند و در روی سطح کشتی ایستاده بودند و یاران الهی که در روی اسکله بودند محض اظهار خوش آمد دستمال‌ها و کلاه‌ها و دسته‌های گل را متصل در هوا بحرکت می‌آوردند صاحبان جرائد عظیمه امریکا چندین ساعت قبل از ورود کشتی با قایق‌های مخصوصه باستقبال رفته و در وسط دریا حضور حضرت عبدالبهاء مشرف گشته و سئوالهای زیاد نمودند علی الخصوص مستر وندل دارج کراز احبای معروف و از مشاهیر وقایع نگاران امریکا است بحضور مشرف گشته و همان روز بعد از ظهر مقالاتی در جرائد امریکا نشر یافت. باری حضرت عبدالبهاء ارواحنا لاحبائه الفداء بواسطه جناب دکتر فرید پیغامی به یاران الهی فرستادند که جمیع بمنزلهای خود رجعت نمایند و در مجلس مخصوص ساعت چهار جمع شده ملاقات کنند و مدیر جریده سال در کامن مبارک احضار فرمود بحضور مشرف گشت و بعد بیرون تشریف آوردند در روی سطح چندین عکاس عکس مبارک را انداختند تا صفحات جرائد سال بان تزیین نمایند و باین افتخار میتازیدند و میبالیدند جناب شوکتاب ستر تاک وی وزیر امور مالیه محض احترام خصوصی مکتوب سفارش نامه برئیس گمرک نوشته بود که چنانچه قانون است اسباب‌های مبارک را بحبس ننمایند لهذا در نهایت ملاحظه فقط به صندوق و اسباب نظری انداخته در چند دقیقه باتمام رسید پس از انکه احبا رفتند حضرت عبدالبهاء با جذبه روحانی و عظمتی آسمانی و وجهی نورانی و فوق ملکوتی از کشتی بساحل آمده زمین امریکا را بقدوم مظهر مبارک مزین نمودند و گویا در همان وقت تاریخ روحانی امریکا ابتدا گردید عالم جدیدی فی الحقیقه عالم جدید گشت چه که تجدید کننده اشیاء با طلعت پرنور ظاهر گردید شخص بصیر پس از قلیل تأملی میبیند که در سنوات آتیه اتی امریکا این تاریخ را بقلم طلا خواهند

هر دم ز جنود نصر فتوح — حاشا که بود ز دوست روح — کو کوس کمال عبد بهاء سر بوح
زین نغمه ها ز عشق مفتوح — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
از شه عهد و دلبر میثاق — الحق ز رموز فیض و فضل و فاق — زنده کردی هیاکل اشراق
والده شد ز نغمه فغان و شور و اشراق — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
قلب جمع محافل انگار زمین — شیفته کرد مردم روشن — زد آتش بجان مردم روشن
بر شد ز نشاط نغمه ات بر عنبر تن — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
شکر گماشتگان اجابت — بردند ز استان نهایت — گشتند ز لطف حق سعادت
زین نغمه شدم شناخوان — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
هر آزاد اسیر مویت شد — سر بسیدان عشق گویت شد — سر محمود ایاز کویت شد
انجمن نغمه خوان ز رویت شد — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا

خلاصهٔ وقایع سفر حضرت عبدالبهاء

چون از یوم ورود حضرت عبدالبهاء ارواحنا لعظمته الفداء مدیر جریده دائماً در حضور مبارک باطراف امریک مشغول بسفر بود لهذا در نهایت خجالت و شرمساری از ارجمع یاران عذر میطلبد که نه فقط فرصت جواب دانشتاران نگردید بل در جواب صدها مکاتیب که از اطراف شرق وصول یافته اهمال نموده ولی در این موقع امید است که یاران الهی دائمه عفو و غفران را باین نموده این قصور را خواهند بخشید زیرا در این ایام نه آنقدر مشغولیات موجود که قلم و بیان شرح انرا بتوانند سفر حضرت عبدالبهاء چنان هیجانی در عالم ادیان و افکار انداخته که تصور آن خارج احصاء بشر است افق تاریک جهان مادی را بانوار حقیقت روشن فرموده اساس اتحاد عالم بشر را مستحکم نموده ارض صلح و صلح بین المللی انتشار داد آیات باهرهٔ ملکوت الهی را چون عقدهای مروارید انتشار نمود - انجم اتحاد و اتفاق را در آسمان اخلاق و آداب منتظم ساخته روح جدیدی در بدن دین مسیحیت جاری نموده اشجار مرابطات شرق و غرب را آبیاری فرموده قوانین محبت و مودت را بالفعل بعمل آورده نغمهٔ روحانی در کنائس و انجمنهای امریک داخل فرموده بشارات

بهار روحانی را بگوش دور و نزدیک رسانیده افق امریک را بانوار کوکب دری مرکز میثاق روشن نموده انهار حکمت و درایت الهی را بقوهٔ الهامات رحمانی در قلوب حاضره جاری نموده قرن اخوت و یگانگی را تعلیم داده سخنی نیست که بحمد و ثنای او مشغول نه و قلمی نیست که بتمجید و تحسین او مألوف عظمت و قدرت ملکوت الهی مانند شمس فی رائعة النهار ظاهر و باهر گردیده دیگر مجال انکار برای کسی نمانده و دائرهٔ بغض و کینه بحد تنگ گردیده دشمنان بعد از چند دقیقه ملدقات دولت و هوشیار چون از حضور بیرون آیند هوشیار ابواب کنائس و معابد از هر طرف مفتوح و کشیشها و اساقفه در نهایت خضوع و خشوع بزرگان امریک مقر بعظمت وجود و تعالیم و فضل سفر فرید عصر در حضرت حضرت عبدالبهاء مانند تلامیذ بحر علم و عرفانش در جوشش الت و امواج محبت و مودتش در خروش رحمتش واسع است و قدرتش کامل از یومی که وارد این بلاد شده بسیاری از کنائس بزرگ از هر فرقه دعوت کرده و حضرت عبدالبهاء در حضور هزاران خطابه های غرّاء ادا فرمودند و قلوب را بملکوت جانان جذب نموده اند شکی نیست که در این دوره و نیم که حضرت مولی الوری در ممالک امریک در سفرند اصبحت هزار نفر بیانات مبارک را شنیده و چند مقابل بر این نفوس در جرائد و مجلات مقالات امری تلاوت نموده اند چون طیب خاتم بر قع زهرهٔ مبارک برانداخت مریضها از هر جهت بباب طیب شتافته میشتابند چون چشمه های حیات بجوش آمد جمیع تشنگان بی اختیار بحرکت آمدند چون مائدهٔ آسمانی چید گشت کل گرسنگان بدور میز الهی نشستند چون نسیم ملکوت الهی بمرده گان سرد آمد بزرگان سرد و محترم گشتند چون محبوب روحانی ظاهر گشت جمیع معشوقین

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ماه نور سنه ۶۹

قصیده در خصوص سلامت حضرت عبدالبهاء بامریکا

از جناب آقا میرزا احمود زرقانی
علیه بهاء الله

مژده گاه مدد از غیب لقا — زد صلا هاتف بسما عملا — داد در عاشقان نوید عطا
رمز قدرت چنین نمود اشاره — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
نوبت فر و کبر و علم شد باز — با نصرت رسد قدم شد باز — صعوه صیدم قید غم شد باز
باز از این نغمه کرد پر پرواز — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
باز از غیب شاه ملک وجود — وعده نصر خود وفا فرمود — بدنا بید و قدر گشود
دل عشاق از این صلا بر بود — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
مدد و قوت همه ملکوت — حشمت قدرت و شه جبروت — فضل تأیید دگر لاهوت
بسر و این نغمه فرد ناسوت — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
نرخ چه گشود در شیراز — شد مبشر ز یار به انباز — خواستند ز جان شان آواز
شد جهانگیر آخر این آواز — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
ذات ابهی چو از جهان نهان — کرد جلوه عالم امکان — بود منحی قوم پر طغیان
تا که این نغمه گشت فاش و عیان — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
همه از آن حسن پرتو پاش — از حسد در فغان و در خروش — آخر الامر غم خموش
سر نصرت از این نشان داد — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
گشت چیره ستیز از آن اندام — کرد دادا در دش فصل انام — بعضی آزاد و بعضی اندر دام
اهل عدل و داد این پیام چو شنید — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
زان قد و قامت نگار چو حور — هر دو آشکار حشر و نشور — ملک و ملکوت بر قرار و سرور
میدمد این نوا که نیست ز صور — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
ابتدا بود گر چه ذات بدیع — در بلا بهر شر امر بدیع — شد پس بصر در رود جمیع
کرد رفع همه را این ترجیع — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
شمن دیار اگر اراق — با جنود صلاح و صلح و وفاق — گشت گیتی ستان مشتاق
زنده زین نغمه شد دل عشاق — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
بازشد راه سفر آمد — جلوه گر روی خنس قهر آمد — شمس روشن جو جلوه گر آمد
خبر اینگونه مشتهر آمد — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
شه میثاق رو دین حوم — فوج تأیید و عون نون قدم — آیت نصرت خویش کرم
رو در آفاق این نوید علم — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
مرتفع خیمه مهر فرمود — خواه فضل وفی الفا نخشود — زنگ غم از رخ جهان بزدود
هر دلی را از این صلا بربود — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
قبح ناقض ببا سط است — جام پیمان گرو ان در دست — عالمی را نمود باده پرست
تا عیان این مذاق از هر دست — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
در شرق و سر و تاج حاک — کرد فی محی ط انقلاب پاک — هر دم ارشوق داد صد تبریک
بر زد این نغمه کشتی سد یک — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
مرکش چون گشاد در آغوش — بهما راض عطیه کرد آغوش — فلک زد طعنه بر فلک مخمور دوش
بحر از این نغمه زد علم اندر جوش — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
تا کند فلک غرب را روشن — هر هزار از در و شود آن گلشن — کرد سیر بلاد و حی محسن
زین نوا جست جان نو در تن — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
یازده روز خوش شد از اپریل — وارد آن در امین جلیل — منبع نور گشت با تجلیل
بزد این نغمه صور اسرافیل — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
نرخ اوفاد غرب تا بان شد — افق غرب شان چو رخشان شد — در خ چین مهر و جبین جان شد
هر نسی از این بیان غرا خلان شد — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
در کنار چو آن مسیح زمان — در هر و حکم گشود بان — نفس داد مرده را جان
شد ز هر گوشه این ترانه عیان — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
گرد بیدار هر ملت خفته — هر لبی ز ان نگار آشفته — چشم نور و بهار گشته
گفت از این نای راز نهفته — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا
طالبان لقای او صف صف — در کنار گرفت در آغوش — بیدلان شوق داد تا بکلف
خواند ما قوس این بیان ز شعف — که شهنشاه عهد و میثاق — کرد آهنگ ملک امریکا



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۱ قصیدهٔ در خصوص مسافرت حضرت عبدالبهاء بامریکا.

۲ خلاصهٔ وقایع سفر حضرت عبدالبهاء

۳ نطق مبارک در دارالفنون کلارک

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509 McLachlen Bldg., Washington, D. C., U. S. A

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A MEMORABLE FEAST: ABDUL-BAHA THE HOST.

[See article page 16]

At the beginning of the Feast, Abdul-Baha said: "I am very pleased with these people. They are gathered in love. They are all united. Their faces are bright and their attention is directed to the Kingdom of ABHA. I hope that this condition will be permanent, that day by day they will grow brighter; day by day the path will become more attractive; day by day the spirits will become more exhilarated; day by day the lights of BAHA'O'LLAH will glisten more gloriously; and day by day the Kingdom will become more firmly established."

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS OF ABDUL-BAHA AT STUDIO OF MISS PHILLIPS, 39 W. 67TH ST., NEW YORK CITY, APRIL 12, 1912, 8 P. M.

From Notes by John G. Grundy.

I GIVE you greeting in love and unity. The affairs of this world are to be accounted as nothing compared to the joy and heavenly happiness of meeting the Friends of God. It is to experience this great joy and blessing that I have come here although weary from my long voyage upon the sea. Tonight I am in greatest happiness, looking upon this Concourse of God. Your meeting here is surely an evidence that you are upholding the Cause of God; that you are aiding and assisting in establishing the Kingdom of God. Therefore the culmination of my happiness is to look upon your faces and realize that you have been brought together by the power of the Blessed Perfection BAHA'O'LLAH. In this meeting you are upholding His Standard and assisting His Cause. Therefore I behold in you the making of a goodly tree upon which Divine fruits will appear to give sustenance to the world of humanity.

With hearts set aglow by the Fire of the Love of God and spirits refreshed by the Food of the Heavenly Spirit you must go forth as the disciples nineteen hundred years ago quickening the hearts of men by the call of glad tidings, the Light of God in your faces, severed from everything save God. Therefore order your lives in accordance with the first principle of the Divine teaching, which is love. Service to humanity is service to God. Let the love and light of the Kingdom radiate through you until all who look upon you shall be illumined by its reflection. Be as stars brilliant and sparkling in the loftiness of their heavenly station. Do you appreciate the Day in which you live?

This is the Century of the Blessed Perfection!

This is the Cycle of the Light of His Beauty!

This is the Consummate Day of all the Prophets!

These are the days of seed-sowing. These are the days of tree-planting. The bountiful Bestowals of God are successive. He who sows a seed in this day will behold his reward in the fruits and harvest of the Heavenly Kingdom. This timely seed when planted in the hearts of the beloved of God will be watered by showers of Divine mercy and warmed by the sunshine of Divine love. Its fruitage and flower shall be the solidarity of mankind, perfection of justice and praiseworthy attributes of heaven manifest in humanity. All who sow such a seed, plant such a tree according to the teachings of BAHA'O'LLAH shall surely witness this Divine outcome in all degrees of its perfection and will attain unto the good-pleasure of His Highness the Merciful One.

Today the nations of the world are self-engaged;—occupied with mortal and transitory accomplishments;—consumed by the fires of passion and self. Self is dominant;—enmity and animosity prevail. Nations and peoples are thinking only of their worldly interests and outcomes. The clash of war and din of strife is heard among them. But the Friends of the Blessed Perfection have no thoughts save the thoughts of heaven and the Love of God. Therefore you must without delay employ your powers in spreading the effulgent glow of the Love of God and so order your lives that you may be known and seen as examples of its radiance. You must deal with all in loving kindness in order that this precious seed entrusted to your planting may continue to grow and bring forth its perfect fruit. The Love and Mercy of God will accomplish this through you if you have love in your own heart.

The doors of the Kingdom are opened! The

lights of the Sun of Truth are shining! The clouds of the Divine mercy are raining down their priceless jewels! The zephyrs of a new and Divine Springtime are wafting their fragrant breaths from the World Invisible! Know ye then the value of these days!

Awake ye to the realization of this heavenly opportunity! Strive with all the power of your souls, your deeds, actions and words to assist the spread of these glad tidings and descent of this Merciful Bounty! You are the reality and expression of your deeds and actions. If you abide by the precepts and teachings of the Blessed Perfection the Heavenly World and Ancient Kingdom will be yours;— happiness eternal, love and life everlasting. The Divine Bounties are flowing. Each one of you has been given the opportunity of becoming a tree yielding abundant fruits. This is the Springtime of BAHA'O'LLAH. The verdure and foliage of spiritual growth is appearing in great abundance in the gardens of human hearts. Know ye the value of these passing days and vanishing nights? Strive to attain a station of absolute love one toward another. By the absence of love, enmity increases. By the exercise of love, love strengthens and enmities dwindle away.

Consider me—in years of my advanced age, burdened with physical infirmities—crossing the wide ocean to look upon your faces. It is my hope that through the Life of the Spirit you may all become as one soul;— as one trèe adorning the Rose Garden of the Kingdom. It is my hope that the endless treasures of the Bestowals of God may be yours here and hereafter. It is my prayer that the Supreme Concourse may be illumined by your brilliant lights shining forever in the Heavens of Eternal Glory.

ADDRESS BY ABDUL-BAHA AT THE RESIDENCE OF MRS. MORTEN, 141 EAST 21ST ST., NEW YORK CITY, APRIL 13, 1912, 3 P. M.

PRAISE be to God! this is an illuminating gathering. The faces are brilliant with the Light of God. The hearts are attracted to the Kingdom of Baha'. I beg of God that day by day your faces may become brighter; day by day you may draw nearer to God; day by day you may take a greater portion from the outpourings of the Holy Spirit, so that you may become encircled by the bounties of heaven.

The world spiritual is like unto the world phenomenal. They are the exact counterpart of each other. Whatever things and objects you perceive in this world of existence, are the outer pictures of the world of heaven.

When we look upon the phenomenal world, we readily perceive that it is divided into four seasons; one is the season of spring, another the season of summer, another autumn and then these three seasons are followed by winter. When the season of spring appears in the arena of existence, the whole world is rejuvenated and finds new life. The soul refreshing breeze is wafted from every direction; the soul quickening spring is everywhere; the cloud of mercy showers down its rain; and the sun shines upon everything. Day by day we perceive that the signs of vegetation are everywhere about us. Wonderful flowers, hyacinths and roses perfume the nostrils. The trees are full of leaves and blossoms, and these blossoms are followed by fruit.

The spring and summer are followed by autumn and winter. The flowers wither and are no more; the leaves turn gray, and spring has gone. Then comes another springtime; the former springtime is renewed; again a new life stirs within everything.

The appearances of the Manifestations of God are like unto the springtime. When His Holiness Christ appeared in this world, it was like the spring; the outpouring descended; the effulgences of the Merciful encircled all things; the human world found new life. Even the physical world partook of it. The Divine Perfections were upraised; souls were trained in the school of heaven, so that all grades of human existence received life and light. Then by degrees these fragrances of heaven were discontinued; the season of winter came upon the world; the beauties of spring vanished; the excellences and perfections passed away. Those lights and that quickening were no longer evident. The phenomenal world and its materialities conquered everything. The spiritualities of life became lost. The world of existence became like unto a body lifeless. There was no trace of the spring left.

Now His Holiness BAHA'O'LLAH has come into this world. He has renewed that Springtime. The same fragrances are wafting; the same heat of the Sun is giving life; the same cloud is pouring its rain, and with our own eyes we see that the world of existence is advancing and progressing. The human world has found new life.

I hope that each and all of you may become

like unto verdant and green trees, so that through the breezes of the Divine spring, the outpouring of heaven, the heat of the Sun of Truth, you may become eternally refreshed; that you may bear blossoms and become fruitful; that you may not be as fruitless trees. Fruitless trees do not bring forth fruits or flowers. I hope that all of you may become friends of the Paradise of ABHA, appearing with the utmost freshness and spiritual beauty. I pray in your behalf and beg of God confirmation and assistance.

INTERVIEW* AT HOTEL ANSONIA, NEW YORK CITY, APRIL 13, 1912.—ABDUL-BAHA, REV. J. T. BIXBY AND REV. HOWARD COLBY IVES, PRESENT.

From Notes by Howard MacNutt.

ABDUL-BAHA: The origin of man is one; the consummate intention of all human existence must likewise be one. The development of a tree is from a seed; the purpose of a tree's existence therefore is to produce a seed. The fruit of man is love and unity,—the development of spiritual susceptibilities through the influence and infusion of Divine Love. The union of East and West must be accomplished in the soul of man fortified by the Divine Spirit. This spiritual bond of unity, this power of Divine Love is everlasting. Its appearance in the soul of man is the purpose of his creation.

America is a great instrument for the accomplishment of world unity. No other nation of the world stands in a similar position of influence and responsibility. The fundamental question is the unification of religious belief. In Persia during the last fifty years a wonderful evidence of such unity has appeared among the various sects and denominations of religionists. What is witnessed in that country is historical account and record which cannot be denied. The accomplishment of a fundamental religious unity in Persia is therefore a nucleus which proves the possibility of universal peace among the world nations.

Consider the kingdom of the animals. There is no strife among them on account of color or creed. If you select a pigeon from Persia, another from Germany, another from France, America and so on, you would find them living together in complete union and love. Because one was American it would not object to its companion from Persia. The birds of white plumage would not shun those of black and brown. They would not notice this difference in color, but would dwell together in peace and harmony. Should we not at least attain to their state and possibility? We have reason; we have consciousness. God has taught us through these channels that we were created for unity and love. The heavenly Prophets have revealed the principles of His Will and Word. Let us live in accord with those principles and thereby live in unity with each other.

When the adherents of the former despotic government of Persia found that this unity and harmony was being accomplished among the followers of BAHA'O'LLAH, they arose in bigotry and persecution against them. The clergy especially perceived that their vocation and means of livelihood were threatened. They persecuted the Bahais with bitterness and ferocity. They misrepresented this Cause to the Government, saying, "These are the people of rebellion and revolution; these are the enemies of the Shah;" whereas in fact down to the time of the recent revolution in Persia the Bahais have taken no part whatever in political questions and disturbances. Their clamorous persecutors were the real revolutionists. These discontents wanted Constitutional rights and privileges. They were politicians, not religionists. Today there are many political parties in Persia. Notwithstanding the spread of rumors intended to excite prejudice against the Bahais, unity and love increased among them, for falsehood cannot stand against the on-rushing stream of Truth. These enemies said, "The teachings of BAHA'O'LLAH sanction one wife and nine husbands;"—"the principles of BAHA'O'LLAH are communistic and proclaim treason against the throne and government." All kinds of false and dangerous reports were circulated until even European travelers passing through the country were influenced to believe them. How different was the reality! While the Bahais have practical laws upon moral, ethical, civil and governmental questions, their obedience to these laws is always conducive to the uplift, purification and improvement of human conditions and never destructive to the develop-

* NOTE—This interview was prompted by the fact that an article prepared by Rev. J. T. Bixby for publication in the *North American Review* had been objected to by Bahais to whom it had been submitted, as incorrect and misleading. Although the truth embodied in the words of Abdul-Baha completely disprove the erroneous statements, the article in question slightly amended, was afterward published. It should also be noted that Abdul-Baha in his preliminary setting forth of the historical accomplishment of the Bahai Movement disqualifies the writer and his motive before a question is asked.—*Ed.*

ment of individual, community or nation. Furthermore, the Bahais consider it more blessed and a greater privilege to bestow than to gain and receive. They believe that bestowing good upon another freely is the greatest means of help to both. This is not the principle and practice of their calumniators who make even religion a source of livelihood. According to Bahai principles justice and equity in government are not to be attained by force and rebellion against the existing order of things.

The solution of economic questions for instance will not be accomplished by array of labor against capital and capital against labor in strife and conflict, but by voluntary attitude of sacrifice upon both sides. Then a real and lasting justness of conditions will be brought about. If a capitalist is forced to give up a portion of his income and possessions there will be no love in his heart; no permanent benefit in his action. But if it be given in the spirit of the Love of God, everything will be accomplished. As it is now, the forces of labor strike and the capitalist retaliates. If the latter should voluntarily add to the scale of wages love is evident and the greatest good results. Briefly;—among the Bahais there are no extortionate, mercenary and unjust practices, no rebellious demands, no revolutionary uprisings against existing governments.

In Persia Bahai teachers never accept the slightest coin for their work. This is so noticeably true that when such recompense is refused it is customary to hear the statement "These are Bahais." This is the strongest proof of the Bahai principles and their power of accomplishment. How different are the methods and actions of the clergy and priesthood of Persia, whose demands upon the property and possessions of the people are equivalent to pillage and plunder. For instance, when a man dies, the clergy takes possession of one-third his goods and the other two-thirds goes to his heirs. Then they accuse the Bahais of doing this;—whereas, in fact, the followers of BAHA'O'LLAH are forbidden to accept anything whatever from the property of others. The Bahais are accustomed to give rather than to receive.* For instance, ten thousand dollars have been sent to Chicago from the East toward the erection of the Mashrak-el-Azkar.

Rev. Bixby: Did not Professor Edward Browne, of Cambridge University, England, go to Akka and was he not received there by BAHA'O'LLAH?

A. B: Professor Browne visited the East, interviewed various people and automatically wrote down all he heard. Naturally when he met the enemies of BAHA'O'LLAH he heard nothing favorable. Would you go to the Vatican to hear praises of the Protestants? Would you consult Jewish rabbis as to the reality of Christ? In his first book, Professor Browne praised BAHA'O'LLAH, but the second account, in which he publishes the statements of enemies, is the reverse. His books do not agree.

Rev. Bixby: Is Professor Browne correct in his statement that Abdul-Baha wrote "A Traveler's Narrative"?

A. B.: The writer of "A Traveler's Narrative" was not one person. It contains a statement of Bahai principles. If a book was to be written setting forth the essence of Christianity, a number of Christians would come together for that purpose.

Rev. Bixby: Is "A Traveler's Narrative" substantially correct?"

A. B.: It is an authority.

Rev. Bixby: What is understood to be the relation between the manifestation in BAHA'O'LLAH and the manifestations in Moses, Jesus and others?

A. B.: It is one basis, one foundation. Abraham proclaimed the Truth, Moses raised the Standard of Truth. Jesus established the Truth. Can we say that any one of them did not found it? All the prophets have been chosen by God to promulgate The Word. There can be no multiplicity in the Truth itself. The teachings of the Manifestations are of two kinds;—first, the Word of God in its outer or material aspect;—second, the Word of God in its spiritual or inner significance. The first named is changeable; the second unchangeable. The essential principle of their teaching is spiritual. All the Prophets have come to spread these principles. Each confirms the spiritual utterance of the former and changes the material forms of teachings and ceremonials. For instance, the Ten Commandments revealed by Moses were applicable to the time in which he appeared. They were not applicable to the time of Jesus. Therefore He abolished and superseded them.

*NOTE.—In conformity with this principle: Before the departure of Abdul-Baha from the Orient for his visit to this country, a large amount of money contributed by friends here was forwarded to him with the request that he accept it toward defraying his expenses. He returned the money with a blessing, asking the donors to apply it to some philanthropic object. During his stay in this country, his gifts to churches and charity have been many and most generous in amount.—*Ed.*

He also abolished certain laws of Moses which were no longer necessary. But this change and renewal is of secondary importance to the Spiritual Reality of the Word in Moses and Jesus, for it is the foundation and it is One and Unchangeable.

Rev. Bixby: Has BAHA'O'LLAH revealed obligatory prayers?

A. B.: The mode and requirements of East and West are different. It matters not whether we bend the head in the East or the knee in the West. The purpose of prayer is to come nearer to God;—to pray from the heart fervently. If the heart is pure, it is beautiful for the tongue to express its ecstasy.

Rev. Bixby: By what authority is BAHA-'O'LLAH placed with Abraham, Moses and Jesus?

A. B.: Today we believe BAHA'O'LLAH to be an educator of humanity, as Abraham, Moses and Jesus were educators. Are His teachings worthy of serious attention? He originated and proclaimed them. He caused others to believe and follow them. What is the function of a teacher and educator of humanity? By what evidence shall we recognize him? Is it not his power to train and develop, as children are trained at school? Has BAHA'O'LLAH trained the children of humanity? If He has opened the doors of human hearts to a higher consciousness, He is a heavenly Educator. If He has not accomplished this we are privileged to deny His claim and teaching. For the aim and function of an Educator is to train the children of humanity. This is His greatest proof;—that He has power to uplift humanity. BAHA-'O'LLAH either taught higher lessons or did not. If He did, He has fulfilled His claim. The mission of a physician is to heal sickness and relieve the ailing. When he heals there is no doubt of his ability as a physician. If he cannot heal the sick he is disqualified. We accept the Teachings of Moses, Jesus, Abraham and Adam because unmistakably they came to educate humanity. For example, Moses arose at a time of the lowest ignorance and humiliation of the Hebrew nation. Did He not free them from the bondage of Egypt? Did He not train, educate and organize them as a nation and people. As a consequence of His discipline did they not attain a zenith of power? Yes, unmistakably,—up to the time of Solomon. The philosophers of Greece came to Palestine, sat at the feet of the Hebrew sages and were taught by them the fundamental principles of life. Moses produced this result from ignorance and slavery. Can we deny history? Can we deny that He was an Educator?

Rev. Bixby: Has BAHA'O'LLAH done this?

A. B.: Yes! In Persia especially He has accomplished this miracle of training and education. Ere long, Persia will attain a high degree of civilization.

Rev. Bixby: Is Mirza Abul Fazl an apostle, prophet or one delegated with special authority?

A. B.: We do not have apostles, prophets and special leaders, because all are servants. We have no ecclesiastical order or authority. Mirza Abul Fazl was trained and taught by BAHA'O'LLAH;—His disciple in this sense. He was near to BAHA'O'LLAH; but he has no special station except the station of service.

Rev. Bixby: Were the "Letters of the Living" appointed by the Bab abrogated by BAHA'O'LLAH?

A. B.: The "Letters of the Living" were at first eighteen in number. The Bab said, "Go forth and teach others the Message you have received." Among them were some of great ability, who became prominent. Some disappeared. They were not appointed as a secret order. BAHA'O'LLAH did not abrogate their function. As an organization of believers in the Bab it passed away by itself,—naturally. The Bab said, "These are the acceptors of my teachings." They had no official station. He did not depend upon them as His clergy. They were servants of the Cause of God. Whoever is near to God is a servant of God.

Rev. Bixby: Did not Subh-i-Ezel occupy an authoritative position?

A. B.: BAHA'O'LLAH educated him just as He educated Mirza Abul Fazl and myself. Subh-i-Ezel separated voluntarily. He did not follow his Teacher as we have done. Therefore we do not mention his name. We have no quarrel with those who differ, but are commanded to love them.

Rev. Bixby: How can we receive more from the Teaching of BAHA'O'LLAH than from the Words of Jesus?

A. B.: Jesus and the former Prophets laid the foundation of the Cause of God,—the Heavenly Kingdom. But their followers forget and overlook the foundation. Christ said, "Ye must be born again of water and spirit." "As children from the womb, so must ye be born again of Spirit." The essence of His meaning was that those who were taught by Him and became His real followers would

become free from world-imperfections; they would become perfect, redeemed from animalism and human passions, transformed into angels; that is to say the earthly would become heavenly. These are the real disciples of Christ. These are real Christians. Galen, a Greek philosopher, who was pagan and not Christian, writing upon the subject of "Ancient Civilization of Nations," states that "the greatest shaping influences in the civilization of nations are religious principles; and that the effect of Christianity upon the lives and morals of its adherents is a great proof of this statement." Now BAHA'O'LLAH came and brought a new life into the hearts of mankind. He reversed the order of many former teachings. Vast numbers of His followers live in accord with the principles He set forth. Mirza Abul Fazl for instance, whom you have named, was firmly fixed in his religious belief. Under the influence of BAHA-'O'LLAH'S words, he arose to serve this Cause. He was thrown into prison two years;—he was persecuted and driven out of Persia. Under all conditions of distress and suffering, he was thankful and filled with happiness,—constantly serving the Cause of BAHA'O'LLAH. This is the strongest proof that the Teachings of BAHA'O'LLAH have within them the same power to mould and influence human lives as the Teachings of Jesus. They free the souls of men from world-attachments and imperfections. They open the doors in this age of the world to perfection. The Jews admit that Jesus appeared in the world and taught heavenly principles. If Christ had not appeared after Moses the mention of Moses would have been lost. The foundation of Jesus and the foundation of Moses were the same. The foundation of BAHA'O'LLAH is likewise the same as Moses and Jesus. All religion has the same foundation.

Furthermore, consider how BAHA'O'LLAH has upraised the standard of Christ in the East, in countries and among peoples where there was formerly no mention of Christ's name. He established the truth of the Bible among those who shunned and hated the Bible. They considered it a righteous act to burn and destroy the Book of Christianity. BAHA-'O'LLAH has taught them to read the Bible.

Rev. Bixby: Was Christ the Word?

A. B.: BAHA'O'LLAH has clearly explained and defined the "Word." Christianity, as explained by its followers has taught that Christ is the Word and the Son of God. What is the meaning of this? BAHA'O'LLAH has explained that seers and prophets are as letters incomplete in meaning. He shows that human intellects are imperfect, incomplete, but Christ was the All-Surrounding Word and synonymous with Perfection. As He contained all Perfections and Attributes He was the Word and this wonderful title was conferred upon Him. But seers, prophets and disciples are as "letters"—without complete significance.

Rev. Bixby: Was BAHA'O'LLAH also the Word in the flesh?

A. B.: Yes! Because He had all the perfections.

Rev. Bixby: Did Abraham embody the Word?

A. B.: We cannot differentiate the attributes of the Word of God;—we cannot differentiate perfections. Abraham announced the Divine Truth. It is not necessary to lower Abraham to raise Jesus. It is not necessary to lower Jesus to proclaim BAHA'O'LLAH. We must spread the Truth of God wherever we behold it. The essence of the question is that all these Great Messengers came to raise the Divine Standard of Perfections. All of them shine as stars in the same heaven of the Divine Will. All of them give Light to the world.

Rev. Bixby: Did BAHA'O'LLAH fulfil Jesus as Jesus fulfilled Moses?

A. B.: Yes! by spreading the renown and glory of Jesus. The aim of Moses, Jesus and BAHA'O'LLAH was to train humanity toward divine perfections. Can we train the world upward by imperfections?

[At the conclusion of this interview Abdul-Baha arose and came toward Rev. Bixby, his arms filled with large white roses. As he placed them upon the bosom of his visitor, literally burying him in them, he said, "These beautiful roses will express to you the love and fragrance of the Bahai Spirit."]

ADDRESS OF ABDUL-BAHA AT EARL HALL, COLUMBIA UNIVERSITY, NEW YORK, FRIDAY, APRIL 19, 1912, 5 P. M.

IF an observing man looks around him in the world of creation, he will find that created things are divisible into three classes. First: Created things of the mineral type; that is to say, matter or substance which has taken various forms and shapes. The second kind of created phenomena are the plants or vegetable kingdom. The vegetable

possesses the virtues of the mineral plus the power or virtue of change;—that is to say, the power of growth. Hence plant life is a step further and more specialized than the mineral. The third created object is the animal. The animal possesses the virtues of the mineral and the virtues of the vegetable, but above all that, it is endowed with sensation. It has the sense of sight, hearing, taste, smell and touch. Therefore the animal is possessed of the virtues of the mineral, the vegetable, and in addition is endowed with peculiar qualities of sensitiveness. But man who is the most specialized form of creation, embodies all the virtues of the mineral, vegetable and animal, plus an ideal power which is not to be found in the others,—which is absolutely absent in the others. This can be said to be the power of intellect. The outcome of this intellectual power is science, which is especially characteristic of man. This is the power of external investigation,—the discoverer of the mysteries of outer phenomena. This scientific power comprehends all created objects. This power verily can discover the hidden and mysterious things of the earth. In man alone this is noticeable. The most noble virtue, the most praiseworthy accomplishment of man therefore is scientific attainment. Science may be likened to a mirror wherein are reflected the images of these mysteries of outer phenomena. Science is powerful enough to bring before us the ages of the past and link the past to the present. It is science which can bring forth and exhibit to us, as it were, in the arena of knowledge all that has been latent or hidden in the past. The philosophical conclusions of by-gone centuries, the wisdom of former sages, science can reproduce for us in the form of an epitome. Science can review for us the teachings of all the prophets and wise men. Science is therefore the discoverer of the past. Basing itself upon the premises of the past and present, science can deduce conclusions as to what shall be in the future. Science is the governor of nature,—the governor of the mysteries of nature,—the one agency which can explore the institutions of nature. All created things are captives of nature. Science is the "breaker" as it were of the laws of nature. All created objects that we see are under natural law. They cannot trespass the laws of nature in one detail or particular. All the infinite starry worlds and planets are the subjects or captives of nature. All the belongings of this earth, all created things upon this globe are captives of nature. All minerals, vegetables and animals are captives of nature. But man through his scientific power can change this; can modify and change the laws of nature.

Consider for example, man, according to natural law, must dwell upon the earth. But breaking this law he can sail in vessels over the ocean, fly in the atmosphere in airships or advance through the depths of the sea in submarines. This is against the law of nature; this breaks the sovereignty of nature. According to nature's laws and methods all the science we have, all the inventions and discoveries we have should be hidden. According to nature they should not be open and known;—they should be mysteries. But man through the power of science takes them out of the plane of the invisible and unknown,—breaks the very laws of nature, draws them into the plane of the visible, exposes and explains them. For instance one of the mysteries of nature is electricity. According to nature this force, this energy should be latent and hidden,—but man through his scientific power breaks the laws of nature, arrests it and even imprisons it for his use.

In short, man through this scientific power is the most noble of creation, the governor of nature. He takes the sword from nature's hand and uses it on nature's head. According to nature the night is to be dark and gloomy but man takes his sword of electricity,—this electric sword,—kills the darkness and dispels the gloom. Man is progressive, nature is not; man has memory, nature has not. Man is a sensitive being, nature is minus. Man is nobler than nature. There are certain powers in man which are absent in nature. If it be claimed that these powers which are present in man are from nature itself;—that man is a part of nature,—in response to this we will say that if nature is the whole and man is part of that whole, the question arises is it possible for a part to possess virtues which are absent in the whole? No, undoubtedly the part must be endowed with the same qualities and properties as the whole. For example, the hair is a part of this human anatomy. It cannot contain elements which are absent in other parts of the body, for in all cases the elements composing the body are the same. Therefore it becomes evident and manifest that man although in body a part of nature, nevertheless in spirit possesses a power which is beyond nature; because were he simply a part of nature he could possess only the things which nature possesses. God

has conferred upon and added to man this distinctive power, this power of intellect, this power or faculty of knowledge; and its greatest virtue is scientific enlightenment.

Inasmuch as this is an endowment for the acquisition of knowledge it is therefore the most praiseworthy power of all, for by it and through its attainments the betterment of the human race is accomplished, the development of human virtues is made possible and the spirit and mysteries of God become manifest. Therefore I am very pleased with my visit to this place. Praise be to God, that this country abounds in such institutions of learning where all the sciences and arts may easily be acquired. Just as material and physical sciences may be acquired here and are constantly unfolding, I am hopeful that spiritual development also may keep pace with these outer advantages. As material knowledge is illuminating those within the walls of this university so also may the light of the spirit, the inner and spiritual light of the real philosophy illuminate this institution. The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond which will conjoin the East and the West, the tie of love which should bind the hearts of men.

Therefore it is our duty to put forth our greatest efforts and summon our energies from all directions in order that the bonds of unity and accord may be established among mankind. For six thousand years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. For six thousand years we have tried the sword and warfare; let mankind for a time at least live in peace. Review history and consider how much savagery, how much bloodshed and warfare the world has witnessed. It has been either religious warfare, political warfare or some clash of human interests. The world of humanity has not enjoyed peace even for a single day. Year by year the implements of warfare have been increased and perfected. Consider the past ages;—when war took place only ten, fifteen or twenty thousand at the most were killed, but now it is possible to kill one hundred thousand in a single day. Then warfare was carried on with the sword; today it is the smokeless gun. Formerly battleships consisted of sailing vessels; today there are dreadnoughts. Consider the increase and improvement in the implements of warfare. God has created us all human, and all countries of the earth are parts of the same globe. We are all servants of Him. He is kind and just to all. Why should we be unkind and unjust to each other? He provides for all. Why should we deprive one another? He protects and preserves all. Why should we kill our fellow-creatures? If this warfare and strife be for the sake of religion, religion has no part in it. All the Divine Manifestations have promulgated the Oneness of God and the unity of Mankind. They have taught that men should love and mutually help each other in order that they might progress. Now if this conception of religion be true, its essential principle is the oneness of humanity. The fundamental truth of the Manifestations is peace. If not they are false and will fail. But as a matter of fact this fundamental truth underlies all religion, all justice. The Divine purpose is that men should live in unity, concord and agreement and should love one another. Consider the virtues of the human world and realize that the oneness of humanity is the primary foundation of them all. Read the Gospel and the other Holy Books. You will find their fundamentals are one and the same. Therefore unity is the essential truth of Religion, and when so understood embraces all the virtues of the human world. Praise be to God, this knowledge has been spread, eyes have been opened and ears have become attentive. Therefore we must endeavor to promulgate and practice the Religion of God which has been founded by all the Prophets. And the Religion of God in short is absolute love and unity. I hope that at some future time I may elaborate upon this theme.

RECEPTION TO ABDUL-BAHA BY THE NEW YORK PEACE SOCIETY AT HOTEL ASTOR, MAY 13, 1912 (AFTERNOON).

ABDUL-BAHA.
DR. STEPHEN S. WISE, Rabbi.
MRS. ANNA GARLAND SPENCER, Ethical Society.
REV. PERCY STICKNEY GRANT, Church of Ascension.
MR. TOPAKYAN, Persian Consul General.
PROF. WILLIAM JACKSON, Columbia University.
MR. W. H. SHORT, SEC'Y New York Peace Society.

Stenographic Notes by E. Foster.

INTRODUCTION BY DR. WISE, PRESIDING.

THE reception of this afternoon has been arranged by the Social Committee of the New York Peace Society, which is honored today by the presence of its guest, Abdul-Baha of Persia, known to many of us as one of the religious teachers of the world.

I know not why I should have been asked to preside at this meeting this afternoon, unless it was that the officers of the Peace Society sought to pay the delicate compliment that I was the first or second cousin of the honored guest of today because of my eastern lineage, and so I presume my being in the ministry of Israel accounts for the privilege which is mine of welcoming the distinguished guest of the afternoon.

Some years ago, I was in conference with the late President of Union Theological Seminary, Dr. Hall, who asked if I would not give one of a series of addresses on the "Religion of the East," and I said to him apologetically, "I hope you will forgive me if I speak of Christianity as an Eastern religion." He turned to me half in amusement, half in anger and said, "Oh, Dr. Wise, you forget that all the religions of the world are Eastern religions." The religions of the world have been borrowed by the West from the East, and a Religious Teacher from the East comes to us today. It is good to have Abdul-Baha with us in this company and in America, in order that we may be helped again, if not permanently, to revise our unfortunate use of the terms "Asiatic," "Eastern," "foreign"; as if somehow, "Eastern" and "Asiatic" were synonymous with a lower order of being. Whenever I hear the term "Asiatic" used, deprecating the teaching of certain people, my own included, I love to remember that all of the great prophetic religious teachers of the world, Moses, Jesus, Buddha, Confucius, Zoroaster, Mohammed, every great religious founder in history was Asiatic.

We have a little religious congress here this afternoon. We have the leader of his own Faith; we have the teachers of Christianity; we have a woman representative of the Ethical Society. There are teachers in Israel today, and so we may be said to have a miniature religious congress. And best of all, friends, I hope we are meeting not at all in the spirit of tolerance or toleration, but in the spirit of fellowship. There was a time you remember, and not so many years ago, when it was imagined that the limit of religious growth and understanding and sympathy were reached when men tolerated each other. I can never forget the words "To tolerate is to insult." We do not tolerate and we do not want to be tolerated any more. No people wants to be tolerated. Every people wants to be honored, and wishes to stand in the attitude of sympathy, forbearance and brotherhood toward every other people.

Religion and war are incompatible terms. Where religion is, war cannot be. We still have war in the world because we have no religion; because we have the name, the shadow, the pretext rather than the reality and substance of religion. When once Christianity really is followed, I believe war will cease. For centuries and centuries there have been religious wars, wars fought in the name of religion. I think we have seen the end, or nearly the end of that. But even today, I am sorry to say, the world over, religion is willing to endure war. Furthermore I know of no great war in thousands of years in which the banners of the two parties have not been blessed by some church or churches. The time has come when the churches will cease to bless war banners, when the churches will remember the great word of him who said "Swords shall be beaten into plow shares;" remember the word of the great Teacher who said "Blessed are the peacemakers." When the churches will refuse to bless war banners, religion will never curse, but will withhold our hands from invoking the blessings of God when we go forth to slay one another. For it is written "Thou shalt not kill," and moreover it is written, "Thou shalt love thy neighbor as thyself."

Today we have the distinguished honor of greeting Abdul-Baha, a notable and deeply interesting teacher from the East, and mine is to be the privilege of asking for a word of greeting from a number of men and women whom the Peace Society, through its Social Committee, has asked to speak.

I think Abdul-Baha would admit that even if such a gathering were held in his own land, the first speaker would not be a woman, but the first speaker today will be an honored woman and a distinguished ethical teacher, Mrs. Anna Garland Spencer.

ADDRESS BY MRS. SPENCER.

It is my pleasant privilege to offer in behalf of our Society the second welcome to our honored guest, and I am reminded in this meeting that there are three elements of our life that cause discord. One of them is race prejudice,—the idea we have brought with us from earliest primitive times that only those of our own blood are and should be honored and respected. This makes a lack of harmony in the social life which in the last analysis becomes a war. And next there is a deep-seated desire that one flock shall rule over another; that one set of people shall exploit another for

the benefit of those who are at the top of life's opportunity. This is what gives us the power to hold back all privilege from the many, and then because the many are not cultured and refined and advanced as those who have claimed and hold a monopoly of privilege, therefore it is deemed a right to still hold them. This makes a war of classes.

Another thing that leads to discord and often to war is religion,—bigotry,—the mistaken idea that any one set of people are the children of the divine and all the rest are step-children. There are no step-children.

Our honored friend has come to us with a familiar message, the message of our own Emerson so long ago declared, "There are as many roads to the infinite as there are travelers upward."

I remember it was a Persian poet who said: "The Lord of Light is not to be worshipped with flowers that have faded, and those that grow in thine own garden are dead." We would gladly pluck each from our own garden the choicest blooms of our aspiration and faith, and lay them in the hands of our Prophet Friend.

DR. WISE.

Mrs. Spencer has put it well indeed. We are beginning to understand no one people is God chosen, but every people in the world may be God choosing.

It was very good indeed that the first platform in America that welcomed the guest of the hour should have been the platform or pulpit of one of the churches of New York that stands for much that is finest in the life of our great city,—the pulpit of a church which because of its leader stands for the finest and most catholic and noblest thing in the life of the land. I am glad Dr. Percy Stickney Grant is with us today.

ADDRESS BY DR. PERCY STICKNEY GRANT.

I feel that the distinguished guest of this afternoon must look upon this meeting as a foreign sight, a meeting where women take an important part in trying to bring about political peace. It is a distinction of the Western so large a place to women, and historically it religions that they have insisted upon giving was the fortune of Christianity to succeed over some of its competitors because it did, even in the early days, give so large a place to women. And this success of Christianity was not on account of the women in the Christian church alone and their demands; it was on account of the men in the Christian church in the West who did not want a religion which did not include their wives, daughters and sweethearts, so that the religion of the West comes very naturally into such logical sequences as the importance of women in our Western life, a growing importance in all things that are constructive to the wellbeing of our Western life. I fear therefore that we are displaying to our distinguished visitor from the East one of the peculiar products of our Western civilization.

There are misunderstandings that easily arise under circumstances such as now exist, the coming of a Prophet with a Great Message from one part of the world to another. And one cause of misunderstanding is to be found in the hard and fast names that we choose to give each other,—designations from which it is hard to escape,—crude and half voicing the heart into words that bind with fatal constructions the minds and sympathies of those who hold them. A friend of mine doing work on the East Side had charge of a dance-hall for working boys and girls. He became there acquainted with boys and girls on the side of their personality before he became acquainted with them on the side of their occupation and social status. One day he met a man who was introduced to him as a person who had made a personal sacrifice, selling his overcoat to give the money to an old woman. He was also introduced to another who had done something beautiful and heroic, so that he was conversing with two splendid souls. Afterward he found one ran an elevator, and one was a porter. Now, he said, if I had become acquainted with them, first, as an elevator boy, or as a porter, I should not have understood them; I should not have appreciated them; I should not have looked upon them with great admiration. The tag would hide the spirit.

Our guest from the East comes to us with a message that is a familiar message to our ears; the message of "Peace on earth and goodwill to men." Is there a community or a religion that should more easily comprehend or welcome such a message than our own? And if we fail to understand it, are we not being bound by some tag that really does not mean what the word may signify? That is to say, we must get down below our discussion of Christian, Hebrew, Ethical Culture, whatever the discussion may be, to the spirit of life and of brotherhood. There we find we are all akin, there we find the fellowship of the great spirit of Abdul-Baha.

A religious newspaper was a little slighting to this guest of ours, saying he came to

establish political peace. I have not found that he was an ambassador from any country, from any court; nor did he come on a diplomatic errand. Could a political peace be finally established which did not establish peace in the hearts of man; peace in the souls of individuals with their ideals? In the phrase of the political platform, "all peace looks alike to me."

Therefore for the churches, I believe that we today can welcome in a representative way and in a vital way Abdul-Baha.

DR. WISE.

If Abdul-Baha really is a representative in the interest of the peace of Persia, we would not be very sorry if he might secure a more honorable peace for Persia with Russia. And if on the other hand as a representative of the land of which he is at present a subject,—Turkey,—he should bring about the cessation of the wicked war between Turkey and Italy, how well ought we rejoice!

Naturally, we expect a word from the Consul General of Persia in New York, Mr. Topakyan.

ADDRESS BY MR. TOPAKYAN.

Ladies and Gentlemen: It is a very great honor for me to be here today, for those who cherish the highest American ideals have come to honor a man of peace, and to seek still greater light upon the sacred problem of Universal Peace. Our guest of honor has stood as a Prophet of enlightenment and peace for the Persian Empire, and a well-wisher of Persia may well honor him. I wish from the heart success for the message of peace for all men. The awful calamity of war has hindered for centuries all human progress. What progress has been made has been made in spite of war. When the day of Universal Peace comes, it will be a day of universal good to all men. The poor shall rejoice and misery and degradation shall be like evil dreams of the night. The peacemakers are truly the children of God. It was impossible that America should be satisfied with her own prosperity and feel no interest in the true welfare of the rest of the world. Today in seeking International Peace, she is sending a message of glad hope to the nations who most need the sympathy and protection of the stronger nations.

I beg of you ladies and gentlemen to let these few words serve as an expression of my sincere sympathy for International Peace. In closing I am happy to say that Abdul-Baha is the Glory of Persia today.

DR. WISE.

A word from a University teacher, Prof. Wm. Jackson of Columbia University. Prof. Jackson is a scholar of the Persian land and tongue, and we shall be happy to have a word from him.

ADDRESS BY PROF. JACKSON.

It has been my pleasure and privilege to travel considerably in the East, especially in the wonderland of Persia. No matter what the object of the traveler's journey may be, his attention is called to the fact that the spirit of these lands is awakening anew. One thing always impresses me there. When men meet and greet each other socially, in business, under all sorts of conditions, you hear them say "Salaam aleikum"! and the response comes back "Wa aleikum assalaam"! That is to say "Peace be upon you"! and "Upon you be Peace"!

With deep interest and reverence I saw the spot in Tabriz where the Bab was dragged up by the arms in 1850. After all the torment, abuse and persecution which had been heaped upon him, he was hung up there on a wall, side by side with one of his followers. At the last moment this disciple said "Master, are you satisfied"? At that instant a volley of musketry rang out and the young disciple was dead. The Bab was strung up again and another volley brought death to him. He was a martyr to Peace and Love. This afternoon his Successor comes to us from the Orient to assure us that this Message of Peace is still being sounded and that we in the West and they in the East are really one in heart.

DR. WISE.

In welcoming on your behalf the guest of today, I cannot help but refer for a moment to his name "Abdul-Baha." Abdul, as you know, means Servant, being common in all Eastern tongues; Abdul-Baha means the Servant of the Lord, and if my informant is correct, some years ago when Abdul-Baha was asked by an honored teacher of Christianity whether he was a Prophet, his answer was, "I am the Servant of the Servants of the Lord."

We welcome this "Servant of the Servants of the Lord," and in welcoming him, in greeting him, honoring him, in naming him brother, and asking him to think of us as his sisters and brothers, can you forget the word of the poet of his own land, "No one could tell me where my soul might be. I searched for God and God eluded me. I sought my brother then

and found all three, my soul, my God, my brother"?

In the name of God we welcome our brother, the Servant of the Lord, Abdul-Baha.

ADDRESS BY ABDUL-BAHA.

Although I felt indisposed this afternoon, yet because I attach great importance to this assembly, and because I was longing to see your faces, here am I. I am most grateful for the expression of kindly feelings on the part of the former speakers. Truly they have expressed the greatest spirit of hospitality toward me. I am thankful for the susceptibilities of your hearts, for I discover that the greatest desire of all of you is no other than International Peace. You are all lovers of the oneness of humanity, you are all seekers after the good pleasure of the Lord, and you all investigate the foundations of the Divine Religions.

Today there is no greater glory for men than that of service in the cause of the Most Great Peace, for Peace is light, whereas war is darkness; Peace is life, whereas war is death; Peace is guidance, whereas war is misguidance; Peace is the foundation of God, war is the Satanic institution; Peace is conducive to the illumination of the world of humanity, whereas war is the destroyer of the human foundations. When we glance at the phenomenal outcomes, we observe that Peace and amity are factors of existence; whereas war and strife are the cause of decomposition. All the phenomenal objects which we see are expressions of the amity or affinity of elementary substances, and non-existence is no other than lack of amity or discord. For example, various elements have come together, have united and entered into an admixture, the outcome of which is composite being, and when these elements have become discordant, shunning one another, non-existence will result. All phenomenal beings are likewise, for the foundation of God in all the degrees and kingdoms is an expression or an outcome of love. Consider how the human world is ever restless because of war. Peace is health, whereas war is illness. When the banner of truth is raised, peace becomes the cause of the welfare and well-being of the human world. In all cycles and all ages war has been a factor of discomfort; whereas peace and amity have been conducive to comfort and welfare;—especially in this century, because in former centuries warfare did not attain to the savagery which now characterizes it. If two powers or two nations waged war against each other, at most ten thousand or twenty thousand would be sacrificed, but if in this century war shall be declared, in one day it is possible to do away with one hundred thousand human souls, for decisive instruments of destruction have been invented with which it is possible to destroy a country in an hour. It is possible to render non-existent a whole nation in a day; so perfected has become the science of war, results today cannot be compared with results in the past ages. It is a certain law of being that for every phenomenal thing there is a consummation, and because the instruments of war have attained this thoroughness and perfection, it is hoped that now they will be transformed for peaceful purposes. Therefore all of us are hopeful that this revered Society for International Peace, according to its sincere intentions may be confirmed and reinforced by God. Thus may the Society contribute to the time when the banner of International Peace will be hoisted and Universal Peace shall be proclaimed;—when the cause of International Welfare shall consummate, and this darkness which encompasses the world pass away.

Sixty years ago His Holiness BAHA'O'LLAH was in Persia. Seventy years ago His Holiness the Bab, appeared. The institutions of these two blessed souls were for International Peace and love among mankind. They put forth efforts with their lives and souls, in order to bring together divergent people, until no strife should remain, no rancor or hatred prevail. His holiness BAHA'O'LLAH addressing all humanity, said that His Holiness Adam the parent of humanity may be likened to the tree, whereas you are like unto the leaves and blossoms of that tree. Inasmuch as your origin was one, now likewise, you must be united and agreed. You must consort with each other and associate with one another in perfect amity and accord, for He pronounced religious prejudice, racial prejudice, patriotic prejudice and political prejudice to be the destroyers of the body politic. You must look at the oneness which exists in humanity. Originally you belong to the same household. You are the servants of the same God. You are all of human kind, and it is becoming that you should be in the state of the utmost love. You must emulate the institutions of God and shun Satanic promptings, for the divine bestowals are ever conducive to unity and accord; whereas Satanic promptings call man to strife and war.

Among all the differing sects and divergent people of Persia, this remarkable personage

was able to create a bond of accord. Everyone who followed the teachings of BAHA'O'LLAH, from whatsoever denomination or people, became connected by the bond of love with all the others, until now they cooperate and live together with the utmost of love. They are real brothers and sisters. No distinctions do they observe and the utmost accord prevails. Daily this unity and amity are increasing among them. In order to insure the progress of mankind and to establish these great principles and institutions, He was willing to suffer every ordeal and difficulty in its pathway. His Holiness the Bab became a martyr thereto and over twenty thousand men and women likewise gave their lives. His Holiness BAHA'O'LLAH was imprisoned and endured the utmost persecution. Finally He was exiled from Persia to Mesopotamia; from Baghdad He was sent to Roumelia, and from Roumelia He was banished to the prison of Akka. Through all these ordeals day and night did He strive, proclaiming the oneness of humanity and promulgating the Most Great Peace. From the prison of Akka He addressed all the kings and crowned heads of the earth. He wrote lengthy letters to them, summoning all of them to International Peace, expressly and explicitly stating that the Most Great Peace shall hoist its banner. The powers of the earth cannot withstand it for it is one of the privileges and bestowals of this great and glorious century. It is an exigency of the time. Man can withstand anything except that which is Divinely indicated for the time and its exigencies. Now, praise be to God, in all the countries of the world lovers of peace are to be found, and these thoughts are being spread throughout humanity; especially in this country! Praise be to God, this thought is becoming predominant and all souls are defenders of the oneness of humanity; all are endeavoring to promulgate this International Peace. There is no doubt that this revered democracy will be able to realize it and the banner of International Peace be unfurled here, permeating through the other countries from here. I offer great thanks to God that I find you imbued with such susceptibilities, that He has given you such lofty thoughts; and I hope that you will be the cause of spreading this light throughout mankind. Thus may the Sun of Reality shine upon East and West. The thick clouds shall pass away and the heat of the Sun shall dispel the mist. The reality of man shall develop. The thoughts of man shall take such an upward flight that former thoughts of man shall appear in comparison as the plays of children; for the thoughts of all times and the prejudices of all people with regard to race and religion have ever been destructive. I am most hopeful that in this century these lofty thoughts shall be conducive to the welfare of humanity. Let this century be the Sun of previous centuries, the effulgences of which shall last forever, so that in the times to come they shall glorify the twentieth century, saying that the twentieth century was the century of lights, the twentieth century was the century of life, the twentieth century was the century of International Peace, the twentieth century was the century of divine bestowals, and the twentieth century has left traces which shall last forever.

ADDRESS BY ABDUL-BAHA AT THE WOMAN'S SUFFRAGE MEETING HELD AT METROPOLITAN TEMPLE, SEVENTH AVENUE AND FOURTEENTH STREET, NEW YORK, MAY 20TH, 1912.

Stenographic Notes by E. Foster.

INTRODUCTION BY MRS. PENFIELD.

PERHAPS no two subjects before the world today have awakened so much fear in the minds of the people as the Disarmament of the Nations and Enfranchisement of Women. They both look toward the ideals of equity and justice among men. And it is a significant fact that many of the notable peace workers, after years of labor, have come to the conclusion that Universal Peace must follow and will depend upon the interest of women in the councils and electorates of the world. It is interesting to remember tonight as we discuss these two subjects that these two great movements have gone side by side.

I have the great honor tonight to present to you one of the most distinguished advocates of both Women's Suffrage and Universal Peace, the Persian Prophet, Abdul-Baha who is in our midst. He will speak to you in his own language, interpreted by Dr. Fareed.

I suppose most of you are familiar with the history of this distinguished man; a man who was for forty years a prisoner in the Fortress of Akka—a prisoner held by Turkey—and only released in 1908, when the new government was adopted. I cannot use better language than that of one of his followers when I describe Abdul-Baha in these words: "Abdul-Baha wishes to be known as 'The Servant of Humanity.' He seeks no higher station than

(Continued on page eighteen)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (*Signed*) ABDUL-BAHA ABBAS.

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THE MASHRAK-EL-AZKAR: A CALL FOR FUNDS.

Bahai Temple Unity, at its annual meeting in May, 1912, directed its Executive Board to not renew the mortgage of Ten Thousand Dollars on the Temple site, and all the Assemblies pledged their effort to raise the Ten Thousand Dollars due June 24. Five Thousand Dollars of the amount only was paid in, and that amount with accrued interest was paid on that date. By the courtesy of the mortgagee, the time for the payment of the balance was extended ninety days. On September 24, 1912, this balance, $5,000, will be due and must be paid. We have been admonished and are pursuing the policy to avoid debt and to withhold all construction work until every lien of debt or possibility of it is removed. The work of this foundation of the renewed Cause of God in America must not longer lag. Let each Assembly make complete canvass of all friends who are interested in or adhere to this Cause, and secure pledges or assurances of the gifts they will be able to contribute to this Cause by September 24. With this information of pledges your committee will be able to advise you of the amount so pledged, so that all may be acquainted with the progress made toward wiping out this debt. Let there be no delay. The demand is urgent, the call is made. Let the response be to the limit of the ability of each.

EXECUTIVE BOARD,
Per Albert H. Hall, President.

A MEMORABLE FEAST: ABDUL-BAHA THE HOST.

Address from Stenographic Notes by E. Foster.

ABDUL-BAHA gave a Unity Feast in West Englewood, N. J., on Saturday, June 29, to the Bahais of New York and vicinity. About three hundred were present. In addition to the seven Persians in his party there were guests from Philadelphia, Buffalo, Green Acre, Me., Washington, D. C., Pittsburgh, San Francisco and Portland, Ore.

There in the fragrant pine grove, on a bright June day, Abdul-Baha himself the host, smiling joyously and radiating the spirit of good will, welcomed the happy friends. It was indeed a picture, and one of the utmost spiritual significance. Christians, Jews, Mohammedans and the white and black races were represented. Abdul-Baha's very presence seemed to fill every soul with love. The bountiful meal was a Persian Feast, the delicious dishes being prepared by members of his Oriental party. He talked to them from the center of the large circle around which the tables were arranged. He said:

"This is a good gathering. With sincere intentions have you all gathered here. The intention of all is the attainment of the virtues of God. The purpose of all is unity and

agreement. The desire of all is attraction to the Kingdom of God. Since the intention of all is toward unity and agreement, it is certain that this gathering will be productive of great results. It will be the cause of attracting a New Bounty. This is a New Day and this hour is a New Hour wherein we have come together here; all are turning to the Kingdom of ABHA, seeking the infinite bounties of the Lord. Surely the Sun of Reality, with its great and full effulgence, will illuminate us and all dark disagreements will surely disappear. The utmost of love shall result. The favors of God shall encompass us. The pathway of the Kingdom will be made easy. The souls like unto candles will be ignited and made radiant through the lights of the Great Guidance.

"This gathering has no peer or likeness upon the surface of the earth, for all other gatherings and assemblages are due to some physical basis or material interests. This outward meeting is a prototype of the inner and complete spiritual meeting; likewise are the other meetings and assemblages in different parts of the world which are thus held.

"The Bahai meetings are the mirrors of the Kingdom wherein images of the Supreme Concourse are reflected. The lights of the most great guidance are visible therein. The summons of the Kingdom can be heard from the Bahai assemblages and the call of the Supreme Concourse can reach every ear. The efficacy of such meetings as these is permanent throughout the ages.

"This assembly has a name which will last forever and ever. Hundreds of thousands of meetings shall be held to commemorate such an assembly as this and the very words I utter to you on this occasion shall be reiterated by them in the ages to come. Therefore be ye rejoiced, for you are being sheltered beneath the Providence of God, and be happy and joyous because the bestowals of God are intended for you. Rejoice because the breaths of the Holy Spirit are directed to you.

"Rejoice, for the heavenly table is prepared for you!

"Rejoice, for the angels of heaven are your assistants and helpers!

"Rejoice, for the glance of the Blessed Beauty, BAHA'O'LLAH, is directed to you!

"Rejoice, for BAHA'O'LLAH is your protector!

"Rejoice, for the Glory Everlasting is destined for you!

"Rejoice, for the Life Everlasting is for you!

"How many blessed souls have longed for this blessed century and their utmost hopes and desires were centered upon the enjoyment of one such day. In longing anticipation of this age, how many nights did they pass sleepless, passing the time in lamentation until the very morn. They yearned to realize even an hour of this time. God has favored you therewith, and you have been the ones who have been specialized for the realization of these blessings. Hence you must praise and thank God with heart and soul for the appreciation of this great time, for the attainment of this infinite bestowal, that such doors have been opened unto your faces, such a cloud of mercy is pouring down its abundance and such refreshing breezes of the Paradise of ABHA are resuscitating you. Therefore all of you must become of one heart, of one spirit, of one susceptibility. Thus may you become, as the waves of one sea, as the stars of the same heaven, as the fruits adorning the same tree, as trees of the same garden, in order that the oneness of humanity may pitch its tent within the human realm in the world, for you are the ones who are to be the cause of establishing the cause of the oneness of mankind.

"First, you must yourselves become united and agreed. First, you yourselves must be exceedingly kind and loving towards one another. You must be willing to forfeit life in the pathway of each other. You must sacrifice your possessions for one another. The rich among you must exercise compassion toward the poor, and the well-to-do must look after those in distress. The friends in Persia offer their lives for one another, each individual striving to look after and conserve the interests of all the others. Every soul looks after the welfare of all the others. They are in the utmost state of unity and agreement. And you, like the Persian friends, must be perfectly agreed and united, to the extent of sacrificing your lives for one another. Your utmost desire must be to confer happiness upon each other. Each one of you must be the servant of the others. Each one of you must be thoughtful of the comfort of the others. Each one of you must be thoughtful of the happiness of the others. In the path of God one must forget himself utterly. He must not consider comfort for himself. He must seek comfort for the rest. He must not wish for glory for himself. He must

not ask for radiance for himself. All the gifts of God must he seek for his brothers and sisters. It is my hope that you may become like this; that you may attain to the great bestowal; that you may become imbued with such spiritual qualities so as to forget yourselves entirely, and with heart and soul may you become sacrifices for the Blessed Beauty. Of yourselves you should have no will; of yourselves you should have no desire; everything you should seek for the beloved ones of God and together must you live in the utmost state of love and amity. Thus may the favors of the Blessed Beauty, BAHA'O'LLAH, encompass you from all directions. This is the great bestowal! This is the greatest bounty! These are the endless favors of God!"

After the dinner, Abdul-Baha passed around the great circular table and himself blessed each guest, placing rose perfume upon their foreheads.

In the evening a meeting was held on the lawn of the Wilhelm home, Abdul-Baha speaking from the veranda to some one hundred and fifty Englewood guests, who were seated in camp chairs. After this meeting questions were answered while he walked up and down the country road in front of the house. He remained with the Wilhelm family until Sunday morning, when he left to fill an engagement in another part of New Jersey.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page fifteen)

this, yet when one understands all this means, one realizes the combination of humanity and exaltation which it implies."

We hope, tonight, that we may hear from this distinguished man not only something of the situation and condition of the women of Persia, but something of the relationship which these two great movements—Woman's Suffrage and International Peace—bear to each other.

I have the great honor to introduce to you Abdul-Baha.

ADDRESS BY ABDUL-BAHA.

Today certain questions of the utmost importance are facing humanity. These questions are peculiar to this radiant century. In past centuries there was not even mention of these subjects. Inasmuch as this is the century of illumination, the century of the advancement of humanity, the century of the divine bestowals, therefore these important questions are presented for the consideration of public opinion, and in all the countries of the world discussion is taking place with regard to them.

One of these questions concerns the rights of woman and her equality with man. In past ages they believed in inequality between man and woman; that is to say, they considered woman to be inferior to man, even from the standpoint of her anatomy and creation. They considered her to be inferior in intelligence and that it was not allowable for her to step into the arena of important affairs. In some countries men went so far as to consider women to belong to a sphere other than the human sphere. But in this century, which is the century of light and the revelation of mysteries, God has proved to the satisfaction of humanity that this is a great mistake. Nay rather it is well proved that mankind and womankind as humanity are equal, no difference between them; all are human. The conditions which existed in past centuries were due to woman's lack of education. They did not educate womankind at all, but left her in her undeveloped state. Naturally, womankind could not advance. As a matter of fact God has created all humanity, and in the estimation of God there is no distinction of male and female. In the estimation of God, the one whose heart is pure is acceptable, be that one man or woman. God will not inquire "Art thou woman or art thou man?" He will consider human actions. If the actions are acceptable in the threshold of the glorious One, man or woman will be alike rewarded.

Second: The education of womankind is more necessary and important than the education of man, for women are the educators of man when man is in the stage of infancy. If the educator be defective and imperfect, the one educated will necessarily be accordingly. If we say that womankind is defective and imperfect, this implies a condition of imperfection in mankind, for it is woman who educates man; it is the mother who rears and nurtures the child. The father does not educate it. Therefore if the educator be imperfect, surely the educated will be imperfect. This is evident, manifest and incontrovertible. Is it possible for a teacher to be imperfect or illiterate and the student perfect and accomplished? The

mothers are the first educators of mankind; if they be imperfect, alas for the condition of man!

Again, it is well established in all affairs where woman has not participated that such affairs have never attained the stage of perfection. History proves this. Every important undertaking of the human world wherein woman has been a participant has attained importance; even in religion. This is born out by history and no one can refute it. His Holiness Jesus Christ had twelve disciples, one of them a woman known as Mary Magdalene. Judas Iscariot had become a hypocrite, and the remaining eleven disciples after the crucifixion were dubious and doubtful. The one who comforted and re-established their faith was no other than Mary Magdalene. If you read the gospels carefully, you will detect this. It will become perfectly clear to you.

Third: The world of humanity consists of two factors—male and female. If one remains defective, the other necessarily will be defective; perfection cannot be obtained in this manner. One member of the body is the right hand, the other is the left hand. If either of these shall prove defective, the defect will naturally extend to the other. Accomplishment is complete when both hands are perfect. If we say that one hand is imperfect, we prove the inability and incapacity of the other; for single-handed, there is no complete accomplishment. Just as physical accomplishment is complete with two hands, so the two factors of the social body must be perfect. It is not allowable that either shall remain defective and until both attain perfection, the happiness of the human world will not be assured. If one remains defective, how can complete happiness be attained? It is impossible.

Furthermore, the most important issue of the day is that which concerns International Peace and Arbitration; and Universal Peace is impossible without Universal Suffrage. Children are educated by the women. The mother bears the troubles of rearing the child. She undergoes the ordeals of birth and training. Therefore it is most difficult for mothers to send to the battlefield their dear ones, their offspring upon whom they have lavished such love and care. Consider—a child reared and trained twenty years by a mother. How many nights she has passed sleepless; how many days restless and anxious! With the utmost difficulty she has brought him to the age of maturity. How difficult then it is to sacrifice him upon the battlefield! These mothers therefore will not sanction war, nor be satisfied with it. So it will come to pass that when womankind partake fully and equally in the affairs of the world—in the great arena of laws and politics —war will cease; for woman will prove the obstacle or hindrance to it. This is certain and without doubt.

Another point needs consideration. It has been objected by some that woman is not equally capable with man and that she is by creation deficient. This is pure imagination. The difference which exists between man and woman is a difference due solely to education. Heretofore woman has been denied equal opportunity for education with man. If equal opportunity for education existed, there is no doubt woman would be the peer of man. History will evidence this. In past ages certain women have stepped into the arena of action and surpassed men in their accomplishments. Among them was Zenobia, Queen of the East, whose capitol was Palmyra. Today the site of Palmyra bears witness of her greatness, ability and sovereignty. Even now the observer can see ruins of castles and fortifications of the utmost strength and solidity built by this remarkable woman, which are matchless in history. She was the wife of the governor-general of Athens. Her husband died and she assumed the royal diadem in his stead. The Roman Empire selected her as a governor and she ruled her province most efficiently.

Afterward she conquered Syria, subdued Egypt and founded a most wonderful kingdom with the utmost skill and thoroughness. The Roman Empire sent a tremendous army against her. When this army, replete with the finest military tactics reached Syria, Zenobia, herself appeared upon the field leading her soldiers. On the day of battle she bedecked herself with variegated garments, placed a crown upon her head, mounted a horse and rode forth sword in hand proving herself a wonderful military commander. By her valor and courage the Roman army was defeated and so completely dispersed that they were not able to reassemble in retreat. The government of Rome held consultation, saying "No matter what commander we send, we cannot withstand her. Therefore the Emperor (Aurelian), himself, with all his power must go to withstand Zenobia." The Emperor marched into Syria with two hundred thousand soldiers. The army of Zenobia was greatly inferior in size. The Romans besieged her in Palmyra

two years without success. Finally the Emperor was able to cut off the city's supply of provisions until she and her people were compelled by starvation to surrender. She was not defeated in war and battle. Aurelian took her captive to Rome. On the day of his entry into the city, he arranged a triumphal procession,—first elephants, then lions, tigers, birds, monkeys,—and after the monkeys Zenobia. A crown was upon her head—a gold chain about her neck. With the utmost dignity and unconscions of humiliation, looking to right and left, she said, "Verily, I glory in being a woman and in having withstood the Roman Empire." (At that time the Roman Empire covered half the known earth). "And this chain about my neck is therefore not a sign of humiliation but of glorification. This is a symbol of my power, not of my defeat."

Among other historical women was the wife of Peter the Great (Catherine I). Russia and Turkey were at war. The commander of the Turkish forces, Mohammed Pasha had defeated Peter at Servia and was about to take St. Petersburgh. The Russians were in a most critical position. Catherine the wife of Peter the Great, said "I will arrange this matter." She had an interview with Mohammed Pasha, negotiated a treaty of peace and induced him to turn back. She saved her husband and her nation. This was a great accomplishment. Afterward she was crowned, and governed with the utmost ability.

The discovery of America by Columbus, as you know, was during the reign of Isabel of Spain, to whose wisdom and assistance this great event was largely due. In brief, there have been many remarkable women in the history of the world. Mention of them is not necessary.

Today, among the Bahais of Persia, there are many women who are the very pride and envy of the men. They are imbued with all the excellences and virtues of humanity. They are eloquent, they are poets and scholars and embody the quintessence of humility. The whole Orient bears witness to their greatness. In political matters they have been able to withstand the abilities of men. They have given their lives and forfeited their possessions in martyrdom for humanity. Their glory, honor and traces will last forever. Truly the pages of the history of Persia are illumined by the lives of such women. If you read history you will be astonished.

The purpose, in brief, is this,—that if woman be fully educated and granted her prerogatives, she will attain to the accomplishment of wonderful deeds and prove herself the equal of man. For she is the coadjutor of man. Both are human, both are endowed with intelligence, both embody the virtues of humanity. In all human powers and functions they are partners. If in all degrees of human activity at present woman does not manifest her prerogatives, it is caused by lack of educational opportunity. Education, without doubt, will equalize her with man.

Consider the animal kingdom. What difference is observed between the male and female? They are equal in powers and share their rights. Among the doves and birds of the air there is no distinction observed. Their powers are equal, their rights conserved;—they dwell together in complete unity and equality. Are we not to enjoy the same equality? The absence of this equality is not becoming to man.

ADDRESS BY ABDUL-BAHA AT MT. MORRIS BAPTIST CHURCH (REV. J. HERMAN RANDALL, PASTOR), FIFTH AVENUE AND 126TH STREET, NEW YORK, MAY 26, 1912.

Stenographic Notes by E. Foster.

INTRODUCTION BY REV. J. HERMAN RANDALL,

I AM sure we are very glad indeed, as members of this church and congregation, to welcome to this evening service Abdul-Baha Abbas, and it gives me great pleasure, my brother, to extend you this hand of greeting. I pray that God's blessing may rest richly upon you and the great work you are doing in the cause of the spiritual uplift of the race.

I just want to say that Abdul-Baha speaks through his interpreter, Dr. Fareed. We will now have the pleasure of listening.

ADDRESS BY ABDUL-BAHA.

As I neared this church this evening I heard the hymn, "Nearer, My God, to Thee." The greatest attainment in the world of humanity is nearness to God. Every lasting glory, honor, grace and beauty which comes to man comes through nearness to God. All the prophets and apostles longed for this nearness to the creator. How many nights they passed sleepless in their yearning for this nearness; how many days they devoted to supplication for this attainment, seeking ever to draw nearer to Him. But nearness to God is not an easy attainment. In the day wherein His Holiness

Christ was upon the earth, all mankind sought nearness to God, but in that day no one attained thereto save a very few, namely, the disciples of our Lord Jesus Christ. Those blessed souls were blessed with nearness to the Divine, for Divine nearness is dependent upon the Love of God. Divine nearenss is dependent upon the attainment to the knowledge of God. Divine nearness rests upon severing one's self from all else save God. Divine nearness is contingent upon self-sacrifice. Divine nearness is attainable through the sacrifice of wealth, forfeiting one's possessions. Divine nearness is made possible through the baptism by fire and water, for it is stated in the Gospels that everyone must be baptized with fire and water. In another place it states that he must be baptized with fire. We know by analogy that water symbolizes the water of life, which is knowledge, and that by Spirit is meant the Holy Spirit, and by fire is meant the fire of the love of God; therefore the meaning is that man must be baptized with the water of life, The Holy Spirit, and the fire of the love of the Kingdom. Until he attains to these three degrees nearness to God is not possible. Nearness to God is possible through the same process by which the Bahais in Persia have attained; namely: those who gave their lives for that station; who forfeited their possessions; who gave up their honor and were willing to sacrifice their comfort. With the utmost joy they hastened to the place of great martyrdom; their blood was spilled, their bodies were destroyed, their possessions were pillaged, their children were taken into captivity. All these conditions they endured joyfully and willingly;—through such self-sacrifice is nearness to God made possible. And let it be known that nearness to God is not dependent upon time or place. Nearness to God is dependent upon the purity of the heart. Divine nearness is dependent upon the exhilaration of the Spirit; through the glad tidings of God. Consider how a pure and well polished mirror can reveal fully the effulgence of the sun, no matter how distant the sun be. As soon as the mirror is cleansed from dross, the sun will manifest itself therein. Likewise the hearts of mankind, the more pure and polished they become, the nearer they draw to God, and the Sun of Reality shines therein. It sets the hearts aglow with the Fire of the Love of God, the doors of knowledge are opened, acquaintance with the mysteries of God is made possible, and so spiritual discoveries are made.

All the prophets through severance have drawn near to God. Therefore we must emulate those holy souls; we must forego our desires and wishes. We must rescue ourselves from wallowing in the soil of this earth, until our hearts become mirror-like, and the Light of the most great Guidance reveals Itself therein.

His Holiness BAHA'O'LLAH in His Hidden Words proclaimed that God inspires certain Prophets and is revealed through them: "Thy heart (the heart of the servant) is my abode; purify and sanctify it that I may descend and dwell therein. Thy spirit is my outlook; render it pure and clear, thus may I become resplendently manifest therein." Therefore we learn that nearness to God is possible through devotion to Him. Nearness to God is through entrance into the Kingdom of God. Nearness to God is made possible through service to humanity. Nearness to God is possible through love to all mankind. Nearness to God is possible through unity with all humanity. Nearness to God is dependent upon kindness to all mankind. Nearness to God is made possible through the investigation of the Truth. Nearness to God is through the acquisition of praiseworthy virtues. Nearness to God is possible through service to Universal Peace. Nearness to God is dependent upon sanctifica tion; in a word, nearness to God is dependent upon self-sacrifice, self-abnegation, and the giving up of all to Him.

Nearness is likeness.

Consider how the sun shines upon all creation, but only surfaces which are pure polished and clear can reveal the glory and light. The darkened soul has no portion of the revelation of the glorious Light of Reality, and the soil of self, unable to take advantage of that light and heat, produces not. Blind eyes do not see the rays of the sun, nay rather, pure eyes with sound and healthy sight, alone can behold it. Verdant trees, capable trees can receive the benefit of the sun; therefore man must seek capacity, must seek readiness. As long as man lacks capacity or is wanting in readiness, he is incapable of reflecting that Light and of taking advantage of its benefits. If the cloud of the mercy of God shall pour down its rain upon soil that is sterile for a thousand years, the soil because of its sterility will not produce. Hence, we must make our hearts ready and fertile soil, in order that the rain of the Mercy of God may refresh them, and flowers and hyacinths may grow therein. We must have perceiving

eyes in order that we may see the Light of the Sun. We must render clear the nostrils in order to scent the fragrance of the Rose Garden. We must render the ears attentive in order to hear the summons from the Supreme Kingdom. The ear which is deaf, no matter how beautiful the melody, cannot enjoy it—cannot hear the call of the Supreme Concourse. The nostril which is affected with catarrh cannot sense the fragrant odors of the garden. Therefore we must ever work for capacity and seek readiness. As long as capacity is wanting, the beauties of God will not penetrate. His Holiness Christ states in the gospel. The utterance which I give forth—my words—are like seeds which a gardener sows. Some seeds are cast upon stony ground; some fall upon sterile soil; some are choked by thorns and thistles; but some are cast into ready, fertile and capable soil (hearts). When seeds are cast in the soil of sterility, no growth becomes manifest. Seeds cast on stony ground will grow but awhile; owing to lack of roots they will perish and wither away. Seeds which are cast among thorns and thistles are choked and will not grow; but the seed which is cast in good ground will grow, will become verdant, will branch forth and blossom like the rose.

In the same way the words which I utter unto you may not produce any effect at all. Some hearts may be affected somewhat but soon forget, and others, owing to their superstitious ideas and imaginations, are submerged in complications. But the blessed souls who hear my admonitions and exhortations, listening thereto with the ear of acceptance—in them my Word penetrates most effectively, and they day by day advance and reach even to the Supreme Concourse. Consider how this parable makes attainment dependent upon capacity. Unless capacity is attained the summons of the Kingdom will not reach the ear; the Light of the Sun will not be witnessed, and the good fragrances of the Rose Garden will not be enjoyed. Therefore let us endeavor to attain to capacity; to attain to worthiness, and thus hear the call of the Kingdom, hearken to the glad-tidings of God, become revivified by the breaths of the Holy Spirit, hoist the standard of the oneness of humanity, establish brotherhood among the human race, and beneath the shadow of God's grace attain to that life which is everlasting and eternal.

Prayer.

O thou Forgiving God! These servants are turning to Thy Kingdom and seeking Thy Grace and Bounty. O God, make their hearts good and pure, in order that they may become worthy of Thy Love. Purify and sanctify the spirits. Thus may the Light of the Sun of Reality shine through them. Purify and sanctify the eyes that they may perceive Thy Lights. Purify and sanctify the ears in order that they may hear the call of Thy Kingdom. O Lord, verily we are weak, but Thou art mighty. Verily we are poor, but Thou art rich. We are seekers and Thou art the One sought. O Lord, have compassion upon us, forgive us; bestow upon all capacity and readiness in order that we may become responsive to Thy favors; that we may become attracted to Thy Kingdom; that we may be set aglow with the fire of Thy love; that we may become resuscitated through the breaths of Thy Holy Spirit in this radiant century. Thou art powerful; Thou art almighty; Thou art merciful, and Thou art most bountiful.

SPECIAL NOTICE—Abdul-Baha is now in New Hampshire and expects to return to New York City the latter part of August or first of September. As we go to press, word comes to us that he will be pleased to meet in that city any or all of the friends throughout America before he sails for the Orient about the middle of September. *The Editors.*

CONTENTS OF THE PERSIAN SECTION

(1) Picture of servants and translator with Abdul-Baha in Lincoln Park, Chicago; (2) Address of Abdul-Baha delivered while moving picture of him was taken at Brooklyn, N. Y.; (3) reception given to Abdul-Baha by the Turkish Ambassador in Washington, D. C.; (4) Address of Abdul-Baha at the Unitarian Convention in Boston, Mass.; (5) Reception given by the Boston Bahai Assembly to Abdul-Baha at the home of Mrs. Breed on the Anniversary of the Declaration of the Bab; (6) Abdul-Baha's Address before the Congress of the Free Religious Associations of America assembled in Boston; (7) Abdul-Baha in Central Congregational Church, Brooklyn.

Original photographs of Abdul-Baha with the Persian friends reproduced in the Persian section, may be had of Mr. A. C. Killius, 124 Fifth Ave., Spokane, Washington—unmounted, 55c; in folders, 65c. The proceeds from sale of photographs taken by Mr. Killius, will go to the Mashrak-el-Azkar fund.

خدا ما را برای محبت و اخوت خلق کرده نه برای دشمنی خدا ما را برای صلح و سلام خلق نموده نه جنگ و جدال این چنین صفات رحمانی را چرا بصفات شیطانی تبدیل نمائیم . چنین نورانیت را چرا بظلمت مقابلت کنیم چنین محبت الهی را چرا باعداوت مقابله کنیم شش هزار سال است که با هم مناقره و مخاصمه مینمودیم حال در این قرن نورانی باید محبت و دوستی بهم تکمیل نمائیم امروز عداوت و بغضاء عظیم در بین ادیان است آیا از این ها چه ثمری حاصل شده ؟ چه فائده از برای بشر مترتب گردیده ؟ آیا این کفایت نیست این عصر عصر نورانی است ! این عصری است که از این اوهام باید آزاد گردیم ! این عصری است که باید خصومت و بغضاء محو شود ! این عصری است که باید ادیان یک دین گردند ! مذاهب متحد شوند و با محبت و خوشی با هم بگر الفت جویند زیرا جمیع بندگان یک خدا اند یم از یک رحمت عظمی بوجود آمده ایم از یک شمس نورانی شده ایم از یک روح حیات یافته ایم . نهایت این است یکی مریض است باید نهایت مهربانی معالجه نمود یکی جاهل است باید تعلیم کرد یکی طفل است باید تربیت نمود تا شمس اخوت آسمانی این ابرهای تاریک را پراکنده نماید نباید کسی را مبغوض دانست نباید کسی را تعرض کرد جمیع پدرانند . جمیع مادرانند . جمیع برادرانند . جمیع خواهرانند . اتحادی را که خداوند موجود نموده نباید ما بالبب انفصال آن کردیم . بنیانی را که خدا برای محبتش نهاد خراب نکنیم . مقاومت اللهم الهی نتمائیم پیروی سیاست الهی نکنیم و بموجب آن حرکت کنیم . البته سیاست الهی ما فوق سیاست انسان است زیرا هر قدر سیاست انسان ترقی نماید کامل نیست اما سیاست الهیه سیاست کامل است ما باید از سیاست الهیه اقتباس کنیم هر نوعی که

نخم باختر

از خدا با بندگان خود معامله میکند همان نوع رفتار نمائیم اقتدا بخدا کنیم . ما مشاهده میکنیم آثار باهره اوست ما مشاهده میکنیم حکمت اوست ما مشاهده میکنیم قوت و قدرت اوست با باید دست از اوهام و تقالید برداریم و تمسک بحق نمائیم و از اختلاف و افتراق اجتناب کنیم معاذ الله هرگز انبیای الهی با بین راضی نبودند انبیای الهی جمیع یک روح بودند . جمیع بشر یک تعلیم دادند و تعلیمات انبیای الهی روح محض است حقیقت محض است محبت محض است الفت محض است پس ما باید متابعت انبیای الهی کنیم

دربارهٔ نطق حضرت عبد البهاء در خصوص حقیقت دین اسلام در کلیسای کنگرگیشن (بروکلین)

شب یکشنبه شانزدهم جون ۱۹۱۲ مجمع عظیم در کلیسای مذکور منعقد که حضرت عبد البهاء روحی لاحبائه الفداء در آن کنیسهٔ بزرگ مدعو بودند فی الحقیقه محفل بارونقی بود و قریب دو هزار نفر جمعیت موجود . اول دکتر کادمن کنیس محترم باکمال ادب و احترام بذکر مبارک پرداخت و حضرت عبد البهاء را معرفی ساخت انگاه حضرت عبد البهاء نطق مفصل در حقیقت اسلام فرمودند و دلائل قاطعه اقامه نمودند در دفع اعتراضات بعضی که بر عظمت امر حضرت رسول با وجود حضور جماعتی از یهود داشتند بقسمی که در چنین کنیسهٔ عظیم چنین نطق و بیان با کمال حریت عقول بود و نفسی ادنی اعتراضی ننمود حتی خود کنیس مذکور پس از اظهار سرور رجا نمود که دفعهٔ دیگر که بیاید بقدوم مبارک مزین فرمایند از جمله روزنامهٔ بروکلین ایگل جمیع بیانات مبارک را با مقدمهٔ مفیدی درج نمود و از روزنامهٔ مذکور بمجلهٔ مشرق فرستاده شد تا معلوم شود با هل اسلام که حضرت عبد البهاء با حجتی کامل و دلیلی باهر در چنین کنیسهٔ مهمی اثبات حقیقت حضرت رسول را نمایند و اصل نطق در شمارهٔ آینده درج خواهد شد ؛

ادیان الهیه بجهت محبت بین بشر نازل شده بجهه الفت نازل شده بجهه وحدت عالم انسانی نازل شده دل افسوس که صاحبان ادیان نور را بظلمت مخلوط کرده اند هریک هر پیغمبری را ضد دیگری میشمارند مثلاً یهودیان مسیح را ضد موسی میدانند مسیحیان حضرت زردشت را ضد مسیح میدانند بودائیان حضرت زردشت را ضد بودا میدانند وکل حضرت محمد را ضد جمیع میدانند وجمیع منکر حضرت باب وحضرت بهاء الله. وحال انکه این بزرگواران مبدئشان یکی است. حقیقت شریعتشان یکی است مقصدشان یکی است اساس تعالیمشان یکی است وجمیع متحد ومتفقند جمیع یک خدا تبلیغ کردند وجمیع شریعت یک خدا را ترویج کردند. مثلاً حضرت زردشت پیغمبری بود برمذاق حضرت مسیح تماماً وهیچ تفاوتی درین تعالیمشان نیست وهم چنین تعالیم بودا ابداً مخالف با تعالیم حضرت مسیح ندارد وهم چنین سائر انبیاء این نفوس مبدئشان یکی بود مقصدشان یکی بود شریعتشان یکی بود تعالیمشان یکی بود ولکن یا اسفا که بعد از آن تقالیدی درمیان آمد و ان تقالید سبب اختلاف شد زیرا این تقالید حقیقت نبود اوهام بود وبکلی مخالف شریعت مسیح وبرضد تعالیم ولوامیس الهی وچون مخالف بود سبب نزاع وجدال گشت درحالتیکه ادیان باید بانگبد یکدیگر نهایت الفت داشته باشند نهایت اختلاف را پیدا کرده اند عوض انکه دلجوئی از همدیگر نمایند بقتال برخواسته اند عوض انکه تعاون وتعاضد بکدیگر کنند بجان یکدیگر افتادند این است که عالم انسانی از بدو پیدایش تا الان راحت نیافته همیشه بین ادیان نزاع وجدال بوده وجنگ وقتال بوده اگر نظر بحقیقت انها کنید شب درروز گردد نمائید زیرا امر الله سبب محبت است اسباب مخالفت کرده اند زیرا شریعت الله مانند علاج است واگر در محل خود صرف شود سبب شفاء است ولکن یا اسفا

اگر این علاج بدست طبیب غیر حاذق بود علاجی کرسبب شفا گردد سبب مرض شد عوض انکه سبب حیات باشد سبب ممات شد زیرا این علاج بدست طبیب غیر حاذق افتاد و طبیب غیر حاذق حیات نبخشد واز علاجش ثمری حاصل نگردد بلکه سبب ممات شود.

حضرت بهاء الله شصت سال پیش در ایران ظاهر شد ودران مملکت درمیان ادیان ومذاهب واجناس نهایت بغض وعداوت حاصل بود بدرجه که روسای یکدیگر را سب ولعن میکردند وجمیع خون یکدیگر را میخوردند حضرت بهاء الله اعلان وحدت عالم انسان کرد واعلان نمود که دین باید اسباب محبت والفت شود وسبب حیات باشد اگر دین سبب عداوت باشد عدمش بهتر از وجودش زیرا مقصد محبت بین بشر است ازدین چون عداوت بین بشر حاصل شود البته معدوم باشد بهتر است. همچنین حضرت بهاء الله اعلان نمود که باید دین مطابق علم باشد زیرا علم حقیقت است دین حقیقت است وممکن نیست که در حقیقت اختلاف پیدا شود واگر مسئله از مسائل دینیه مخالف عقل وعلم باشد ان وهم محض است ابداً اساس ندارد زیرا ضد علم جهل است مخالف عقل نادانی است واین مثل آفتاب روشن است عالم بشر در ظل خداوند اکبر است جمیع بندگان خدا هستند جمیع در سایه لطف الهی راحت نمودند خدا کل را خلق کرده جمیع را رزق میدهد جمیع را تربیت میفرماید جمیع را حفظ مینماید مادامیکه او بجمیع مهربان است ما چرا نامهربان باشیم خدا جمیع بندگانش را دوست میدارد ما چرا بغض ودشمنی نمائیم خدا با کل صلح است ما چرا بجنگ وجدال مشغول شویم

ذکر بهاء الله نمودند و بشارت بظهور بهاء الله دادند که در سنهٔ نه هر خری شما یابید در سنهٔ نه سعادت کلی حاصل میکنید در سنهٔ نه بلقاء الله فائز میشوید و از این قبیل بیانات بسیار و جمال مبارک را باسم من یظهره الله ذکر فرموده اند.

مختصر این است که ان وجود مقدس در محبت جمال مبارک جانفشانی فرمود چنانچه در کتاب احسن القصص مینویسد: یا سیدنا الاکبر قد قدمت بکلی لک و ما بقیت الا التقل فی محبتک و انت فی سبیلک دانت الکافی بالحق. ملاحظه کنید از ان وجود مبارک چقدر صدمه دیدند و چگونه جانفشانی نمودند و چگونه بمحبت جمال مبارک منجذب بودند و چگونه ما باید بایشان اقتدا کنیم و جانفشانی نمائیم و بمحبت الله مشتعل گردیم و از عنایات الهیه نصیب گیریم زیرا ان وجود مبارک در نهایت انقطاع بامر جمیع بشر را از برای او دوست داریم و خدمت بعالم انسانی کنیم

بنابراین علی ذکیٔ مبارک باد امروز! چه که امروز روز مبارکی است. امشب من از ملاقات شما بسیار مسرور شدم و از خدا خواهم که فیوضات ملکوت الهی بر شما احاطه نماید و وجود شما نورانی گردد و قلوبتان روحانی باشد و جمیع بنا و دنیا ملکوت گردید و منسوب بخداوند جلیل شوید و بموجب تعالیم حضرت بهاء الله عمل کنید

نطق حضرت عبدالبهاء در "وحدت ادیان" در کنگرهٔ انجمن آزادیخواهان امریک در شهر بستن در تالار "فرد هال" روز جمعه ۲۵ می ۱۹۱۲ ساعت ۳ بعد از ظهر.

فهم حکمت بالغهٔ الهی است. کشف حقیقت ادیان رحمانی است و ادراک اساس شریعت الله است. باری امروز روز بعثت حضرت اعلیست روز مبارکی است مبدأ اشراق است زیرا ظهور حضرت باب باشند طلوع صبح صادق بود و ظهور جمال قدم ظهور آفتاب بود جمیع نورانی بشارت از شمس حقیقت دهد لهذا این یوم یوم مبارکی است. مبدأ فیض است. بدایت طلوع است. اول اشراق است. حضرت اعلی در چنین روزی مبعوث شد و ندا بملکوت الهی نمود و بشارت بظهور جمال مبارک داد و بجمیع طوایف ایران مقابل کرد. جمعی در ایران متابعت نمودند و در بلایا و مشقات شدیده افتادند در مقام امتحان و افتتان نهایت قوت و ثبات آشکار نمودند. چه بسیار نفوس که شهید گشت! چه بسیار نفوس که در حبس شدید افتاد! چه بسیار نفوس که عقوبات عظیم دید! با وجود این بانهایت استقامت و ثبوت جانفشانی نمودند ابداً متزلزل نشدند از امتحانات ملال نیاوردند بلکه بر ایمان و ایقان خود صد مقابل افزودند ان نفوس منتخبین الهی هستند ان نفوس ستارگان اوج ناسوتی تقدیس هستند که از افق ابدی درخشند و تابانند حضرت اعلی را در شیراز اذیت کردند بعد باصفهان آمدند در اصفهان علما اذیت زیادی کرده اعتراضات نمودند بعد حضرت را از اصفهان بتبریز فرستادند در تبریز چندی اقامت کردند بعد از تبریز بماکو فرستادند در انجا در قلعهٔ محبوس بودند بعد از ماکو بچهریق فرستادند و در انجا هم محبوس بودند و از چهریق بتبریز آوردند در انجا نهایت ظلم و جفا شهید نمودند.

حضرت اعلی مقاومت جمیع ایران را نمودند اذیت کردند و هر چه خواستند از سراج الهی را خاموش نمایند روشن تر گردید و روز بروز امرش واضح تر شد در ایامی که در میان خلق بودند در جمیع اوقات بشارت به بهاء الله میفرمودند و در جمیع الواح و کتب

مدنیت روحانیه نمودند . خدمت بعالم اخلاق کردند تأسیس اخوت روحانی نمودند . اخوت بر چند قسم است اخوت عائله است . اخوت وطن است . اخوت جنس است . اخوت آداب است . اخوت لسان است ولکن این اخوت ها قلع وقمع نزاع وقتال بین بشر نمی نماید ولکن از اخوت روحانی که منبعث از روح القدس است ارتباط تام بین بشر حاصل شود . بکلی اساس جنگ قلع وقمع گردد . امم مختلفه را یک ملت نماید . اوطان متعدده را یک وطن کند لهذا باید براساس ادیان الهی پی بریم واین تقالید را فراموش کنیم آنچه حقیقت تعالیم الهی است انرا انتشار دهیم وبموجب آن عمل نمائیم تا بین بشر اخوت روحانی عمومی نشر گردد واین جز بقوت روح القدس نشود . سعادت ناسوتی در این است . عزت لاهوتی در این است ودر جمیع مراتب استفاضه از فیض ابدی این است عدالت صلح عمومی در این است وحدت عالم انسانی در این است بایین قوت روح القدس این قرن نورانی گردد ونجاح وفلاح حاصل شود وعموم بشر متحد گردند . جمیع اوطان یک وطن گردد . جمیع ملل ملت واحده شوند . از برای عالم انسانی منبعثی بالاتر از این نیست . الحمدلله در این قرن علوم ترقی نمود . فنون ترقی نمود . حریت ترقی نمود . عدالت ترقی نمود لهذا سزاوار این عنایات ربانی گردیده وقرن تأسیس صلح عمومی ووحدت عالم انسانی شد

نطق مبارک در یوم بعثت حضرت نقطهٔ اولی ومولود حضرت عبدالبهاء ارواحنا لعتبة المقدسة الفداء

در آیامیکه حضرت عبدالبهاء در پاریس نداء امر الله را بلند میفرمودند یوم بعثت حضرت نقطهٔ اولی در روز پنج شنبه ۲۳ ماه می ۱۹۱۲ رسید واستدعا نمودند بسیس بریدر بیت خود در شهر بکمر پیج که نزدیک بپاریس است

تشریف بیاورند وجمعی زیاد از احبای الهی در آنجا بودند سفره الهیه خود را بانواع گلها آرایش داده وهمهٔ اطاقها پر از یاران مردد بود واطاق تشریفات هم نوع شیرینی ومشروبات روی میز چیده بودند وبرحسب رسوم این مملکت نان بزرگ قندی در وسط گذارده وروی آن شمع کوچک گذارده گرتبیری از شمع مبارک بود پس از انکه خطابهٔ بسیس روحانی در تاریخ حضرت اعلی ادا نمود در اطاق تشریفات داخل شده سر میز نشستند وشمع اول سلا بدست مبارک روشن نمود ما بقی سلا سائرین از شمع اول روشن کردند وبعد خواهش نمود هر یک سلا یادگاراً ببرند وآن نان قندی سلا هم تقسیم نمودند باری بسیار شب روحانی بود قلوب یاران از مشاهدهٔ جمال الهی منجذب وارواح منشرح گردید وحال اصل خطابه سلا در این شماره درج مینماید :-

ای احبای الهی

امروز من به دارالفنون کلارک رفتم در شهر ورستر در آنجا خیلی جمعیت بود . صحبت کردم . بی نهایت اظهار سرور وشادمانی نمودند . خیلی تشویق وتحریص بر تحصیل علم کردم زیرا علم اعظم منقبت عالم انسانی است . علم سبب کشف حقائق است ولی علم بر دو قسم است علوم مادیه وعلوم الهیه . علوم مادیه کشف اسرار طبیعت کند . علوم الهیه کشف اسرار حقیقت نماید . عالم انسانی باید تحصیل هر دو علم کند اکتفای یک علم ننماید زیرا هیچ پرنده بیک جناح واحد پرواز نکند باید بدو بال پرواز نماید یک بال علوم مادیه ویک بال علوم الهیه این علم از عالم طبیعت وآن علم ورای عالم طبیعت است علم ناسوتی آن علم لاهوتی مقصود از علم لاهوتی کشف اسرار الهی است ادراک حقائق معنوی است

ابداً امروز ثمری ندارد . قوانین قرون ماضیه ثمری ندارد عادات قدیمه ثمری ندارد . زیرا این قرن قرن مخترعات است . قرن ظهور حقیقت است و اکتشاف حقایق قرون ماضیه است .

قدری در علوم نظر کنید . آیا فنون قرون ماضیه امروز ثمری دارد ؟ و یا قوانین طبیعیه قدیمه امروز ثمری دارد ؟ و یا نظامات استبداد او در حقیقه امروز ثمری دارد ؟ واضح است که هیچ یک ثمری ندارد . با وجود این چگونه تقالید ادیان ماضیه امروز ثمری دارد ؟ . تقالیدی که منبعث از اوهام بوده نه اساس انبیای الهی آیا ممکن است امروز فائده ئی بخشد ؟ علی الخصوص در نزد اهل عقل و علم . زیرا نظر میکنند که این تقالید مطابق حقیقت و علم نیست بلکه وهم است لهذا مادیون بسبب بهانهٔ عظمی بدست آمده و سفاهت ادیان میدانند ولی انبیاء الهی تأسیس دین حقیقی کردند و از این تقالید بکلی بیزار بلکه معرفت الهی انتشار دادند و دلائل عقلیه اظهار کردند بنیان اخلاق انسانیه نمودند و فضائل عالم انسانی را ترویج کردند . تأسیس انبیاء سبب حیات بشر بود . سبب نورانیت عالم انسانی بود ولی نهایت اسف در این است که بکلی تغییر و تبدیل یافت . ان حقائقی که انبیاء بصدمات و بلیات عظیمه تشر نمودند بواسطه تقالید از میان رفت هریک از انبیاء فوق طاقت بشر صدمات کشیدند چه عذاب ها دیدند ! بعضی لذا انها شهید شدند بعضی سرگون گشتند تا ان اساس الهی را تأسیس نمودند ولی مدتی نگذشت که ان اساس حقیقی از میان رفت تقالیدی بمیان آمد و چون ان تقالید مختلف بود لهذا سبب اختلاف و نزاع بین بشر شد جدال و قتال بمیان آمد آیا انبیاء بکلی از این تقالید بی خبر بلکه بیزار زیرا انبیاء الهی مؤسس حقیقت بودند حال اگر کل عالم ترک تقالید کنند و تحری حقیقت نمایند متفق و متحد شوند . حقیقت یکی است و حقیقت تعدد قبول نکند و حقیقت توحید است اساس وحدت عالم انسانی است . اما تقالید سبب تفریق بشر و مغایرت محاربه و جدال است . جمیع ادیان که ملاحظه مینمائید الیوم منبعث از تقالید آباء و اجداد است . شخصی که پدرش یهودی بود او هم یهودی است . اگر پدرش مسیحی بود او نیز مسیحی . انگلیکن اگر پدرش بودائی بود او نیز بودائی و اگر پدرش زردشتی بود او نیز زردشتی این نسبت جمیعاً تقلید آباء می کنند ابداً تحری حقیقت نمی نمایند و چون تحری حقیقت نمی کنند در تحت تقالید مانده اند این تقالید سبب شده که بکلی عالم انسانی متحمل گردید و تا این تقالید زائل نشود اتحاد و اتفاق حاصل نگردد و تا این تقالید محو نشود آسایش در راحت عالم انسانی جلوه ننماید . پس حقیقت ادیان الهی دوباره باید تجدید گردد . زیرا هر دینی بمنزله دانه بود انبات شد . اغصان و اوراق پیدا کرد شکوفه و ثمر بسیار آورد حال اندرخت کهنه گردید . برگ ها ریخته . ان شجر ان ثمر باز نمانده . پوسیده شده . دیگر تشبث بان فائده ندارد پس باید دانه تازه دوباره بکاریم زیرا اساس ادیان الهی یکی است اگر بشر دست از تقالید بردارد جمیع ملل و ادیان متحد شوند و جمیع با یکدیگر مهربان گردند و ابداً نزاع و جدال نماند زیرا جمیع بندهٔ یک خدا و ندند . خدا مهربان بکل است . خدا رازق کل است . خدا محی کل است . خدا معطی کل است . چنانچه حضرت مسیح میفرماید که آفتاب الهی برگنه کار و نیکوکار هر دو میتابد . یعنی رحمت پروردگار عالم است . جمیع بشر در ظل عنایت حق بوده و جمیع خلق در دریای نعمت پروردگار مستغرق و فیض و موهبت الهی شامل کل است .

پس امروز از برای کل راه ترقی مهیا و ترقی بر دو قسم است . ترقی جسمانی و ترقی روحانی . ترقی جسمانی سبب راحت معیشت است اما ترقی روحانی سبب عزت عالم انسانی زیرا خدمت بعالم اخلاق مینماید مدنیت جسمانی سبب سعادت دنیوی است اما مدنیت الهیه سبب عزت ابدیه شد انبیاء الهی تأسیس

حضرت عبدالبهاء در کنگرهٔ موحدین

ترجمه جریده بستن هرالد مورخه ۲۳ می ۱۹۱۲

کنگرهٔ موحدین از صندلی های خود برخیزند تا حضرت عبدالبهاء را خوش آمد گویند

حضرت عبدالبهاء زعیم مشهور دین بهائی دیشب در معبد "ترمونت" اوّل خطابهٔ خود را در شهر بستن ادا فرمودند و این خطابه در حضور کنشن ها و اساقفهٔ مملکت امریکا بود پس از ورود چند دقیقه در روی صحنهٔ خطابه با مترجم خود از انظار دور بودند و لی بمحض انکه قائم مقام ایشان بستن قیام نمود که مهمان محترم را معرفی نماید حضرت عبدالبهاء نزدیک آمدند یکدفعه حاضرین که بیشتر از هزار و پانصد نفر بودند و هشت صد نفر انها از کنشن ها و اساقفهٔ موحدین اند برخواسته دست زدن و مهلهل کنان ایشان را خوش آمد نمودند.

قائم مقام اظهار نمود که امروز چنان مهمان محبوبی در میان ما است که بشر اخوت و صلح عمومی است روح او روح محبت عام است از یوم ورود بامریکا تا بحال در کنائس مهمه و مجامع معظمه و کنگره های بزرگ و کنفرانسهای بسیار محبت فرموده و در هر جا روح اخوت را جاری نموده و مردمان را بنخجا طلبیده و افتخارات باهره از جانب بزرگان و فلاسفهٔ امریکا نسبت باین نفس محترم شده با وجود انکه زبان ما را نمیدانند حرف نمیزنند ولی قلوب ما را جذب فرموده امیدوارم که این روح مرفوت و تعالیم جانگیر ایشان سبب روحانیت و توسعهٔ افکار ما گردد و حال در نهایت احترام و افتخار حضرت عبدالبهاء را در حضور شما معرفی مینمایم.

(محض انکه قارئین بر اهمیت این کنگرهٔ دینی و عقلی اطلاع یابند عرض میشود که این فرقهٔ موحدین مسیحی فرقه ایست که در این مملکت بسیار و در روسخ تجدد و حریت دارند و اغلب عقلاء و فلاسفه و حتی جناب شوکتاب پرزیدان تفت رئیس جمهور از این مذهب است

پنجم ماخت

سالی یکمرتبه در شهر بستن کنگرهٔ منعقد مینمایند و کنشن ها و اساقفهٔ انها که در جمیع ایالات امریکا و کانادا اکلیس دارند در این وقت یکهفته در این شهر جمع شده جلسات متعدد دارند و بزرگان ملت در هر یک جلسه خطابه ها ادا مینمایند و از آداب و رفتار و احتیاجات خود سخن ها میرانند لهذا در این سال بیشتر از هشت صد نفر کنشن ها حاضر بودند و فی الحقیقه گویا حضرت مولی الوری به هزاران هزار نفوس تبلیغ امر میفرمودند زیرا هر یک از این کنشن ها در شهر خود رئیسی است)

باری حضرت عبدالبهاء در نهایت فرحت اظهار تشکر و امتنان از جناب قائم مقام نموده و فی الفور ابتدای به خطابهٔ غرا نمودند و پس از اختتام مشاهده گردید که اثر عظیمی نموده و کل از شدت سرور و شعف دوباره از سقاهای خود درخواست کف زنان مهلهل کنان امتنان خود را ظاهر نمودند و اما اصل خطابه را در این موقع درج مینمائیم :-

ای جمع محترم

امشب من از راه تان رسیده ام خسته هستم با وجود این مختصری صحبت میکنم زیرا جمع محترمی می بینم در این محفل حاضر و خود فرض میدانم که صحبت بدارم

ملاحظه نمائید که جمیع کائنات متحرک است زیرا حرکت دلیل وجود است و سکون دلیل موت . هر کائنی که متحرک می بینید ان زنده است و هر کائنی که غیر متحرک یابید مرده است . جمیع کائنات در نشو و نما است . ابداً سکون ندارد . از جمله کائنات معقوله دین است . دین باید متحرک باشد و روز بروز نشو و نما نماید . اگر غیر متحرک ماند افسرده گردد مرده و پژمرده شود . فیوضات الهیه مستمر است مادام فیوضات الهیه مستمر است دین باید در نشو و نما باشد دقت کنید که جمیع امور تجدد یافته است . زیرا این قرن نورانی و قرن تجدید جمیع اشیاء است . علوم و فنون تجدد یافته است . صنائع بدایع تجدد یافته است . قوانین و نظامات تجدد یافته است آداب و رسوم تجدد یافته است افکار تجدد یافته است . حتی علوم قرون ماضیه

حضرت عبدالبهاء و ضیافت سفیر عثمانی

از جمله نفوس محترمه و اعیان و اعزه‌ئی که در واشنگتن بحضور مبارک مشرف حضرت سفیر کبیر عثمانی ضیا پاشا ایدالله تعالی بود . پس از آنکه چند مرتبه با نهایت خضوع بساحت انور مشرف شد از وجود مبارک و ملازمین رکاب دعوت کرد و مهمانی مفصل نمود و مجلس مجلل آراست و جمعی از نفوس محترمهٔ دیگر را نیز دعوت خواست که همه با لباسهای رسمی مخصوص آمد بودند . همچنین خود حضرت سفیر و نجل جلیل او حتی ملازمین و پیشخدمتهای حضور همه رسمی در آن بزم و محفل پرشکوه با نورانیت وجه در حضور دلبر دل و روح چنان شوق و ذوق و حالتی روحانی داشتند که پروانه حول شمع نورانی بودند . پس از اندکی جلوس و اظهار عنایت به نفوس سرسر تشریف بردند و بدایت تناول طعام حضرت سفیر ورقهٔ خوش آمد قدوم مبارک اظهار نمود و انرا بعینه بلسان ترکی درج مینمود :-

" انوار فضل و کمالی برزمین نوین بهنیه ابنای زمانه تنگ تنویر دارشادنه حصر ایدرک بین الاقوام محاسن اخلاق عشره نیک انتشاریله وحضور لریله جمعیتمزه شرف ویرن فرید عصر شیخ عبدالبهاء افندی حضرتلرینک جمله فرد بنده پک معتزز و مبارک اولدن عمر و عافیتلر ینک تزایدی دعاسنی رب العالمین جناب خدای لم یزلک بارگاه احدیته ایصال ایدرم . "

پس از ادای عرض آن دلبر بیمان نطقی مسرت خیز و خطابی بهجت انگیز که حاضرین سالار خمر سرمست و مخمور نمود و از شوق و سرور ان روی و موی کل سالار سیدا و مفتون جلدل سطوع روی پیمان و حال خضوع محبان در بزم پر روح و ریحان بوصف نیاید پس از صرف طعام و جلوس در اطاق مخصوص باز چند نفر از محترمین اسلامبول مشرف و حضرت سفیر در حضور مبارک انها را معرفی نمود و آن مبارک بشرح بیان و بسط کلام و احیای قلوب مشغول و جامهای شربت از دوری مای شیرینی چون نگارین عطای

بخش پانزدهم

عطای ان یار رحمانی همی در دور و گردش بود تا ساعت دیر که مراجعت به بیت مبارک فرمودند حضرت سفیر و نجل جلیل تا در خانه آمد از حضور مبارک بخضوع تمام اظهار قصور در خدمات شایسته نمودند خیلی حضرت مولی الوری بایشان اظهار ملاطفت و عنایت فرمودند واقعاً قلب مبارک بی نهایت مسرور و ملحاظ کرمت و رحمت ملحوظ بودند . بعد از این ضیافت در منزل مبارک مجلسی منعقد شد مگر انکه حضرت سفیر در آن محفل حضور داشت بجدی اظهار محبت و خلوص نمود که در وقت حرکت از واشنگتن نبغه در محطه آمد خدا حافظی کرد . با وجود این خبری سقیم و کذبی عظیم شنیده شد که معلوم شد ناشرین آن ناقضین بی خرد و دانش بوده اند که شهرت داده اند که از طرف دولت علیهٔ عثمانی طلعت عبدالبهاء ممنوع المنع و رود بامریکا شده اند و انقدر هنود نفهمیده اند که دروغ ساز فروغ نماند و ماه پیمان از غبار افترا روی نیکوی ساز نپوشاند بلکه بتجربه رسیده و نزد اهل خرد مبین گشته که منع و افترا مزید نشر و انتشار حسن و جمال جهان آرا شود و سبب ازدیاد محبت دلبر امر الله در هر اقلیم گردد . از طرف دیگر کذب خرافات معلوم میشود که وزیر امور مالیه امریکا ایرپرس کرگات نیویورک نوشت که اشیاء مبارک را ابداً جستجو ننمایند و در وقت ورود نهایت احترام سالا مجری دارند و خود وزیر محترم با سه چهار وزرای دیگر در واشنگتن حضور مبارک مشرف شدند و بی نهایت اظهار خلوص نموده منجذب بتعالیم امر شدند در این یوم که آفاق امریک بانوار شمس حضرت بهاء الله روشن گشته و نفوس دسته دسته بحضور مرکز میثاق مشرف میشوند خوب است دشمنان بی عقل ساکت مانند و خود را رسوای خاص و عام نکنند

حضرت عبد البهاء و عکس متحرک

ازانجائیکه یاران شرق و غرب و همچنین مردمان قرون آتیه درک فیض حضور ننمایند و مشاهدهٔ جمال بیمثال و هیکل مقدس را نکنند لهذا از روی فضل افنان عنایت نمودند که در بیت و باغستان مستر مکنات در برودکلین روز سه شنبه ۱۸ جون ۱۹۱۲ ساعت سه و نیم بعد از ظهر عکس های متحرک بردارند. اول اتومبیل مبارک از دور بدرب خانه میرسد و چون آنکه جمیع یاران دور تا بدور می آیند ناگاه حضرات ایرانیان در باغ محبت میفرمایند و بیانات مبارک در انوقت از قرار ذیل است :-

"ممکن نبود که بااین محبت ها در چنین مجمعی جمع شویم و دل و جان بیکدیگر محبت داشته باشیم و نبینیم قدرت بهاء الله چه کرده. اگر قدرت او نبود تشکیل این محفل غیر ممکن بود الحمد لله جمیع متحد و متفق و یک قلب و یک روح هستیم..."

ثانیاً جمیع بهائیان از مرد و زن آنکه دست داد یک دانه را عکس مبارک انداخته شد در حالتیکه یک طفل سفید و دو طفل سیاه در بر دارند. خاتماً در حالتی است که تنها مشی میفرمایند و در انوقت با صدائی جانبخش این عبارات روحانی را فرمودند :-

"آیات او باهر است قدرت او کامل است الطاف او شامل است رحمت او وافر است"

بعد در میان اطفال پول توزیع نمودند بعد در مجلس جمیع احبای الهی حلقه زده حضرت مولی الوری خطابهٔ مختصری ادا فرمایند و بعد از آن با کشتی از فرقهٔ اپیسکوپال دست میدهند این عکس متحرک بی حد خوب شده و تقریباً ۷۰۰ پا طول و کیفا از ۲۰ الی نیم ساعت تماشای آن طول میکشد و در نهایت سهولت دستگاه های

بحر بار

بهمه جا توان فرستاد و خطابهٔ مبارک بیاد ۲

در آن موقع از اینقرار است :-

مژده باد! مژده باد! که نور شمس حقیقت طلوع نمود. مژده باد! مژده باد! که صهیون برقص آمد مژده باد! مژده باد! که اورشلیم الهی از آسمان نازل شد! مژده باد! مژده باد! که بشارات الهی ظاهر گشت. مژده باد! مژده باد! که اسرار کتاب مقدس اکمال گردید. مژده باد! مژده باد! که یوم اکبر الهی آشکار شد. مژده باد! مژده باد! که علم وحدت انسانی بلند گردید. مژده باد! مژده باد! که خیمهٔ صلح اکبر موج زد. مژده باد! مژده باد! که سراج الهی روشن شد. مژده باد! مژده باد! که نسیم رحمانی وزید. مژده باد! مژده باد! که در این قرن اعظم جمیع اسرار و نبوآت انبیا ظاهر و هویدا گشت. مژده باد! مژده باد! که بهاء کرمل بر افاق تجلی نمود! مژده باد! مژده باد! که شرق و غرب دست در آغوش یکدیگر شدند. مژده باد! مژده باد! که آسیا و امریکا مانند دو مشتاق دست بگلدیگر دادند

چون این کلمات دُرّیه بانتهی رسید با وجود انکه از صبح تا انوقت هر دقیقه را مشغول باز در اتومبیل مستر بیکر نشسته قریب هفتاد میل بشهر دیگر رفتند که یک بهائی اسرائیلی که مفلوج است و نمیتواند از بستر بیرون آید عیادت کنند و از انجا دوباره رجعت نمود در همان شب در خانهٔ الله الله مس کروگ بجهة جمعی محبت فرمودند و تقریباً نیمهٔ شب بود و قتیکه بمنزل رسیدند فی الحقیقه عنایات مبارک بیحد است و کل در محضر مقدس یکسان نعمای الهی مانند باران بهاری بر جمیع میبارد و تعلیمات لدنی سبب تذکر قلوب میگردد این ایام ایام مبارک امریکا است و بدایت نشو و نما

I

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سالی دوازده قران

ماه اسماء سنه ۱۳۲۹

نجم باختر

۱۳۲۹

صفحه اول

جلد سوم

شماره ۶ و ۷ و ۸

قیمت اشتراک

۱ اگوست



عکس حضرت عبدالبهاء با مترجمین وخادمین در لینکلن پارک
در شیکاغو با اذن مبارک اخذ شد

دکتر امین فیرید. دکتر ضیاء بغدادی میرزا محمود زرقانی. اسد الله قمی قدسیه خانم

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۱۳۰ ۲۹

شمارهٔ هشتم سنهٔ ۱۳۳۰

فهرست مندرجات

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۲ حضرت عبدالبهاء و عکس متحرک

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٦ نطق مبارک در کنگرهٔ انجمن آزاد ادیان

۷ در باب نطق مبارک در کنیسهٔ عظمی و استدلال حقانیت حضرت رسول

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III Chicago (August 20, 1912) Kamal No. 9

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS BY ABDUL-BAHA AT A GATHERING OF BAHAI FRIENDS AT THE HOME OF MRS. EMORY, 273 WEST 90TH ST., NEW YORK CITY, THURSDAY EVENING, APRIL 18, 1912.

Stenographic Notes by Miss Dixon.

TONIGHT I wish to tell you something of the history of the Bahai Revelation.

The Blessed Perfection BAHA'O'LLAH belonged to the royal family of Persia. From His earliest childhood He became distinguished among His relatives and friends. "This child," they said, "has extraordinary power." Not only in wisdom, but in the realm of new knowledge He was superior to His age and time. All were astonished. Some remarked, "Such a precocious child will not survive," for it has been believed that children who are precocious cannot live very long. Until the Blessed Perfection reached the age of maturity He had not entered any school. He was not willing to be taught by any teacher. This fact is well known among the Persians of Teheran. Nevertheless He solved the difficult problems of all who came and inquired. In short, whatever the meeting, whether scientific gathering or theological discussion, He always explained the abstruse problems presented to Him.

Until the father of BAHA'O'LLAH passed away He did not seek after position or political station. All were surprised at this. Notwithstanding His connection with the government, He would not accept any position. They remarked:—"How is it that a young man so intelligent, so keen, so perceptive, so subtle, is not a candidate for lucrative appointments; as a matter of fact, every position is open to Him." The people of Persia are witnesses to this historical fact.

He was most generous; giving abundantly to the poor. He did not refuse any who asked Him. The doors of His house were open to all. He always had many guests. This generosity was conducive to greater astonishment from the fact that He did not seek position or prominence. In commenting upon this His friends said that all His wealth would be given away, for His expenses were many, while His wealth was becoming limited. All were amazed at His conduct and greatly astonished at His doings. Some remarked, "Why is He not thinking of His own affairs?" Some who were wise declared: "This Personage is connected with another world. He has something sublime within Him that is not evident now, but the day will come when that shall be manifested." In short, the Blessed Perfection was a refuge for every weak one; a shelter for every fearing one; kind to every indigent one; most lenient to all creatures.

He became well known in regard to these qualities before His Holiness the Bab, appeared. Then BAHA'O'LLAH declared the Bab's Mission to be true and promulgated His Teachings. The Bab stated that the greater Manifestation would take place after him and called that one, "Him whom God would manifest,"—saying that nine years afterwards the reality of his own mission would become apparent. In his writings he stated that in the ninth year that promised One would be known; —in the ninth year they would attain unto all good;—in the ninth year they would attain to all glory;—in the ninth year they would advance rapidly. Between BAHA'O'LLAH and the Bab there was communication privately. The Bab wrote a letter to Him in which the name BAHA'O'LLAH was incorporated 360 times. Then the Bab was martyred. And in the ninth year later, in the City of Baghdad, BAHA'O'LLAH publicly announced Himself. For the Government of Persia had decreed that as long as BAHA'O'LLAH remained in Persia the country would not be in peace; when BAHA'O'LLAH was exiled from Persia, then Persia would become quiet. On the contrary, when

BAHA'O'LLAH was banished from Persia great tumult arose. The proclamation of His Manifestation was made in Baghdad, His Mission was declared there. He called His friends together and spoke to them of God. Afterward He departed from them alone. Nobody knew just where He was. Even we were not informed. Two years passed. He lived in the mountains in caves and grottoes and some time in the City of Sulimaniyye.

Although solitary, secluded and unknown, it became reported throughout Kurdistan that this was a most remarkable person and exceedingly well learned; that He was possessed of a great power of attraction and all Kurdistan was magnetized by His love. BAHA'O'LLAH lived in poverty; even His robes and clothes were those of the poor. His food was that of the indigent. An atmosphere of reverence haloed Him as the sun at mid-day. Everywhere He was greatly revered.

He left Kurdistan and returned to Baghdad. The guards came from Sulimaniyye to visit Him. They found Him in His accustomed affluence and ease and were astonished at the appointments of one who had lived in seclusion and subsisted as He had done in Kurdistan.

The Government of Persia thought the banishment of BAHA'O'LLAH, the Blessed Perfection, from Persia would be the extermination of the Cause in that country. Now they realized that it spread more rapidly. His fame became more widely circulated, His teachings more pronounced. Then the chiefs of Persia endeavored to expel BAHA'O'LLAH from Baghdad. He was summoned to Constantinople. While in Constantinople He was regardless of any restriction. He paid no attention to the ministers or clergy. Then the ministers of Persia made efforts and succeeded in having Him banished from Constantinople to Adrianople, so that BAHA'O'LLAH should be kept far distant from Persia and His communication made more difficult. Nevertheless the Cause still spread.

They said, "We are endeavoring to banish BAHA'O'LLAH from place to place, but each time the Cause is more extended, His proclamation is more widely circulated and day by day His lamp is becoming brighter. Its potency is becoming greater and this is due to the popular cities to which He has been sent. Therefore it is better to send Him to a penal colony as a suspect, so that all people may know that He is a prisoner; that He is in the prison of the murderers, robbers and criminals; then in a short time He and His followers will perish." Therefore the Sultan of Turkey banished Him to the prison of Akka in Syria.

When BAHA'O'LLAH arrived at the prison of Akka, through the power of God He was able to hoist His banner. It was first a star. It became a mighty sun. The fame of the Cause of the Blessed Perfection expanded as far as the East from the West.

From inside prison walls He wrote epistles to all the kings. He summoned them to arbitration and the "Most Great Peace." Some of the kings expressed disdain. One was the Ottoman king. The Emperor Napoleon Bonaparte III did not reply. Then a second epistle was addressed to him. It stated: "I have written you an epistle before summoning you to the Cause but you heeded it not. You proclaimed once that you were the defender of the oppressed and it hath become evident that you are not. Nor are you kind to your own distressed and oppressed people. You act contrary to your own interests and this pride of yours, which is supported by your commands must fall. Because of your arrogance God shortly will destroy your sovereignty. France will flee away from you and a great conquest will take place. The river Rhine will be a place of lamentations and mourning. The women will bemoan the loss of their sons." Such was his arraignment, published and spread.

Read it and consider: One prisoner, single and solitary, without assistant or defender; a foreigner, a stranger, a prisoner in the fortress of Akka writing such letters to kings—writing such a letter to the Emperor of France and the Sultan of Turkey while He was a prisoner at Akka! BAHA'O'LLAH hoisted His banner in prison. Refer to history. It has no parallel. No such a thing has ever transpired before that time nor since; an exile in prison advancing His Cause and spreading broadcast His Teachings so that eventually He was powerful enough to conquer the very king who banished Him.

His Cause spread more and more. In short, the Blessed Perfection was for twenty-five years in prison. During all this time He was subjected to the indignities and revilement of the people. He was subjected to the persecutions of the people of Persia. They pillaged His properties in Persia. They put Him in chains in Akka. First, banishment from Persia to Baghdad; then banishment from Baghdad to Constantinople; then, banishment from Constantinople to Roumelia;

finally, banishment from Roumelia to the most great prison, Akka.

During His lifetime He was restless every moment. He did not pass one night in restful sleep. He bore all these ordeals and calamities and difficulties in order that in the world of humanity a manifestation of selflessness might become apparent; in order that the "Most Great Peace" might become a reality; in order that souls might become as the very angels of heaven; in order that heavenly miracles might become perfected among men; in order that the faith of humanity might become adequate; in order that the precious, priceless bestowal of God in the human temple, namely the human mind might develop to its fullest capacity; in order that the children of men might become likenesses of God, even as it has been stated in the Bible: "We shall create men in our own image."

To be brief, He bore all these ordeals and calamities that our hearts might become bright, our spirits glad, our difficulties replaced by virtues, our ignorance transformed into knowledge; in order that we might obtain the fruits of humanity and acquire heavenly grace; although we are upon the earth we may travel in the Kingdom; although needy we shall receive the treasures of heaven. For this has He borne these difficulties.

Trust all to God! The lights of God are resplendent. The Blessed Epistles are spreading. The Blessed Teachings are promulgated in the East and in the West. You will shortly see that the Blessed Teachings have established the oneness of the world of humanity. The banner of the "Most Great Peace" has been unfurled, and The Great Community is at hand.

ADDRESS BY ABDUL-BAHA AT BROTHERHOOD CHURCH (REV. HOWARD COLBY IVES, PASTOR), BERGEN AND FAIRVIEW AVENUES, JERSEY CITY, MAY 19, 1912.

Stenographic Notes by Miss Esther Foster.

INTRODUCTION BY REV. HOWARD IVES.

Reading from Hidden Words.

MY FRIENDS, this is a most wonderful age;—the most wonderful age in human history. This is the age of which poets have dreamed and prophets have spoken since the dawn of time. The Kingdom of Heaven is at hand. Do you realize how short a time ago it is that such a scene as this would be absolutely impossible? Do you realize that now, this is the first decade, I might say,—certainly the first quarter of a century when not only free speech is heard from the pulpit, but in every pulpit in the land it is possible to welcome people of other sects, nay of other creeds, nay of other nations? The Scotch Covenanter, Richard Cameron, not so many years ago, on the last Sunday before his death, preached from his pulpit that he hoped that blood and fire could be used against the Church of Rome; —that he would be in favor of war against all Catholicism, and he hoped it would break out in Scotland first.

Now we have with us tonight a representative of the Orient,—a part of the country almost within gunshot of Nazareth,—a man who comes to us with a great and wonderful message. He hardly set foot within this country before he was asked by Percy Stickney Grant, Pastor of the Church of the Ascension, to occupy his pulpit on the next Sunday morning. Percy Stickney Grant, one of God's heroes, exposed himself to criticism and no slight annoyance to express publicly his belief in true religion. And since then, where has this brother of ours been? I would almost say everywhere. He has been asked to speak to the most diverse people. He has gone from Columbia University to the Bowery Mission. He has gone from the African Church to speak at a meeting of the New Thought Society. Wherever he has gone he has brought the great leveler of the Spirit of God. He has in truth come here to teach us the lesson of humanity, and I pray God with all my heart that this night may be to us—this Brotherhood Church —a wonderful blessing; that we may get his Spirit, the Spirit of Self-sacrifice.

You know something of his life probably, but let me tell you as I may briefly, that he has spent over forty years in prison for this Truth. His Father died in prison,—a Great Teacher of the human race. He comes out of this prison and steps into the great societies of Paris, London and America. He finds the world open to receive him. He comes with nothing to back him. He has no great letters of credit; he has no great introductions; he does not even speak our language. Ah, but he speaks the language of the heart and the heart understands!

I hope I may be allowed to make one personal allusion, which may be pardoned if it is not exactly what our brother here would wish: There have come to this country vast numbers of socalled prophets,—people who came with a newism,—something a little different,—with the twang of the Orient about it, and flocks of people go to them and pour out their money and enthusiasm. These Orientals line their pockets

with our money and go away. This is an insult to humanity. Lest you may think it is possible to believe such a thing of Abdul-Baha, let me tell you that his friends here provided a beautiful apartment for him in the Ansonia. They wanted to express their love and veneration in the only way they could by providing a comfortable place in which he could meet the many friends and be comfortable. He accepted it with thanks, but paid for it all himself. Never since he has been in this country has he accepted one cent from anybody. On the contrary, the generosity of this noble soul is beyond any comparison. The first Sunday he spoke in Grant's church, the contribution was passed, and he made his offering. When he was asked to speak to the Bowery Mission, he went there with a big bag of one thousand francs changed into twenty-five cent pieces of our money, and stood at the door giving them to those poor ragged brothers of ours.

My friends, the Kingdom of God is at hand, and I call upon you to recognize it! I call upon you to spread the news on every side! No longer is there room in God's world for sect or creed. He knows no sect. There is no creed or sect in God's sight.

ADDRESS BY ABDUL-BAHA.

Because this church is called the Church of Brotherhood, I wish to touch upon the subject of the "Brotherhood of Mankind." There is perfect brotherhood underlying humanity, for all are the servants of one God. There is brotherhood among mankind because all are beneath the providence of God. There is brotherhood in humanity because all belong to one family. There is the fraternal bond in humanity because all belong to the realm of growth. There is brotherhood pertaining to humanity because all are sensitive beings. There is brotherhood among humanity because all are beneath one canopy or heaven. There is brotherhood in humanity because all inhabit one earth, one globe. There is brotherhood among humanity because of the necessity of cooperation. There is brotherhood among humanity because all belong to one sociology. There is brotherhood among humanity because all are the waves of one sea. There is brotherhood among humanity because all are the leaves, twigs and fruits of one tree. This is the physical brotherhood which insures the material happiness of the human world. The stronger this brotherhood becomes, the more will the world of humanity advance and the circle of materiality be enlarged. This is material brotherhood. But the real brotherhood is the spiritual brotherhood, because the physical brotherhood is subject to separation. All the wars which take place are the causes of separating humanity, but spiritual brotherhood is eternal brotherhood. It does not accept separation. Material or physical brotherhood is based upon material interests, but the spiritual brotherhood owes its existence to the breaths of the Holy Spirit. This brotherhood, the spiritual brotherhood may be likened to the light, while the souls may be likened to lanterns. Although the incandescent lamps here are many, yet the light is one.

At a time in the Orient when even the physical brotherhood was not existing, His Holiness BAHA'O'LLAH appeared. At first he promulgated the physical brotherhood; then he founded the spiritual brotherhood. Such a spirit of brotherhood did he breathe into the countries of the Orient that the various peoples and warring tribes became one in spirit. Their bestowals became one; their susceptibilities became one; their purpose became one purpose; their desires became one desire—to a degree wherein they sacrificed themselves for one another, forfeiting possessions for one another, forfeiting their glory for one another, forfeiting comfort for one another. They were bound together in such a fellowship as to be indissoluble. This is eternal brotherhood; this is spiritual brotherhood; this is heavenly brotherhood; this is divine brotherhood—which is indissoluble absolutely. Material civilization advances through the material fraternity. All the progress which you observe in the material civilization is founded mainly upon the fraternal basis. Were it not for material fraternity or brotherhood, these material advancements would not have been witnessed, and civilization would not have progressed. Now, praise be to God! spiritual fraternity is organized, the eternal fraternity, and that is indissoluble. Therefore it is certain that the Divine Civilization shall be founded and spiritual progress shall be made. In this radiant century Divine knowledges, merciful civilization, and spiritual virtues shall attain the greatest progress and advancement. The traces have become manifest in Persia. Souls have advanced to such a degree as to forfeit life and possessions for one another. Their spiritual perceptions have developed. Their intelligence has increased. Their souls have advanced. The utmost of love has been manifested. Therefore my hope is that spiritual fraternity shall unite the East and the West, and be conducive to the entire

abolition of warfare among mankind. May spiritual fraternity be the cause of binding together the various individuals and members of humanity. May spiritual fraternity be the cause of the utmost advancement of minds. May spiritual fraternity be the cause of allowing the spiritual divine bestowals to encompass us from all directions. May spiritual fraternity be the cause of illuminating hearts. May spiritual susceptibilities set aglow the hearts with spiritual glad-tidings. May spiritual brotherhood cause a regeneration or rebirth, for spiritual fraternity emanates from the breaths of the Holy Spirit and is founded by the Power of God. Surely any affair or movement which is founded through the Divine Power, through the Holy Spirit, is permanent and everlasting in its potency and effect.

Material brotherhood will not prevent warfare; it does not remove warfare; it does not dispel differences among mankind. But spiritual brotherhood shall destroy the very foundations of warfare; it will erase differences entirely; it will promulgate the oneness of humanity; it will revivify all mankind; it will cause all hearts to turn to the Kingdom of God, and all souls shall be baptized with the Holy Spirit. Then will the material world be resplendent through the lights of divinity; the mirror of materiality shall acquire its lights from heaven; spiritual brotherhood will give the world justice, so that not a trace of darkness, rancor and enmity shall be visible. All humanity shall come within the bounds of security; the Prophethood of all the Prophets shall be established; Zion shall leap and dance; Jerusalem shall rejoice; the Mosaic flame shall ignite; the Messianic light shall shine; the world will become another world; and humanity shall put on another power. This is the greatest Divine Bestowal; this is the effulgence of the Kingdom of God; this is the day of illumination; this is the merciful century. We must appreciate these things and strive, in order that the utmost desire of the Prophets may today be realized, and all the glad-tidings may be fulfilled. Hope in the favor of God. Look not at your own respective capacities, for the divine bestowal can transform a drop into an ocean. It can make of a tiny grain a colossal tree; for the divine bestowals are like the sea, and we are like the fishes of that sea. The fishes must not look at themselves, but they must look at the ocean, which is vast and wonderful. Provision for the sustenance of all is there. So the divine bestowals encompass all, and love eternal shines upon all.

REV. HOWARD IVES.

I asked Abdul-Baha if he would be willing to answer questions, as it is our custom, and he says he would prefer not to. He thinks in a gathering of this kind, a religious meeting, it would not be suitable to discuss questions, and that he would prefer not to. But he told me, in lieu of the discussion, he would speak longer, and I have just reminded him of it. It may be interesting to you to know that a question was presented to him. He is going to reply to that question.

Question—"Will the future progress in the world spiritually be equal to the material progress in the past fifty years, and will the spiritual keep pace with the material?"

ABDUL-BAHA.

Everything in life in its inception is not fully known in the full degree of its potency. Development and progression is gradual. For example, spiritual advancement may be likened to the light in the early morning. This dawn-light is rather dim in its effulgence, but a wise man who looks at the early morn and sees the march of the sunrise at the beginning can verily foretell the ascendency of the sun with all its glory and effulgence. He knows for a certainty that it is the beginning of manifestation, and that later it will assume great power and potency. Again for example, if he takes a grain, and observes that it is growing, he can rest assured that the growing seed shall ere long become a tree. Now is the beginning of the manifestation of the spiritual power, and surely day by day its potency will assume greater and greater proportions. Therefore this twentieth century is the beginning or dawn of the spiritual illumination, and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical; so that Divine susceptibilities will overpower material intelligence and the heavenly light shall dispel and banish earthly darkness; Divine healing shall cure all the ills and the cloud of mercy shall pour down its rain. The sun of Reality will shine and all the earth shall put on its beautiful green carpet. Among the results of the manifestation of the spiritual forces will be: that the human world shall take on a new social form; the justice of God will become manifest; human equality will be established. For the poor there will be a great bestowal and for the rich eternal

(Continued on page nine)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (*Signed*) ABDUL-BAHA ABBAS.

Vol. III Chicago (August 20, 1912) Kamal No. 9

OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (*Splendor*)	Mar. 21
2nd	Jalal (*Glory*)	Apr. 9
3rd	Jamal (*Beauty*)	Apr. 28
4th	Azamat (*Grandeur*)	May 17
5th	Nur (*Light*)	June 5
6th	Rahmat (*Mercy*)	June 24
7th	Kalamat (*Words*)	July 13
8th	Asma (*Names*)	Aug. 1
9th	Kamal (*Perfection*)	Aug. 20
10th	Eizzat (*Might*)	Sept. 8
11th	Masheyat (*Will*)	Sept. 27
12th	Elm (*Knowledge*)	Oct. 16
13th	Kudrat (*Power*)	Nov. 4
14th	Kowl (*Speech*)	Nov. 23
15th	Massa'ulk (*Questions*)	Dec. 12
16th	Sharaf (*Honor*)	Dec. 31
17th	Sultan (*Sovereignty*)	Jan. 19
18th	Mulk (*Dominion*)	Feb. 7
19th	Ola (*Loftiness*) (*Month of fasting.*)	Mar. 2

The following days and seasons are observed by the Bahais:

The Feast of Naurooz—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHA'O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAB—May 23rd. (1844).

The Anniversary of the Departure of BAHA'O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAB—July 9th. (1850).

The Anniversary of the Birth of BAHA'O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive— during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

ANNOUNCEMENT

In the last issue of the STAR OF THE WEST, a brief announcement was made that Abdul-Baha was then in New Hampshire and would return to New York city the latter part of August or the first of September; also that he would be pleased to meet in that city any or all of the friends throughout America before he sailed for the Orient about the middle of September.

It seemed needless to state that that word caused sadness to the hearts, especially among the friends on the Pacific coast, who anxiously awaited his coming.

But now, another word has been received which will cause joy and happiness:—it is, that after a short visit to Green Acre, Maine, Abdul-Baha will go to Malden, Mass., for a few days, and there prepare for a journey to the Pacific coast, visiting Montreal, Canada, and other cities en route. *The Editors.*

"THE BRILLIANT PROOF"

A new book by Mirza Abul Fazl Gulpaygan, written December 28, 1911, in Syria, and published by Abdul-Baha during his sojourn in America. It is a scholarly answer to an opponent of the Bahai Cause, and its clear and convincing argument should be in the minds and hearts of every one of the friends. Published in both English and Persian under one cover—the Persian a fac-simile of Mirza Abul Fazl's handwriting; 72 pages, attractively bound in paper, 15 cents each. Order of Miss Mary Lesch, 5205 Jefferson Ave., Chicago, Ill.

ADDRESSES DELIVERED BY ABDUL-BAH A IN NEW YORK CITY AND VICINITY.

(Continued from page seven)

happiness. For although just now the rich enjoy the greatest luxury and all comfort, yet they are deprived of eternal happiness, for eternal happiness is contingent upon giving, and the poor are in the state of abject poverty. Through the manifestation of God's great equity, the poor of the world will be rewarded fully, and there shall be a readjustment in human affairs, so that in the future there will not be the abnormally rich nor the abject poor. The rich will enjoy comfort as well as the poor, for in the future, owing to certain restrictions, the rich will not accumulate so much as to be beyond management, and the poor will not retain this state of absolute want and misery. The rich shall enjoy his palace, and the poor shall have his comfortable cottage. The purpose is this: that divine justice will be manifest and all human kind will find comfort. I do not mean that all will be equal, for inequality in degree is a property of nature. There will of necessity be rich people and those who will be in want of their livelihood, but there will be an equalization and readjustment. There will be in the future no very rich people, nor extremely poor people. There will be an equilibrium, and a condition will be established which will make both the rich and the poor comfortable. This shall be an eternal and blessed outcome of this glorious century, which in the future will become realized. The purpose is this: that all the promises of the prophets, all the glad-tidings given in the Holy Books will be fulfilled. Await ye for that manifestation!

ADDRESS BY ABDUL-BAHA AT THE CHURCH OF THE DIVINE PATERNITY (REV. FRANK OLIVER HALL, D.D.), 76TH STREET AND CENTRAL PARK WEST, MAY 19, 1912.

Stenographic Notes by Miss Esther Foster.

INTRODUCTION BY DR. HALL.

IN the year 1843, Edward H. Chapin who was the builder, if not the founder of this church, then a young man about thirty years of age, published a lecture upon the subject of Religious Unity, one sentence of which is printed in the Responsive Service this morning. In that lecture he pointed out that while many attempts had been made to establish religious unity on the basis of dogmatism, none of these attempts had ever been successful, and there was no hope that anyone should succeed in such a project. He went on to say that there was a possibility of such a union based on universal friendship, something better than tolerance, and then occurs this sentence:

"When that time comes, one will say to another, 'I have sinned against thee. I thought the little parchment creed my fathers gave me was the test of true religion, and I called thee hard names, but I have learned that religion is not a dogma but a life.'"

"Not what is your creed, but what is your deed," he said "is the test and expression of true religion." It was on this platform that there was a possibility of unity, and it was upon that foundation this church was built.

A year later, specifically in the year 1844, in Persia appeared a young man who proclaimed essentially the same idea. This young man called himself the "Bab" or "Gate". Neither of these men ever heard of the other. God makes His sun to shine on every part of the earth; one man sees more of it than another. He that hath an ear to hear, hears; and he that hath an eye to see, sees. Chapin stood in the pulpit and proclaimed these large truths for forty years, and died finally in peace, though he was the subject of misunderstanding and some vilification. It was not so with his contemporary in Persia. This young man was persecuted for six years and finally was executed at the age of 30; but while the sword may drink a man's blood, it cannot destroy truth. Persecution continued and extended to his followers. It was said ten thousand, possibly twenty thousand men, women and children were put to death because their enemies were not followers of the Bab.

Among those who were attracted by the philosophy of this young man was one of wealth and of noble lineage. His father had been Vizier, his grandfather had been Grand Vizier, yet he had the courage to take the side of these persecuted people. As a result he was cast into a dungeon for four months, and then he and his family were banished to Baghdad, suffering greatly from deprivation. His name was BAHA'O'LLAH. At that time this guest of ours this morning was eight years of age, and was known as Abbas Effendi. In 1868, BAHA'O'LLAH was sent to prison in Akka, not far from Nazareth of sacred memory. He was confined to a single house for two years and was allowed to take air only on the roof. His followers were allowed more liberty, but he was confined in a single room for nine years.

BAHA'O'LLAH died and was succeeded by

Abdul-Baha who calls himself simply "The Servant of God." Forty years of his life he has spent in prison, and for less than four years has he known entire liberty. It is said one-third of the people of Persia are his followers. Somehow this teaching has the power to bring together men of all classes, and they meet upon one platform. The attempt is not made to convert anyone from his own religion to another; the Jew remains a Jew; the Christian remains a Christian; and the Buddhist remains a Buddhist; but the Jew becomes a better Jew; the Christian a better Christian. It has no ritual, no creed. It lays down love as the greatest thing in the world. It says that religion is not many, but religion is one. Now that sounds very familiar to us because we have heard it over and over. This Movement aims at the spiritual unification of mankind, not to establish a new religion; but to bring about a kind of Esperanto of religion, that is to the Jew it sounds like Judaism; to the Christian, Christianity; to the Buddhist, Buddhism. The order claims all bibles for its own; it proclaims the equality of all men and all women; it teaches the Universal Fatherhood, a universal philosophy.

I take very great satisfaction in welcoming here to the pulpit of the Divine Paternity, one who has had a wide hearing the world over for these Universal fundamental Truths.

ADDRESS OF ABDUL-BAHA.

Religions are many but the Reality of Religion is one. The days are many but the sun is one. The fountains are many but the fountainhead is one. The rivers are many but the ocean is one. The branches are many but the tree is one. The foundation of the divine religions is Reality; were there no Reality, there would be no religions. His Holiness Abraham heralded the Reality. His Holiness Moses promulgated the Reality. His Holiness Christ founded the Reality. His Holiness Mohammed heralded the Reality. His Holiness the Bab announced the Reality. His Holiness BAHA' *o'LLAH founded the Reality,*—for Reality does not accept multiplicity nor divisibility. The Reality is one. The Reality is as the sun which shines forth from various dawning points. The Reality is as the light which has illumined various lanterns. Therefore if the religions investigate this Reality and seek the foundations of the Divine Religion, they will all agree and no difference will remain. But inasmuch as religions are submerged in dogmatic imitations, forsaking the original foundation;—and inasmuch as imitations vary, therefore religions have become different. These imitations may well be likened to the clouds which have obscured the sunrise;—but the Reality is the sun. If these clouds, these imitations disperse, the Sun of Reality shall shine upon all and no difference will then exist. All the religions will then agree for the divine religions fundamentally are one. The subject is one, the predicates are many. When we consider the human world, we discover that the divine religions are similar to the seasons of the year. When the earth was as dead and because of cold and frost no trace of springtime remained, the springtime again dawned and revivified the world. The meadows became fresh and green; all the trees were adorned with garments of verdure and varied fruits appeared. Then the season of winter came again and left no trace of springtime. But the springtime which came again is verily the same as the former springtime, although the calendar has changed. Springtime is one springtime. This spring is the renewal of the former spring. It does not signify that a new season has come. Everyone of the Divine Prophets was like unto the springtime, renewing or reforming the teachings of the former Prophets. Just as ten springtimes are essentially one as regards freshness, vernal showers, beauty, and so on, likewise if ten prophets come, the quintessence of their work is one and the same. Now the people have lost sight of the essence of the springtime. They have held tenaciously to certain imitations and because of these imitations there is strife, difference and altercation among the various religions. We must now give up these imitations and seek the foundation of the divine religions. And inasmuch as the foundation is one, all the religions will agree, until among all nations and denominations there will be love and unity.

At a time when the Orient was rent asunder by religious difference and utmost strife, BAHA'O'LLAH appeared. He founded certain teachings which proved to be the means of uniting the various peoples. He promulgated certain principles which were capable of removing the causes of these dissensions and dispersions, until today in Persia, divergent people who were constantly at war are united through the efficacy of these teachings. For example,—Christian, Mussulman, Zorastrian, Jew,—every religion and denomination which has followed the teachings of BAHA'O'LLAH has attained the utmost unity and accord with the other. The former difference, dissension and strife have

passed away entirely. The teachings of BAHA'O'LLAH are as follows:

First: That the oneness of humanity shall be established. All men are the servants of God. God has created all, is the provider of all, is the perceiver of all, and is loving to all. Inasmuch as God is just to all, why should we be unjust? As God has revivified all, why should we be the cause of death? As God has given comfort to all, why should we be the means of discomfort? Is there a policy better than God's? Can humanity establish a plan superior to His plan? It is certain that no matter how keen humanity may be in the organization of plan or discovery of purpose, it will be inadequate as compared with God's,—for the policy of God is perfect. Therefore we must follow and emulate the policy of God. Just as God is kind to all, we must likewise be kind to all. It is certain that if we are kind to all, that will be most acceptable to God.

Second: The teaching of BAHA'O'LLAH is that the Truth or Reality must be investigated, for the Reality of the divine religions is One, and when we investigate this Reality, all will find love and amity,—all will be united. Then we shall become kind and loving towards all because the foundation of this Reality is One. At most it is this: that some are sick, they must be treated; some are ignorant, they must be educated; some are infants, they must be reared. Is it meet for us to oppose or to detest the one who is sick, the one who is an infant, or the one who is immature? Rather is it not meet to be kind and gentle to him and to think of ways and means to remedy the situation. Therefore the human race, under no condition whatsoever, should exercise any prerogative save that of kindness, gentleness and humility.

Third: The teachings of BAHA'O'LLAH show that religion must correspond with science. The fundamental principles of the Prophets are scientific, but the imitations which have appeared are opposed to science. If religion does not agree with science it is ignorance. For God has endowed man with reason in order that he may perceive the Reality. Among the things which are reasonable are the foundations of religion. God has granted us intelligence to perceive them. If they be opposed to reason and science, how could they be received and followed?

The Fourth teaching of BAHA'O'LLAH is that religion must be conducive to love and unity. If religion be not the cause of love and unity among mankind,—if it be the cause of enmity, strife and bloodshed, non-religion is better than religion. For God has made religion for love. If it be the cause of enmity and strife, surely the absence of religion is preferable.

Consider the time when His Holiness Moses appeared. The tribes of Israel were in a state of disunion. They were captives of the Pharaohs. His Holiness Moses gathered them together, and the divine law became the cause of fellowship among the people. The varying tribes of Israel became as one people; agreed and were united. Then they were rescued from bondage. They went to the Land of Promise; advanced in all degrees; developed sciences and arts; progressed along the lines of material civilization; increased in spiritual or divine civilization until the Solomonic sovereignty was founded by them. Therefore it is manifest that religion is the cause of unity, fellowship and progress among humanity. For the mission and function of the shepherd is to assemble the sheep and not to scatter them. Then His Holiness Christ appeared. He united the varying and divergent creeds and warring people of his time. He united the Greek and the Roman nations. He united the Egyptians and Assyrians; the Chaldeans and Phoenicians. These varying nations who were at constant warfare with each other, Christ united and caused them to agree. Therefore again it becomes evident that religion is for concord and unity. Likewise Mohammed appeared at a time when the peoples and tribes of Mesopotamia were divergent and in a state of utmost tribal warfare. Warfare was rampant among them. They killed each other, pillaged the property of one another and took captive wives and children. His Holiness Mohammed arose, united these divergent tribes, instituting among them a bond of the utmost fellowship, until they gave up warfare absolutely and established communities. The result was that the Arabian tribes freed themselves from the Persian yoke and Roman control and established an independent sovereignty, until the sciences and arts reached a high pitch in Andalusia and Spain, and the Saracen nation became famous throughout the world. Therefore it is proved once more that religion is the cause of fellowship and not the cause of enmity. If religion be the cause of enmity, surely its absence is preferable. For the Religion of God has no other purpose than amity, and the foundations of all religions are one. When His Holiness BAHA'O'LLAH appeared in Persia, the utmost strife and rancor separated the various people and tribes of Persia to such an extent that two tribes would not associate in

one place. They would not partake of the same food. They would not drink of the same water. Association and intercourse were impossible among them. His Holiness BAHA'O'LLAH founded the oneness of humanity, and bound together the hearts of all these people with such a bond that they were united perfectly. He reestablished the prophetic foundations. He reformed all the former principles laid down by the Prophets. And it is hoped through His efforts that the East and West shall be so united that no trace of discord shall remain.

DR. HALL.

When Abraham Lincoln was asked why it was he did not belong to a church, he said, "When some church will write over its door simply this sentence, 'Thou shalt love the Lord thy God with all thy soul, with all thy strength and thy neighbor as thyself,' that church will I join with all my heart and all my soul." We have been trying to build that kind of church for one hundred years. Abdul-Baha is trying to build that church all over the world. Amen! more power to his voice!

ADDRESS BY ABDUL-BAHA AT GRACE METHODIST EPISCOPAL CHURCH, WEST 104TH ST., NEW YORK. REV. W. A. HUNSBERGER, D.D., FIRST VICE-PRESIDENT OF THE INTERNATIONAL PEACE FORUM PRESIDING: (CHRISTIAN F. REISURER, D.D., PASTOR), SUNDAY, MAY 12, 1912.

INTRODUCTION BY DR. HUNSBERGER.

THE sentiment voiced by General Grant at his first inauguration as President of the United States, and which stands forth in bold capitals over the magnificient tomb which bears his name on Riverside Drive;— the sentiment which has become historical, "Let Us Have Peace," is the sentiment to which we would as speakers of the evening give utterance. But a Peace more comprehensive is coming, the benign benefits of which are to be shared by all people, in that day which, we trust, is not far distant— notwithstanding wars and rumors of wars— in that day of which Tennyson sang in sentiment so familiar, "When war-drums shall throb no longer and all battle flags be furled."

One hundred billion dollars have been spent by the nations of the world to maintain their armies and navies. In this most Christian of centuries, twenty-one million of lives have been sacrificed on the altar of the God of War. But the prophecy of Isaiah shall be fulfilled and the time shall surely come when "nations shall know war no more."

I have the pleasure now of introducing the real speakers of the evening. In January of this present year, at a great Peace meeting in the City of Brooklyn, we had expected the first speaker, so highly honored in all lands of the earth, to be present with us, but for unexpected reasons, he found he could not come to America, and so turned away from London to the Far East. However, he was kind enough to send an autograph letter to me in the Persian language, which contained a special message to that meeting, along with an autograph photograph.

We were disappointed in his not being with us, but tonight we are especially favored—that this man so distinguished, this man who stands for conscience in a personified way, for the loftiest kind of courage that has enabled him to move in line with his convictions, is here with us, the first speaker of the evening, His Holiness Abdul-Baha Abbas, the great peace leader of the eastern world. I esteem it a great honor to introduce Abdul-Baha Abbas.

ADDRESS BY ABDUL-BAHA.

When we glance at history, we find that from the beginning up to the present day strife and warfare have prevailed among men. It has either been religious warfare, a warfare of races, or a war among the nations. All these wars have arisen from the ignorance of humanity, because of misunderstandings, and through the lack of the education of human kind.

Let us first touch upon religious warfare. It is self-evident that the Divine Prophets have appeared for no other purpose than to establish love and amity among humanity, for they were the shepherds and not the wolves. The shepherd comes forth to gather together his flock. He has not come to scatter his flock and to create strife among them. Every Divine Shepherd has gathered together a certain flock which formerly had been scattered. Among the Shepherds was His Holiness Moses. He assembled the various tribes of Israel and united them; afterward he took them over to the Holy Land. At a time when the Tribes of Israel were scattered and dispersed He was able to unite them, to assemble them together, and cause their development along degrees of human progress. By Him their degradation was transformed into glory, their poverty changed into wealth. Their

vices were replaced by virtues until they reached such a zenith that the Solomonic Sovereignty was made possible, and the fame of their glory reached the East and the West. Hence it is evident that His Holiness Moses was a Divine Shepherd for He united the scattered tribes of Israel and gathered them together.

When the Messianic Star dawned, He declared, "I shall gather together the scattered tribes or flocks of Moses." He not only united the flock of Israel, nay rather, He was confirmed in bringing together the Chaldeans, Egyptians, Syrians, Ancient Assyrians and Phoenicians. These people were in a state of the utmost rancor; they were thirsty for the blood of each other; attacking one another with the ferocity of animals. But His Holiness Jesus Christ united them, assembled and cemented them together, established a bond of love among them so that strife, rancor and warfare were banished. Therefore it is evident that the Divine religions are meant to create a bond of love among humanity, and to bind the people together for no other purpose than amity. Divine religion is not a cause for discord and disagreement. If religion be the cause of discord and difference, then no religion is preferable, for religion is meant to be life to the body politic. If it be the cause of death to humanity, then its non-existence is preferable. Therefore, in this day religion is to be sought, for religion and religious teachings may well be likened to remedies. If a remedy be productive of worse symptoms, the lack or absence of the remedy is preferable.

At a time when the Arabian tribes and nomadic people were in the utmost state of division, thirsty for the blood of each other, living in the deserts under lawless conditions, strife rampant among them, not a single soul enjoying composure, no tribe at ease;—at such a critical time Mohammed appeared. He gathered them together and reconciled them toward each other, united and caused them to agree, so that no strife and warfare remained. The Arabian nation immediately advanced until their sovereignty progressed and extended as far west as Spain and Andalusia. From these premises we may conclude that the foundation of the Divine religions is for peace and not for strife, warfare and shedding of blood. Inasmuch as the foundation of the religions of God is one Reality which is love and amity, these warfares and dissensions are caused by imitations which creep in afterwards. Religion is a Reality, and Reality is One. The fundamentals of the religions of God are one in Reality. There is no difference in the fundamentals. The difference is caused by the imitations which arise later, and inasmuch as imitations differ, strife, discord and quarreling take place. If the religions of this time should forsake imitations and seek the fundamentals, all of them would agree and strife and discord would pass away. For Reality is One and not multiple.

As to racial wars, these are caused by purely imaginary racial differences. For humanity is one in kind, it is one race, it is one progeny, inhabiting the same globe, and in the original genesis no difference obtains. God has created all humanity. God has not originally created Frenchmen, Englishmen, Americans, Germans, Italians or Spaniards. There is no difference as regards creation and kind; all belong to one household; all are the leaves of one tree; all are the fruits of one tree; all are the flowers of the same garden; all are the waves of the same sea.

Let us glance at the animal kingdom. We find the animals do not observe any distinction. If you gather together the sheep of the East and those of the West, they would mix quite harmoniously. The Oriental sheep would not look surprised and strange saying, "You belong to the Occident; whereas I belong to the Orient." They would live together in the utmost accord. They would gather together and enjoy the same pasture. There is no racial difference among them. If the birds of the East and the birds of the West were together, they would be found in a state of the utmost unity and amity. There would not be any distinctions observed. We find virtues in the animal. Is it becoming of man to be deprived of those virtues? The animal does not observe those imaginary distinctions. Is it becoming for man to observe them? Man is reasonable, has the manifestation of the Divine bestowals, the perceptive faculty, adoration, memory; and with all these Divine bestowals, shall he allow these racial ideas to change him;—one saying, "I am a German"; another, "I am a Frenchman;" a third, "I am an Englishman"? Through these superstitions shall he wage war? Is this becoming? God forbid! It is not at all. If the animal does not condescend to observe such lowering thoughts, shall man be willing to stoop to this level? Why should he fetter himself with such groundless imaginations and superstitions. They are purely imaginary.

As to war which has been caused by nativ-

ity;—the idea that this is an Eastern nativity, the other is a Western, this is Northern and that is Southern; this is likewise purely imaginary. The globe of this earth is one globe, and it is the nativity of all humanity; therefore, the human race should not observe any of these distinctions which are conducive to war. We have come from the East. Praise be to God! we find the American continent prosperous, its climate most delightful, its weather salubrious, the inhabitants possessed of courteous manners and the United States government a fair government. Is it becoming for us to entertain anything but love for them, saying, "This land does not belong to us, this is not our nativity and because it is not our nativity it shall not be acceptable." This would be utter ignorance to which man must not condescend. Man must investigate realities and the reality is this: that all humanity is one in kind, that this earth is one globe and therefore one home. Hence it is proved that the factors and causes of warfare are entirely false. Grant this.

Consider what is taking place in Tripoli. How many of the poor are being killed, how much blood of the oppressed is shed upon both sides! How many children become fatherless; how many fathers lose their sons; how many mothers bemoan the loss of their dear ones! And what is the result after all?—nothing. Is it just, is it becoming for man to be so bloodthirsty? Consider how domestic animals never cause animosity; that is an attribute of the ferocious animals. For example, if you gather together a flock of one thousand sheep they do not cause the shedding of blood. If you bring together many flocks of birds, no war takes place. But when wolves, dogs and lions meet, they fight. Even these ferocious animals are ferocious because of their necessary food; they are in need of ferocity. Without ferocity they will be bereft of food. But man does not need to exercise that sort of ferocity; his livelihood is made possible otherwise. Out of greed, enmity and self-glory, the blood of the oppressed is spilt. The great ones among the nations rest and enjoy luxuries in their palaces, but send the poor common people to the battlefield. They offer them as targets before the cannons. Every day they invent new instruments of destruction to destroy more fully the foundations of the human race. They are absolutely merciless toward their kind—toward these mothers who have so tenderly cared for their sons. How many nights have these mothers spent sleepless; how many days have they labored from morning until evening nurturing their children until they reach maturity! How many of their kith and kin do these warring ones allow to be torn asunder in one day! What savagery! What ignorance! What greed! What enmity! What degradation, which even the ferocious animals do not understand! For the ferocious animal may tear to pieces one in a single day; the wolf, for instance, may carry away one sheep, but some unjust man kills one hundred thousand of his kind in a day, and glories in it, saying: "I am a great general; I am a great commander-in-chief, for in one day I have done away with one hundred thousand of my kind!" Consider how ignorant the human race is. If a man kills another man,—one single soul,—no matter what the cause may be,—he is at once pronounced a murderer, meets with capital punishment, or is put in prison for life. But the man who kills one hundred thousand of his kind is called a "Conqueror," a "Hero," a "Great General." If a man should commit the theft of one dollar he is called a thief and sent to the penitentiary; but if a general should pillage a whole country, they call him a great "Conqueror" of the highest heroism. "This is a hero!" "This is a conqueror of the world!" How ignorant man is! How low!

In Persia, among the various nations and peoples, religions and denominations there existed the greatest animosity, envy and hatred. At that time all the other nations of Asia were in the same condition. The religions were hostile toward one another; the sects were at enmity; the races were filled with hatred; the tribes were constantly at war; at all times strife, warfare and bloodshed prevailed. Men shunned each other and were thirsty for each others lives. They considered the greatest glory for man was to be able to kill many of his kind. Each religionist considered the killing of one belonging to another religion or denomination a great and praiseworthy deed. At such a time as this His Holiness BAHA'O'LLAH appeared in Persia. He founded the oneness of the world of humanity. He declared that all humanity is the servant of God, and that God is kind to all; that He created all and provides for all; that He nurtures all; therefore why should we be unkind? Inasmuch as God is kind and merciful to all His creatures and manifests His care and goodwill to them in every way, why should we show forth that which is contrary? Inasmuch as God loves all, why should we entertain animosity or envy? For if God did not love all,

He would not have provided for all; He would not have created man; He would not have trained him. Now that He has created, provided for and preserved man, it is therefore evident that God is kind to all. Why then should man be unkind to man? This is the Divine policy. Shall we consider human policy to be better than the Divine policy? Is that conceivable? Is not that impossible? Therefore, we must emulate the policy of God. Just as God deals with all humanity—so kindly, so lovingly—we must deal with each other. BAHA'O'LLAH declared the "Most Great Peace" and International Arbitration. He voiced His sentiments with regard to peace in numerous epistles upon that subject, which were scattered broadcast throughout the East. He wrote to all the kings and crowned heads, encouraging all and admonishing them in regard to peace. He made it evident with conclusive proofs that the happiness and glory of humanity can only be insured through peace. This took place about fifty years ago. Because He promulgated International Peace and gave numerous instructions about it, the kings of the Orient arose against Him, for they did not find their personal benefits advanced thereby. They arose to persecute and molest Him; inflicted upon Him every torment, imprisoned Him, bastinadoed Him, banished Him, eventually confined Him to a fortress. Then they arose against those who followed Him. For the establishment of International Peace the blood of twenty-thousand Bahais was spilt. How many homes were destroyed! How many of the young were made captives! How many of the houses were pillaged! Yet none of them waxed cold. Even unto this day they still persecute them, for the Bahais put forth the greatest efforts. They not only promulgate principle; they are people of action. Now you see the same people who were formerly at enmity and strife in far off Persia—people of various religions and denominations,—through the great teachings of BAHA'O'LLAH living in the utmost peace. Enmity has passed away and they exercise the utmost love toward all mankind. For they know that all are the servants of God. At most it is simply this: that some are still ignorant, they must be educated; some are sick, they must be treated; some are as children, they must be helped to reach the age of maturity. We must not molest any one because he is an infant or child; we must not be inimical to any one because he is still ignorant; we must not reject anyone because he is sick; but we must treat the sick, educate the children until they reach the age of maturity; and help those who are ignorant in order that they may reach knowledge. Therefore the essentials of the foundations of the religions of God are love and amity among all humanity. If a Divine religion should be productive of discord among society, it is a destroyer and not Divine; for religion means unity and binding together. Mere knowledge of anything is not sufficient. We all know that justice is good, but there is need for volition and executive force to carry it out. For example, should we think it good to build a church, simply thinking of it as being a good thing will not help its erection. We must will to build it. Then wealth is needed for its erection; simply thinking will not be sufficient. All of us know that International Peace is good; that it is conducive to the general welfare of humanity and the glory of man; but we are in need of will, volition, and action. We must act. Inasmuch as this century is a century of light, it has capacity for action. Necessarily these principles will spread among all men until they reach the degree of volition and attain to the status of action. Surely this is so, for the time is ripe for it. The human race knows, verily, that war is a destroyer of the human foundation, and in all the countries of the world there are those who favor this issue. When I came to America, I found this to be an exceedingly progressive country, the people in a state of readiness, the government a just one, and equality established to an extraordinary degree. Now inasmuch as the standard of International Peace must needs be hoisted, I hope that it may be hoisted upon this continent, for the American continent is more deserving, has greater capacity therefor, and is not like other countries. If other nations should take such a step, everybody will misinterpret the motive. For example, if Great Britain should take the step, it will be said that it is done in order to insure the safety of her colonies. If France should hoist the standard, they will say she has some interest therein. If Russia should raise the ensign, the whole Russian nation would say it is an effort to preserve the homogeneity of Russia. But the American government has no selfish interest in this. You have, strictly speaking, no colonies to preserve. You are not endeavoring to extend your domains; nor have you any need for territorial aggressiveness. Therefore if America takes the first step toward this direction, it is certain to be ascribed to altruism. It will be said by

humanity, "There was no other purpose than altruism and service to mankind." Therefore it is my hope that you may be the cause, and that you may hoist this banner—for this banner will be hoisted. Raise it aloft, for you are deserving above all other nations. In the other countries there are many who are waiting for this summons, anxiously anticipating this call from some nation bidding all to the "Most Great Peace," for the people are distressed because of the excessive and irreparable damage of war. Thousands of the farmers are taxed and expenses collected for war. Every year the tax increases and the people have come to their end. Just now you can say Europe is a battlefield; like ammunition ready for a spark; and one spark can set aflame the whole world. Before these complications and colossal events happen, take a step and prevent it. The foundations of all the Divine religions are peace and amity; but misunderstandings have crept into them. If these misunderstandings disappear, you will see that all the religious agencies will work for peace, and promulgate the oneness of human kind. For the foundation of all is One Reality and Reality is not multiple or divisible. For example, His Holiness Moses founded this Reality; His Holiness Jesus hoisted the tent of Reality, and the light of this Reality shone forth in all the religions. His Holiness BAHA'O'LLAH proclaimed this Reality and promulgated the "Most Great Peace." In the prison He rested not until He lighted this lamp in the East. Praise be to God! all the people who have accepted the teachings of BAHA'O'LLAH are peace lovers and are ready to sacrifice their lives and forfeit their fortunes for it. Now let this standard be hoisted in the West and many shall respond to the call. Just as America has become renowned because of her discoveries, inventions and skill; famous for the equity of her government and colossal undertakings—may she also become noted for the "Most Great Peace." Let this be her undertaking, and let it spread from her to other countries. And I pray for all of you that you may render this service to the world of humanity.

CHICAGO NEWS NOTES

ON SATURDAY evening, August 10, the Bahais of Chicago became the guests of Abdul-Baha at a feast held in his name and through his love and bounty, at the home of Mr. and Mrs. George Lesch. Previous to this event, word had been received from Abdul-Baha to prepare this feast; also that he could not attend in person, but would send Mr. Howard MacNutt, of Brooklyn, N. Y., to be his representative. On the day of Mr. MacNutt's arrival—two days before the feast—the friends gathered at the home of Mrs. Corinne True to hear the message brought by him from the presence of Abdul-Baha. Needless to say that message was one of love and goodwill to all. Mr. MacNutt's splendid presentation of the fundamental teachings of the Revelation at this gathering—and also the next evening at the home of Miss Mary Lesch—was an excellent preparation for the descent of the fragrances of the Kingdom of ABHA at this feast of Abdul-Baha. It was indeed a never-to-be forgotten gathering and an occasion of great rejoicing and happiness.

On Sunday evening, the 11th, the Chicago Assembly selected a "Spiritual Meeting" of nine, composed of men and women, whose service—according to the wish of Abdul-Baha—is, first, to promulgate the teachings of the Revelation, and, second, to attend to other matters necessary to the welfare of the assembly. Mr. MacNutt was present and gave an inspiring address.

Mr. and Mrs. William Addison, 1743 W. 96th St., Longwood, Ill., are the parents of a little daughter, born July 29th. Abdul-Baha gave the name of Zeevar, meaning, Adornment.

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STAR OF THE WEST

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"THE STAR OF THE EAST HAS RISEN IN THE WEST"

[Scene from Moving Picture of Abdul-Baha—see opposite page]

"In former times it was not possible for us to gather together in a meeting like this with such great love and affection, loving each other with heart and soul. Consider what the Power of BAHA'O'LLAH has accomplished. Were it not for His Power, it would have been impossible to bring about such a gathering. We are all united here. We are all in perfect accord. We have one heart. We have one spirit. Praise be to God!"—Uttered by Abdul-Baha at the time above scene was taken.

[Moving picture by Special Event Film Co., New York City.]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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TAKING OF THE MOVING PICTURE OF ABDUL-BAHA, THE CENTRE OF THE COVENANT.

BY J. G. GRUNDY AND H. MACNUTT

SHORTLY after Abdul-Baha arrived in New York City, a moving picture concern requested him to pose before their camera. He replied at once, "Khaili Khub ("Very good"). Some of the Bahai friends who were present were very much upset by the decision and hastened to inform him that his photograph would be scattered all over the country in moving picture houses and theatres. He replied, "Besyar Khub" ("Most good"). The result was that he appeared before the camera at the entrance of the Hotel Ansonia, for a very short film.

It was a wonderfully impressive sight, for, Abdul-Baha as he approached the camera, was exhorting BAHA'O'LLAH to bless this means for the spreading of the Heavenly Cause throughout the world.

Early in June we conceived the idea of an extended motion picture in which Abdul-Baha would appear in various scenes. He consented at once, and made every effort—after several postponements on account of the weather—to have the picture completed. The response of the friends by subscription was most willing and generous. The picture was taken at the home of Mr. and Mrs. Howard MacNutt, 935 Eastern Parkway, Brooklyn, N. Y.

The first scene was somewhat curtailed by the fact that Abdul-Baha did not remain in focus, but hurried into the house, somewhat disarranging the scenario. This happened also in the fourth scene where he appears alone; we had hoped he would stand longer before the camera. Abdul-Baha seemed very much impressed by all the scenes, especially the final ensemble—his utterances coming forth with wonderful intensity and power. All these were never-to-be-forgotten scenes, but those who beheld his countenance in the final utterance of the "Glad-Tidings" will treasure the memory of it forever.



"The souls of little children are as mirrors upon which no dust has gathered."

Abdul-Baha's object in this motion picture is that it shall become an instrument for spreading the message of the Bahai Revelation throughout the world. From the negative secured he intends to take a number of films into the East—Egypt, Persia, India and other countries. The influence this will exert is beyond any power of estimation.

Furthermore, it is our intention—Abdul-Baha's consent having already been willingly given—to take a record of his voice on the Edison talking machine. This record will be heard in conjunction with the moving picture film and slides. Human power of invention can go no further in reproducing Abdul-Baha for the benefit of the coming generations. The greatest effect will be apparent in those coming years long after the Blessed Subject himself has passed from this earthly world. Consider what this means! The beloved friends one hundred years from now will be able to see the form, face, and actions of the Beloved Centre of the Covenant; and even more, listen to the actual tone of his voice speaking the words which the pictures so eloquently portray.

It is our hope and expectation that the exhibit of the moving picture of Abdul-Baha with its accessories, will become a most powerful instrument in this country for the spreading of the Most Great Message of Peace and Unity. May all Heavenly blessings follow this earnest effort.

[On Sunday morning, August 11th, the Bahais of Chicago were privileged to see the moving picture of Abdul-Baha for the first time. The occasion was made doubly enjoyable through the presence of Mr. Howard MacNutt, who told how the picture was taken—the substance of which is incorporated in the foregoing. The film shown is owned by the STAR OF THE WEST.

An exhibition of the moving picture of Abdul-Baha with complete accessories was given at Golden Gate Theatre, W. 128th St., New York City, August 14th. Explanatory talks were given by Mr. MacNutt and Mr. Grundy, stereopticon slides were shown, making altogether an interesting program of over an hour.

Hearing of the moving picture film owned by the STAR OF THE WEST in Chicago, the Bahais of Muskegon, Fruitport (Mich.) and vicinity expressed a desire to see it. Through the efforts of Mrs. Corinne True, whose summer home is in Fruitport, and Mrs. Helene Bagg arrangements were made, and on Sunday morning, August 25th, it was exhibited in Muskegon. The showing of the picture, the presence of Miss Gertrude Buikema, Mr. Albert R. Windust, and Mr. George Latimer, of Portland, Oregon—who had recently visited Abdul-Baha in Dublin, N. H.—was made the occasion of a happy outdoor Bahai gathering at Lake Michigan Park during the afternoon. Mr. Latimer read from notes taken while with Abdul-Baha, and addresses were made by the friends.—*The Editors.*]

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

ADDRESS OF ABDUL-BAHA AT 780 WEST END AVE., NEW YORK CITY (HOME OF MR. AND MRS. E. B. KINNEY), ON THE DAY OF HIS LANDING IN AMERICA, APRIL 11, 1912.

Stenographic Notes by Hooper Harris.

HOW are you? You are welcome.

After arriving today, although tired, still I had the utmost longing and yearning to see you, and I could not resist this meeting. Now that I have met you and have seen you, all my fatigue is gone;—as your meeting is the cause of spiritual happiness, all physical fatigue has disappeared.

I was in Egypt and was not feeling well; but I wished to come to meet you in America, for I had the utmost longing and yearning to meet you in this land. My friends and associates came to me and said: "This is a long trip, the sea is expansive, and you must stay here." But the more they insisted, the greater became my longing to take this trip. Some of those friends also were not feeling well. Nevertheless I have come to America to meet the friends of God. This will demonstrate to you how great my love is for you. To see you I have taken this long voyage. Although there were many troubles and vicissitudes, yet when I thought of the meeting with you, all these things vanished away.

In reality I am very much pleased with the City of New York. Its entrance, its wharves, the buildings and the broad avenues are all magnificent and beautiful. Truly I say it is a wonderful city. As New York has made wonderful progress in material civilization, I hope that spiritually it may also advance in the realm of God, so that the friends in this

city may become the cause of the illumination of America; that this city may become the city of love, and that the fragrances of God may spread from this place to all parts of the world. I have come for this. I pray for you, that you may become the manifestations of the love of BAHA'O'LLAH, that each one of you may become like a clear crystalline lamp and that the rays of the bounties of the Blessed Perfection may emanate from you to all parts of the world. This is my utmost aspiration.

It was a great, long trip. The more we traveled the greater seemed the extent of the sea. Although the weather was very fine and there was no storm, yet there seemed no end to the sea.

I am very, very happy to meet you all here today. Praise be to God! that your faces are shining with the love of BAHA'O'LLAH. To behold your faces is the cause of spiritual happiness.

We have arranged that every day we will meet you at the homes of some of the friends in this city, and those places will be designated from day to day. I will go there, and the friends will be gathered there, so that I may meet them.

In the East the people were asking, "Why are you taking this long trip?" The people in Egypt were saying "You don't know how far America is from the East; your body cannot endure this long trip." When the time comes, my body can endure everything. My body has endured forty years of imprisonment, and so I can stand the utmost trials.

I hope to see you again, and now I will shake hands with each of you; and then I desire to leave you in peace. I was very tired today yet I came to see you all. Now I hope that you will all be happy, and God willing, I will meet you again and again in New York.

ADDRESS OF ABDUL-BAHA AT UNION MEETING OF ADVANCED THOUGHT CENTERS, CARNEGIE LYCEUM, NEW YORK, APRIL 14, 1912.

Notes by Mountfort Mills and Howard MacNutt.

I HAVE come from distant lands in order to visit the assemblies and meetings of this clime.

I am greatly pleased with what I see of the assemblies here, for I find in every meeting people gathered loving each other. The bond of union among them is evidenced in this assembly which the Power of God has brought together in faith, unity and concord, engaging in the development of the human world.

Just as here we have a large assemblage of people, men and women of all kinds gathered here collectively, likewise it is my hope that the whole world may be united in one gathering of love. Unity, the gathering of accord and union, is indicative of the loving power of God, for the Reality of Divinity is expressed. It is resplendent through the various bestowals of light upon humanity in this day.

That Divine Power is effulgent in endless images and pictures. The world of creation, or of humanity, is likened unto the earth. The Divine Power might well be likened to the sun. This sun has shone upon all humanity. In these endless images His will is reflected. Consider how all created beings are the recipients of the bounty of the same sun. At most the difference is that of degree, but the effulgence is one effulgence. It is the one light which is emanating from the sun.

All that exists in the world is being enlightened, so that all created objects are the recipients of the bounty of this sun. That expresses the oneness of the world of humanity.

There is no created being which is deprived of the bounty of the Divine Sun. The body politic, or the social unity of the world may be likened to an endless ocean and each member, each individual, is likened to a wave. These waves belong to the same ocean.

The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply a difference of capacity and degree. A certain created object may be of stone. The stone would be a recipient only to a limited extent. Another created thing may be likened to a mirror wherein the sun is fully reflected; but upon both the same sun shines. At most, the important thing to do is to polish the mirrors of the hearts in order that they may become illumined, may become receptive of the light of the sun.

One heart you may find to be expressive of or to have reached the capacity of the polished mirror; another quite rusty, or covered over with dust and dross. Although the same sun is shining upon these, in one, the mirror which is polished, which is pure and sanctified, you will see the sun in its fullness, in its glory, in its power, with all its effulgence and majesty; but the mirror which is full of dross, which is rusted, is not capable of reflecting, though so far as the sun is concerned, it is shining thereon and it is not deprived.

Therefore, our duty lies in endeavors toward polishing the mirrors of our hearts that

perchance we may become reflective of that light, so that the Divine bounties may be fully revealed through them.

This means the oneness of the world of humanity. That is to say, when the oneness of humanity, when this human body-politic reaches a state of absolute unity, then the great effulgence of the Eternal Sun will make its fullest light and heat manifest. Therefore we must not make any distinctions between any individual members of the human family. We must not consider any soul as barren or deprived. At most our duty lies in educating, so that the Sun of the bestowal of God will become resplendent therein, and this is possible through the power of the oneness of humanity. The more among mankind love is expressed and the stronger the power of unity, the greater will be this revelation, for the greatest bestowal of God is love. That is the origin of all the bestowals of God. Until love takes possession of the heart, no other great or Divine bounty can be revealed in it.

All the prophets have striven to make love manifest in the hearts of men. His Holiness Jesus Christ endeavored to create this love in the hearts. He suffered all those difficulties, all those ordeals, that perchance the human heart might become the fountainhead of love. Therefore, we must strive with all our heart and with all our soul that this love may take possession of our hearts, so that all humanity, whether it be in the East or in the West may be connected through the great bond of this affection, for we are all the waves of one sea; we have come into being through the same bestowal, and we are recipients from the same center.

The lights which exist upon the earth are all acceptable; but the center of lights is the sun, and we must direct our gaze to the sun.

The Center, of the Sun, is God. The more we direct ourselves to this Center of Light, the greater will be our capacity.

In the Orient there were great differences. The various peoples hated each other. There was no association among them. The various and divergent sects were inimical toward one another. The different races were at constant warfare until about sixty years ago BAHA'O'LLAH appeared from the eastern horizon and He caused love and unity to exist among these various peoples. He united these peoples with this bond, and their former animosity and hatred passed away entirely. On the contrary, love and unity took their places. It was a dark world; it became radiant. A new springtime from a new Sun appeared through Him; and through this new springtime there appeared beautiful meadows and pleasant prairies; variegated flowers of inner significance bloomed, and the good fruits of the Kingdom of God became manifest.

I have come here with this mission; that through your endeavors, through your heavenly morals, through your earnest efforts, there may be accomplished a bond of unity between the East and the West; that a perfect bond may be established, so that the bestowals of God may surround all; so that all of you may be seen to be parts of the same tree, and that is the tree of the human family. All mankind may be likened to the branches, the twigs, the blossoms and the fruits of that tree.

The favors of God are endless. The infinite bounties of God have encompassed the whole world. We must emulate the bounties of God; and just as the bounties of God, the bounty of life, for instance, encompasses and surrounds all, so likewise we must become connected together so that each may be a part of the whole.

Consider; we plant a seed. Therefrom appears a whole tree, and from each seed of this tree another tree can be produced; therefore the part is expressive of the whole, for this grain, this seed, was part of the tree, but therein potentially was the whole tree. So each one of us may become expressive or representative of all the bounties of life. This is the unity of the world of humanity. This is the bestowal of God. This is the happiness of the human world, and this is the manifestation of the Divine favor.

ADDRESS OF ABDUL-BAHA AT A GATHERING OF THE BAHAI FRIENDS OF NEW JERSEY AT HOTEL ANSONIA, NEW YORK CITY, TUESDAY EVENING, APRIL 16, 1912.

From Stenographic Notes.

SOULS from the East and from the West have been brought to this spot through the power of the Holy Spirit. It is impossible to bring about such a gathering through material means. Such a meeting has never been established in New York, that people coming from the farthest corner of the earth to this country are associated with the people of America in the utmost love and unity. This is only through the power of God. When His Highness the Christ appeared in this world nineteen hundred years ago to establish the ties of unity and the bonds of love between the various nations and differ-

ent communities, He cemented together the sciences of Rome and the greatness of Greece. He also brought and established affiliation between the Assyrian kingdom and the power of Egypt. It had been impossible to establish unity, love, accord and agreement between these nations but His Highness the Christ, through the Divine power, established this condition among the children of men.

Now a much greater difficulty is encountered when we desire to establish this great unity between the Orient and the Occident! His Highness BAHA'O'LLAH, through the power of heaven, has established union between the East and the West. Ere long we shall know that the East and the West are cemented together with the power of God. That oneness of the kingdom of humanity will supplant the banner of conquest and bring under its shade all communities of the earth. No nation like Persia will be left. America will be known only in name; Germany also; France, England, Turkey, Arabia—all these various nations will be welded together in unity. When they ask the people of these various nations in the future, "To which nationality do you belong?" the answer will be "To the nationality of human beings. I am living under the shadow of BAHA'O'LLAH. I am the servant of BAHA'O'LLAH. I belong to the army of the 'Most Great Peace'." The people in the future will not say, "I belong to the nation of England, France or Persia." All of them will become citizens of one nation. All of them will be considered one family, all will belong to one country and these warfares and strifes will pass away.

His Highness BAHA'O'LLAH appeared in a country which was the center of prejudice. In that country were many different communities. There were many religious sects and denominations. The greatest animosity of the past existed among these people. They were ready to kill each other. They considered the killing of others who did not believe as they did a great act of worship. His Highness BAHA'O'LLAH established such a unity and agreement between these various communities that the greatest love and amity are now witnessed among them.

Today the Bahais of the East are longing with the greatest desire to see you face to face. Their highest hope, their greatest aspiration, is that the day may come when they will be gathered together in an assembly with you. Consider well the power that made this great change.

Today the human world is sick. To heal this sick body of the world will need the oneness of the kingdom of humanity. Its life is the "Most Great Peace." Its illumination is love. Its happiness consists in the acquirement of the perfections of this world. I hope and trust that in the bounties and favors of the Blessed Perfection we may find a new life, acquire a new power, attain to a great and wonderful source of energy so that the foundations of the unity of the world of men may establish the "Most Great Peace." May the love of God from this city, from this meeting, be spread to all the surrounding countries. Nay, may America become the center of spiritual enlightenment and all the world receive this great heavenly blessing. For America has developed wonderful capabilities and powers. The capabilities of the people in this country are greater than other nations. It is true that the people have perfected a most wonderful material civilization. I hope that the spiritual forces may likewise animate this great body. May the inhabitants of this country become like angels of heaven with faces turned towards God. May all of them become the servants of the Great One. May they rise from the perfections of materialism to such a height that heavenly illumination may emanate from this center to all the countries of the world.

The Divine Jerusalem has come down from heaven. The bride of Zion has appeared. The voice of the Kingdom of God has been raised. I hope that you may attain great capacity and magnetism in this realm of might and power, —that you may manifest wonderful energy and accomplishment,—for God is your Assister and your Helper. The breath of the Holy Spirit is your comforter and the angels of heaven surround you. I desire this power for you. Rest assured that these benefits are surrounding you.

TALK BY ABDUL-BAHA AT 261 WEST 139TH ST., NEW YORK CITY (HOME OF MR. AND MRS. ARTHUR P. DODGE), APRIL 16, 1912.

Notes by Miss Juliet Thompson.

QUESTION—Shall we have a temporary Mashrak-el-Azkar?

Abdul-Baha—In those places where they have no Mashrak-el-Azkar they rent a house and call it by that name. Today the Mashrak-el-Azkar in Chicago has great importance. All the Bahais must turn their faces in that direction. Why is it so impor-

tant? Because it has become known throughout the East and the West that the Bahais wish to build a Mashrak-el-Azkar. It has found great importance. All ears are waiting for news coming from Chicago about the Mashrak-el-Azkar.

The matter of the Mashrak-el-Azkar does not depend upon personal endeavor,—it needs united endeavor. When in Ishkabad the believers desired to build the Mashrak-el-Azkar, all the friends centered their attention upon that place. There was no personality anywhere. And thus they were able to build.

Question—Those who assume the direction of Bahai affairs are often criticized. If a man has a superior intellect, should he come down to the station of those who are less capable?

Abdul-Baha—Capacity and privilege in this Cause are intrinsic. Whosoever has a greater power of speech, whosoever has a greater power of attraction, whosoever has a greater sincerity, will advance, no matter what happens. In other movements, positions are like public offices; but in this Cause the people advance because of their innate qualities,—because their works echo in the hearts of men.

In Persia there are many Bahais who are the center of all the friends. When the friends of God find that a soul has arisen to serve the Cause in sincerity, they accept him with heart and soul. They do not doubt him; they believe in what he says and consider that to believe in what he says is to believe in and to obey God. It is true that all souls are not equal. Some souls are in high stations of exaltation,—in the vanguard of the army; some are in the second rank. This is an innate Cause. The friends of God must have utmost consideration for those souls who are sincere and endeavoring to serve in the Cause.

For example, when we see a man doing public service, we must have consideration for him; if he gives a good address, we must praise him; if he makes wise suggestions, and if good intentions appear from him, we must have for him the greatest consideration.

I will relate to you a story, the conclusion of which you will understand: After the appearance of the Bab, the disciple who succeeded Him was called "Bab-el-Bab." He was almost worshipped. When His Highness the Bab had passed away, all hearts turned to Bab-el-Bab. While His Highness Bab-el-Bab was traveling with three hundred and sixty staunch believers, His Highness Khudus, who was another great teacher, was as his disciple,—like his servant. While Bab-el-Bab sat, Khudus always stood before him. But one day there came a great change. Khudus was found sitting and Bab-el-Bab standing before him. All were astonished. Then His Highness Bab-el-Bab, addressing the people, said: "I did not before know the station of Khudus. Tonight I realize that I am less than the dust of his feet." Later he sacrificed his life in the path of Khudus.

The believers in this city must have the utmost consideration for each other. None must try to precede the other. Those souls who are distinguished among the friends must receive due consideration.

Question—Does not this distinction come about naturally when one is severed, and is it not a spiritual distinction rather than intellectual?

Abdul-Baha—Distinction* is good—all distinctions are good—distinction of intellect—distinction of sincerity—all; because distinction means development.

Question—Is not distinction dangerous for the individual?

Abdul-Baha (*laughing*)—All people are in danger. Man, in whatsoever degree he chances to be, is in danger. Can you single out a man who is beyond danger?

We are all servants of the One Threshold. These remarks are unnecessary. We must serve this Threshold. This is truth. We must love each other perfectly. If we are in such a state, the confirmations of God will reach us. If other discussions creep in, there will be a cessation of confirmation. Service must be rendered to this Threshold. The Blessed Perfection BAHA'O'LLAH has trained us that we may pass our time in the discussion of things spiritual; that is ideal. We must be engaged in things conducive to the onward growth of man. Hence we must pray that He may accept us at His Threshold; that He may preserve us; that He may usher us into His Kingdom. This is praiseworthy. This is essential.

Question—Suppose you reason out something, and your reason tells you it is true? In the "Seven Valleys" it is said that when the "fire of Love becomes ablaze, the harvest of reason is consumed." How is this?

Abdul-Baha—That is not to be taken literally. It has an inner meaning. It refers to ordinary reasoning. For example: a soul in Persia who became a believer endangered his very life. Now, what would the ordinary

*DISTINCTION, see page 17.—ED.

intellect say? Preserve your life! Preserve your property! But he who is set on fire with God's love will forego all possessions. On such occasions his actions appear insane; but he is in a sacrificial state. Honor, glory, everything pertaining to himself, is sacrificed. BAHA'O'LLAH means that the harvest of reason becomes consumed by the fire of faith. In such a state a man appears insane. Those who see him under such circumstances would say: "Here is a man who has good position, who has honor, affluence, influence,—a man of competence, and he has sacrificed all of these in the path of some mysterious thing!"

Question—What are the "seventy-two degrees of insanity" spoken of by BAHA'O'LLAH?

Answer—One is to forfeit possessions, to forfeit estates. One is to forego name, honor, fame. One is to forsake relatives, station. Et cetera [ended Abdul-Baha, laughing], et cetera, et cetera. Each one of these is a distinct insanity!

TALK GIVEN BY ABDUL-BAHA AT 780 WEST END AVENUE, NEW YORK CITY (HOME OF MR AND MRS. E. B. KINNEY), APRIL 17, 1912.

Notes by John G. Grundy.

IN the Holy Books it is recorded that when the Sun of Truth dawns it will appear in the East and its Light will be reflected in the West. Already its dawning has taken place in the East and its signs are appearing in the West. Its illumination shall spread rapidly and widely in the Occident. That Sun of Truth has risen in Persia and its effulgence is now manifest here in America. This is the greatest proof of its appearance in the horizon of the world, as recorded in the Heavenly Books. Praise be to God! that which is prophesied in the Holy Books has been fulfilled.

On Sunday last, at Carnegie Hall, the revered soul who introduced Abdul-Baha gave voice to the statement that according to tradition demons would appear from the land of the sun-rising, but now we find angels appearing instead. At the time this statement was made a reply was not possible, but today we will speak of it. The great Spiritual Lights have appeared only in the East. The Blessed Perfection BAHA'O'LLAH appeared in the East. His Holiness Jesus Christ dawned on the horizon of the East. Moses, Aaron, Joseph and all the Israelitish prophets such as Jeremiah, Ezekiel, Isaiah and others, appeared from the Orient. The Lights of Mohammed and the Bab shone from the East. The Eastern horizon has been flooded with the effulgence of these great Lights, and only from the East have they risen to shine upon the West. Now, praise be to God! you are living in the dawn of a cycle when the Sun of Truth is again shining forth from the East, illumining all regions.

The world has become a new world. The darkness of night which has enveloped humanity is passing. A new day has dawned. Divine susceptibilities and heavenly capacities are developing in human souls under the training of the Sun of Truth. The capacities of souls are different. Their conditions are various. For example, certain minerals come from the stony regions of the earth. All are minerals; all are produced by the same sun, but one remains a stone while another develops the capacity of a glittering gem or jewel. From one plot of land tulips and hyacinths grow; from another, thorns and thistles. Each plot receives the bounty of the sunshine, but the capacity to receive it is not the same. Therefore it is requisite that we must develop capacity and Divine susceptibility in order that the merciful Bounty of the Sun of Truth intended for this age and time in which we are living, may reflect from us as light from pure crystals.

The Bounties of the Blessed Perfection are infinite. We must endeavor to increase our capacity daily, to strengthen and enlarge our capabilities for receiving them; become as perfect mirrors. The more polished and clean the mirror, the more effulgent is its reflection of the Lights of the Sun of Truth. Be like a well cultivated garden wherein the roses and variegated flowers of heaven are growing in fragrance and beauty. It is my hope that your hearts may become as ready ground, carefully tilled and prepared, upon which the Divine showers of the Bounties of the Blessed Perfection may descend and the zephyrs of this Divine springtime may blow with quickening breath. Then will the garden of your hearts bring forth its flowers of delightful fragrance to refresh the nostril of the Heavenly Gardener. Let your hearts reflect the glories of the Sun of Truth in their many colors to gladden the eye of the Divine Cultivator who has nourished them. Day by day become more closely attracted in order that the Love of God may illumine all those with whom you come in contact. Be as one spirit, one soul, leaves of one tree, flowers of one garden, waves of one ocean.

As difference in degree of capacity exists among human souls; as difference in capability is found,—therefore individualities will differ one from another. But in reality this is a cause of unity and not of discord and enmity. If the flowers of a garden were all of one color, the effect would be monotonous to the eye; but if the colors are variegated, it is most pleasing and wonderful. The difference in adornment of color and capacity of reflection among the flowers gives the garden its beauty and charm. Therefore, although we are of different individualities, different in ideas, and of various fragrances, let us strive like flowers of the same Divine garden to live together in harmony. Even though each soul has its own individual perfume and color, all are reflecting the same Light, all contributing fragrance to the same breeze which blows through the garden, all continuing to grow in complete harmony and accord. Become as waves of one sea; trees of one forest, growing in the utmost love, agreement and unity.

If you attain to such a capacity of love and unity, the Blessed Perfection will shower infinite graces of the Spiritual Kingdom upon you, guide, protect and preserve you under the shadow of His Word, increase your happiness in this world and uphold you through all difficulties. Therefore it is my hope that day by day you will become more and more effulgent in the horizon of Heaven, advance nearer and nearer toward the Kingdom of EL-ABHA, attain greater and greater bounties of the Blessed Perfection. I am joyful, for I perceive the evidences of great love among you. I go to Chicago, and when I return I hope that love will have become infinite. Then will it be an eternal joy to me and the friends in the Orient.

TALK BY ABDUL-BAHA AT HOTEL ANSONIA, NEW YORK CITY, APRIL 17, 1912.

From Notes by Howard MacNutt.

DURING my visit to London and Paris last year, I had many talks with the materialistic philosophers of Europe. The basis of all their conclusions is that the acquisition of knowledge of phenomena is according to a fixed, invariable law,—a law mathematically exact in its operation through the senses. For instance, the eye sees a chair;—therefore there is no doubt of the chair's existence. The eye looks up into the heavens and beholds the sun;—I see flowers upon this table;—I smell their fragrance;—I hear sounds outside, etc., etc. This, they say, is a fixed mathematical law of perception and deduction, the operation of which admits of no doubt whatever;—for inasmuch as the universe is subject to our sensing, the proof is self-evident that our knowledge of it must be gained through the avenues of the senses. That is to say, the materialists announce that the criterion and standard of human knowledge is sense perception. Among the Greeks and Romans, the criterion of knowledge was Reason—that whatever is provable and acceptable by Reason must necessarily be admitted as true. A third standard or criterion is the opinion held by theologians, that traditions and interpretations constitute the basis of human knowing. There is still another,—a fourth criterion, upheld by religionists and metaphysicians, who say that the source and channel of all human penetration into the unknown is through inspiration. Briefly, then, these four criterions, according to the declarations of men, are: First—Sense Perception; Second—Reason; Third—Traditions; Fourth —Inspiration.

In Europe I told the philosophers and scientists of materialism that the criterion of the senses is not reliable. For instance, consider a mirror and the images reflected in it. These images have no actual corporeal existence. Yet if you had never seen a mirror, you would firmly insist and believe that they were real. The eye sees a mirage upon the desert as a lake of water, but there is no reality in it. As we stand upon the deck of a steamer the shore appears to be moving, yet we know the land is stationary and we are moving. The earth was believed to be fixed and the sun revolving about it, but although this appears to be so, the reverse is now known to be true. A whirling torch makes a circle of fire appear before the eye, yet we realize there is but one torch. We behold a shadow moving upon the ground, but it has no material existence, no substance. In deserts, the atmospheric effects are particularly productive of illusions which deceive the eye. Once I saw a mirage in which a whole caravan appeared traveling upward into the sky. In the far North other deceptive phenomena appear to baffle human vision. Sometimes three or four suns, called by scientists "mock suns," will be shining at the same time, whereas we know the great solar orb is one and that it remains fixed and single. In brief, the senses are continually deceived

and we are unable to separate that which is reality from that which is not.

As to the second criterion—Reason—this likewise is unreliable and not to be depended upon. This human world is an ocean of varying opinions. If Reason is the perfect standard and criterion of knowledge, why are opinions at variance, and why do philosophers disagree so completely with each other? This is a clear proof that human reason is not to be relied upon as an infallible criterion. For instance, great discoveries and announcements of former centuries are continually upset and discarded by the wise men of today. Mathematicians, astronomers, chemical scientists, continually disprove and reject the conclusions of the ancients;—nothing is fixed, nothing final;—everything continually changing because human reason is progressing along new roads of investigation and arriving at new conclusions every day. In the future, much that is announced and accepted as true now will be rejected and disproved. And so it will continue to be ad infinitum.

When we consider the third criterion—Traditions—upheld by theologians as the avenue and standard of knowledge, we find this source equally unreliable and unworthy of dependence. For religious traditions are the report and record of understanding and interpretation of the Book. By what means has this understanding, this interpretation been reached? By the analysis of human reason. When we read the Book of God, the faculty of comprehension by which we form conclusions is Reason. Reason is mind. If we are not endowed with perfect reason, how can we comprehend the meanings of the Word of God? Therefore human reason, as already pointed out, is by its very nature finite and faulty in conclusions. It cannot surround the Reality Itself, the Infinite Word. Inasmuch as the source of traditions and interpretations is human reason, and human reason is faulty, how can we depend upon its findings for real knowledge?

The fourth criterion I have named is Inspiration, through which it is claimed the reality of knowledge is attainable. What is inspiration? It is the influx of the human heart. But what are Satanic promptings which afflict mankind? They are the influx of the heart also. How shall we differentiate between them? The question arises, How shall we know whether we are following inspiration from God or Satanic promptings of the human soul? Briefly, the point is, that in the human material world of phenomena, these four are the only existing criterions or avenues of knowledge, and all of them are wrong and faulty. What then remains? How shall we attain the Reality of Knowledge? By the breaths and promptings of the Holy Spirit, which is light and knowledge Itself. Through It the human mind is quickened and fortified into true conclusions and perfect knowledge. This is conclusive argument showing that all available human criterions are faulty and defective, but the Divine Standard of Knowledge is infallible. Therefore man is not justified in saying, "I know because I perceive through my senses,—or I know because it is proved through my faculty of reason,—or I know because it is according to tradition and interpretation of the Holy Book,—or I know because I am inspired." All human standard of criterion is faulty, finite.

TALK GIVEN BY ABDUL-BAHA AT 227 RIVERSIDE DRIVE, NEW YORK CITY, MAY 11, 1912.

Notes by John G. Grundy.

IT is just three weeks that we have been away from the New York friends, yet so great has been the longing to see you that it seems like three months. We have had no rest by day or night since we left you;—either traveling, moving about or speaking;—yet it was all so pleasantly done;—and we have been most happy. Praise be to God! Everywhere and all the time it has been "harakat," "harakat," "harakat" ("motion," "motion," "motion").

The friends in America are very good. All the people we have met here are very good. They are polite, not antagonistic, although inquisitive. A small minority of them are prejudiced, yet even these have their good points. The American people have a real love for progressiveness. They are not content to stand still. They are most energetic and progressive. When you see a tree which is growing and developing, be hopeful of its outcome. It will blossom and bear fruit eventually. If you see dry wood or old trees, there is no hope whatever of fruitage.

The questions asked us have been opportune and to the point. The answers we gave have not been used for altercation and argument. We met savants and learned men and satisfied them with our explanations. Important people expressed their satisfaction and pleasure at our replies to their inquiries. In

brief, it would be difficult to find, in the aggregate of people we met, any one who was dissatisfied. Some scholastic minds aimed only at fruitless discussion. In Chicago we met two clergymen,—delivering an address at the church of one, and having dinner with the other. Both manifested great love. Likewise among all the people we met, not a single soul arose in opposition or went away disappointed.

Yesterday we met a group of important people. One prominent in political circles came with a Justice of the Supreme Court. There were many ladies of the Diplomatic Circle present. After we had spoken, the politician referred to raised the point that the foundation of all religions, from time immemorial, had been peace, unity and accord, —principles conducive to fellowship and unification,—yet Jesus, he declared, "had been the cause of discord and strife and not a factor in the cause of unity." "Therefore," he said, "I cannot accept your statements and explanations of religious betterment." When we elucidated further, he said: "What you state may cause me to change my views and accept." During this time the Justice was sitting silent, saying nothing. Fearing he might have some feeling of dissatisfaction, we asked him if anything presented had been objectionable to his opinions. He replied: "Not at all! Not at all! It's all right! It's all right!" This is the characteristic expression of the Occident,—"All right! All right!"

There were also present at this meeting several Cabinet officers, United States Senators, many from the Foreign Diplomatic Service, Army and Navy officials, and other high dignitaries. The servant of God, Mrs. Parsons, endured much trouble, but was always active and energetic in service, inviting important and influential people to the gatherings, etc. We spoke to all from their own standpoints, with most satisfactory results,—working day and night, so there was very little time for individual and private interviews.

In Washington, too, we called together a meeting of the colored and white people. The attendance was very large, the colored people predominating. At our second gathering this was reversed, but at the third meeting we were unable to say which color predominated. These meetings were a great practical lesson upon the unity of colors and races in the Bahai teaching.

We said in part: "The black man must ever be grateful toward the white man, for the white man has manifested great manliness, courage and self-sacrifice in behalf of the colored race. Four years he fought their cause, enduring great hardships, sacrificing life, family, treasure,—all for his black brother, until the great war ended in the proclamation of freedom. By this effort and accomplishment, the black race throughout the world,— in all countries,—was benefited and influenced. Had this not been accomplished, there would be no liberty for the black man in Africa today. Therefore the black man everywhere should be grateful, for no greater evidence of humanism and manliness could be shown than the white man has displayed. If the colored people of the United States should forget this sacrifice, this zeal and manhood on the part of the whites, no ingratitude could be greater or more censurable. If they should see the black people of Africa today, in their native wretched state, then would the contrast between their state and the condition in the Orient be apparent and the fact clearly evident that the black man of the West enjoys incomparable advantages. The comfort and civilization under which you live is owing to the white man's efforts and sacrifice. Had this sacrifice not been made, you would still be in the bonds and chains of slavery, scarcely lifted out of your aboriginal condition. Therefore always show forth your gratitude to the white man. Eventually all differences will disappear and you will completely win his friendship.

"God makes no distinction between the white and black. If the hearts are pure, both are acceptable before Him. God is no respecter of persons on account of their color or race. All colors are acceptable to Him, be they white, black or yellow. Inasmuch as from the standpoint of humanity both were created in the image of God, we must bring ourselves to realize that both are as one and both embody the Divine possibilities in humanity.

"If you go into a garden and find all the flowers uniform in form, color and perfume; if you find them all white, all yellow, or all red,—is that better than to behold them variegated, many-colored, different? It is the difference among them which lends charm to the garden. Variety lends adornment and the effect of decoration. In a flock of doves, some are white, some black, red, blue,—yet they make no distinction among themselves. All are doves, no matter what the color.

"This variety in forms and colors which is visible in all the kingdoms is according to

creative wisdom and has Divine intention. Yet whether the creatures be all alike or all different should not be the occasion of strife and quarreling among them. Why then should the human creature, man, find cause for discord in the color or race of his fellow-creature? No educated or illumined mind will allow that this differentiation and discord should exist or that there is any ground for it.

"The whites should likewise be kind and just to the colored people.

"Thus will the world of humanity become like one great flower garden, variegated and multi-colored,—each rivaling the other only in the virtues and graces which are spiritual."

TALK GIVEN BY ABDUL-BAHA AT 780 WEST END AVENUE, NEW YORK CITY (HOME OF MR. AND MRS. E. B. KINNEY), MAY 29, 1912.

Notes by Howard MacNutt.

THE Divine Manifestations have been iconoclastic in their teachings. Each of them has summoned mankind anew to the fundamental Oneness of God. Each one has proclaimed the Oneness of Humanity. The essential teaching of His Holiness Moses was the Law of Sinai,—the Ten Commandments. In His Holiness Christ were again revealed the commands of the One God and precepts of human action. In His Holiness Mohammed, although the circle was larger, the intention of His teaching was to uplift and unify humanity in the knowledge of the One God. In His Holiness the Bab the circle was again very much enlarged, but the essential teaching was the same. The Books of His Holiness BAHA'O'LLAH number more than one hundred. Each one is an evident proof; each one is sufficient for mankind; each one from foundation to apex proclaims the essential Unity of God and humanity, the Love of God, abolition of war and the Divine standard of peace. Each one also inculcates Divine morality, the manifestation of lordly graces;—in every word a book of meanings. For the Word of God is collective Wisdom, absolute Knowledge and certain Truth.

Consider in the Gospels the statement recorded in the first chapter of the Book of John: "In the beginning was the Word, and the Word was with God, and the Word was God." This is a brief statement, but replete with greatest meanings. Its applications are illimitable and beyond the power of books or words to contain and express. Heretofore the doctors of theology have not expounded it, but have restricted it to Jesus as "The Word made flesh," the separation of Jesus from God the Father, and His descent upon the earth. In this way the individualized separation of the Godhead came to be taught.

The essential Oneness of Father, Son and Spirit has many meanings and constitutes the foundation of Christianity. Today we will merely give a synopsis of explanation. Why was Jesus the Word? In the universe of creation, all phenomenal beings are as letters. Letters in themselves are meaningless and express nothing of thought or ideas, as for instance, "a," "b," etc. Likewise all phenomenal beings are without independent meaning. But a word is composed of letters and has independent sense and meaning. Therefore as Christ conveyed the perfect meaning of Divine Reality and embodied independent significance, He was the Word. He was as the station of Reality compared to the station of metaphor. There is no intrinsic meaning to the leaves of a book, but the thought they convey leads you to reflect upon the reality.

The Reality of Jesus was the perfect meaning—the Christhood stationed in Him, which in the Holy Books is symbolized as the Word.

"The Word was with God." The Christhood means not the body of Jesus, but the perfection of Divine virtues manifest in Him. Therefore it is written, "He is God." This does not imply separation from God,—just as it is not possible to separate the rays of the sun from the sun. The Reality of Christ was the embodiment of Divine virtues and attributes of God. For in Divinity there is no duality. All adjectives, nouns and pronouns in that Court of Sanctity are one; there is no multiplicity or division. The intention of this explanation is to show that the Words of God have innumerable significances and mysteries of meanings;—each one a thousand and more.

The Tablets of BAHA'O'LLAH are many; the precepts and teachings they contain are universal, covering every subject. He has revealed scientific explanations ranging throughout all the realms of human inquiry—astronomy, biology, medicine, etc., etc. In Kitab-el-Ighan He has given expositions of the meanings of the Gospel and other Heavenly Books. He wrote lengthy tablets upon civilization, sociology and government. Every subject is considered. They are matchless in beauty and profundity. Even His enemies acknowledge

the greatness of BAHA'O'LLAH, saying He was the miracle of humanity. This was their confession, although they did not believe in Him. He was eulogized by Christians, Jews, Zoroastrians and Mohammedans, who denied His claim. They frequently said, "He is matchless, unique." A Christian poet in the Orient wrote, "Do not believe him a Manifestation of God, yet his miracles are as great as the sun." Mirza Abul Fazl has mentioned many poems of this kind, and there are numerous others. The testimony of His enemies witnessed that He was the "miracle of mankind," —that He "walked in a special pathway of knowledge" and was "peerless in personality." His teachings are universal and the standard for human action. They are not merely theoretical and intended to remain in books. They are the principles of action. Results follow action. Mere theory is fruitless. Of what use is a book upon "Medicine" if it is never taken from the library shelf? When practical activity has been manifested, the teachings of God have borne fruit.

The great and fundamental teachings of BAHA'O'LLAH are the Oneness of God and Unity of Mankind. This is the bond of union among Bahais all over the world. They become united among themselves, then unite others. It is impossible to unite unless united. Christ said, "Ye are the salt of the earth; if the salt has lost its savour, wherewith shall it be salted?" This proves there were dissensions and lack of unity among His followers. Hence His admonition to unity of action.

Now must we likewise bind ourselves together in the utmost unity, be kind and loving to each other, sacrificing all our possessions, our honor,—yea, even our lives for each other. Then will it be proved that we have acted according to the Teachings of God;—that we have been real believers in the Oneness of God and Unity of Mankind.

TALK BY ABDUL-BAHA AT 309 W. 78TH STREET, NEW YORK CITY, JUNE 8, 1912.

Notes by John G. Grundy.

THE Body-Politic today is greatly in need of a physician. It is similar to a human body afflicted with nervous ailments. A doctor diagnoses the case and then prescribes treatment. He does not prescribe however until he has made the diagnosis. The disease which afflicts the Body-Politic is lack of love and absence of altruism. In the hearts of men no real love is found, and the condition is such that unless their susceptibilities are quickened by some power so that unity, love and accord may develop within them, there can be no healing, no agreement among mankind. Love and Unity are the needs of the Body-Politic today. Without these there can be no progress or prosperity attained. Therefore the friends of God must adhere to the Power which will create this love and unity in the hearts of the sons of men. Science cannot cure the illness of the Body-Politic. Science cannot create amity and fellowship in human hearts. Neither can patriotism or racial prejudice effect a remedy. It must be accomplished solely through the Divine Bounties and Spiritual Bestowals which have descended from God in this Day for that purpose. This is an exigency of the times, and the Divine remedy has been provided. For the spiritual teachings of the Religion of God can alone create this love, unity and accord in human hearts.

Therefore hold to these heavenly agencies which God has provided, so that through the Love of God, this soul bond may be established, this heart attachment realized, and the light of the Reality of Unity be reflected from you throughout the universe. If we do not hold fast to these Divine agencies and means, no result will be possible. Let us pray to God that He will exhilarate our spirits so we may behold the descent of His Bounties,—illumine our eyes to witness His great Guidance,—attune our ears to enjoy the celestial melodies of the Heavenly Word. This is our greatest hope. This is our ultimate purpose.

TALK GIVEN BY ABDUL-BAHA AT 780 WEST END AVE., NEW YORK CITY (OPEN COMMITTEE MEETING), JUNE 11, 1912.

Notes by Howard MacNutt.

THIS is in reality a goodly meeting. My hope is that the meeting in New York shall become what it should be, for a Bahai Assembly must be as a meeting of the Supreme Concourse. When you assemble together you must acquire the Lights of the Supreme Kingdom. Let your hearts be as mirrors reflecting the radiance of the Sun of Reality. Every bosom of the bosoms must be a telegraphic station; one terminus of the wire in the bosom of each soul and the other in the Supreme Concourse, so that inspiration may descend from the Kingdom of ABHA and

right things be discussed. Then will opinions coincide with Reality; day by day there will be general development and each meeting become better, more radiant and more spiritual. This attainment is conditioned upon perfect unity and agreement. The more you realize of agreement and love, the more the Confirmations of God and the help of the Blessed Perfection will descend to assist you. May this be a Divine meeting and boundless bestowals come down upon you. Strive with heart and very life that day by day agreement and unity may increase. In discussions look toward the Reality without being self-opinionated. Let no one assert his own mere opinion, nay rather, let each investigate the Reality with the greatest love and agreement. Consult together upon every matter and when one presents an exposition of Reality, that shall be acceptable to all. Then will unity and spirituality increase among you, your illumination will be greater, your happiness and joy more abundant and you will draw nearer and nearer to the Kingdom of God.

TALK GIVEN BY ABDUL-BAHA AT 309 WEST 78TH ST., NEW YORK CITY, JUNE 12, 1912.

Notes by Mary J. MacNutt.

YOU are all exceedingly welcome. Do you realize how much you should thank God for His blessings? If you thank God a thousand times with every breath it is not sufficient, because God has created and trained you. He has protected you from every affliction and prepared for you every gift and bestowal. Consider what a kind Father He is! He bestows His gift before you ask. We were not in the world of existence, but as soon as we were born we beheld that He has prepared everything for our comfort, without any question on our part. Without our asking, He has given us a kind father and a compassionate mother; He has given us two springs of salubrious milk; He has given us pure climate; He has given us water, the gentle breeze wafting over us, the sun shining above our heads. In brief, He has provided for us all the necessities of life, although before our birth we did not ask for any of these great gifts. With pure mercy and bounty He has prepared for us this great table. This is a mercy which precedes asking. There is another kind of mercy which is realized after questioning and supplication. He has bestowed both mercies upon us—without asking and with supplication. He has created us in this radiant century,—a century longed for and expected by all the sanctified souls in past periods. It is a blessed century; it is a blessed day. The philosophers of history have agreed that this century is equal to fifty centuries of the past. This is true from every standpoint. This is the century of science; this is the century of inventions, discoveries and universal laws. This is the century of the revealment of the mysteries of God. This is the century of the effulgence of the rays of the Sun of Truth. Therefore, you must render thanks and glorification to God that you were born in this age. Furthermore, you have listened to the call of BAHA'O'LLAH. Your nostrils are perfumed with the breezes of the Paradise of ABHA. You have caught glimpses of the Light from the horizon of the Orient. Asleep you were; you are awakened. Your ears are attentive; your hearts are informed. You have acquired the Love of God. You have attained to the Knowledge of God. This is the most great bestowal of God. This is the Breath of the Holy Spirit, and this consists of faith and assurance. This life eternal is the second birth; this is the baptism of the Holy Spirit. God has destined this station for you all. He has prepared this for you. You must appreciate the value of this Bounty and engage your time in mentioning and thanking the True One. You must live in the utmost happiness. If any trouble or vicissitude comes into your lives,—if your heart is depressed on account of health, livelihood or vocation,—let not these things affect you. These things should not cause unhappiness, for BAHA'O'LLAH has brought you Divine happiness. Heavenly food has He prepared for you; eternal bounty has He destined for you; everlasting Glory has he bestowed upon you. Therefore these glad-tidings should cause you to soar in the atmosphere of joy forever and ever. You must render thanks unto God forever, so that the confirmations of God may encircle you all.

(Continued on page seventeen)

STAR OF THE WEST

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OUTLINE OF THE BAHAI CALENDAR.

The Bahai year begins on March 21st, and is divided into 19 months of 19 days each, plus 4 (or 5 every fourth year) intercalary days—February 26th to March 1st, inclusive.

The first day of each Bahai month falls as follows:

MONTH	NAME	FIRST DAYS
1st	Baha' (*Splendor*)	Mar. 21
2nd	Jalal (*Glory*)	Apr. 9
3rd	Jamal (*Beauty*)	Apr. 28
4th	Azamat (*Grandeur*)	May 17
5th	Nur (*Light*)	June 5
6th	Rahmat (*Mercy*)	June 24
7th	Kalamat (*Words*)	July 13
8th	Asma (*Names*)	Aug. 1
9th	Kamal (*Perfection*)	Aug. 20
10th	Eizzat (*Might*)	Sept. 8
11th	Masheyat (*Will*)	Sept. 27
12th	Elm (*Knowledge*)	Oct. 16
13th	Kudrat (*Power*)	Nov. 4
14th	Kowl (*Speech*)	Nov. 23
15th	Massa'ulk (*Questions*)	Dec. 12
16th	Sharaf (*Honor*)	Dec. 31
17th	Sultan (*Sovereignty*)	Jan. 19
18th	Mulk (*Dominion*)	Feb. 7
19th	Ola (*Loftiness*)	Mar. 2
	(*Month of fasting.*)	

The following days and seasons are observed by the Bahais:

The Feast of Naurooz—the Bahai New Year—March 21st.

The Feast of Rizwan—(Paradise)—commemorating the Declaration of BAHA'O'LLAH in the Garden of El Rizwan in Bagdad, April 21st, 1863. This season of feasting lasts twelve days—April 21st to May 2nd, inclusive. The first, ninth and twelfth days (April 21st, April 28th and May 2nd) are especially celebrated.

The Anniversary of the Declaration of the BAB—May 23rd. (1844).

The Anniversary of the Departure of BAHA'O'LLAH—May 28th. (1892).

The Anniversary of the Martyrdom of the BAB—July 9th. (1850).

The Anniversary of the Birth of BAHA'O'LLAH—November 12th. (Born in Nur, Persia, 1817.)

The Feast of the Appointment of the Center of the Covenant—ABDUL-BAHA—Nov. 26th.

Intercalary Days—During which hospitalities are extended to friends, the poor and the needy—February 26th to March 1st, inclusive.

The Month of the Fast—March 2nd to 20th, inclusive— during which no manner of food or drink is to be taken between sunrise and sunset. Fasting is enjoined upon every one. Children, travelers, sick and infirm people, pregnant women and nursing mothers are free from this obligation.

THE TRUMPET CALL: "LIFE" OR "DEATH"—WHICH?

ALTHOUGH the STAR OF THE WEST has published only a portion of the Addresses of Abdul-Baha delivered in America, it must be evident to many that he is talking upon every subject necessary to the investigation and acceptance of the Reality of Religion, both scientifically and spiritually.

That all may be alive to the truth of this statement when reading forthcoming Addresses in the STAR OF THE WEST—for there are many forthcoming—and realize the importance of the matter, we respectfully direct the attention of the friends to the following:

Previous to Abdul-Baha's recent decision to journey to the Pacific Coast, and during his return visit to New York City, in answer to a question from one of the friends, he gave the impression that he would not go west again and would depart in one month for the Orient. When it was remarked that this would disappoint a great many people [we quote the letter received by us], *"he replied that he had talked on every subject, from the scientific as well as psychological basis and that he breathed on the souls and spirits of all the Bahais in such a way that had it been upon bone, it would have taken on flesh (meaning, as I understood it, that he had given really life-giving spirit) and that if their souls were not on fire now, verily they were dead—just as a tree which is not green and does not show forth any signs of life though the most nourishing life-giving rains are pouring down upon it, and the fresh spring breezes blowing down upon it. In all this he seemed to say that he had done all that he could do and now it lay upon those whom he had blessed to do the rest. If they were not awakened after all this, then, verily, they were as dead and dried up."*

THE EDITORS.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page fifteen)

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JUNE 15, 1912.

Notes by Howard MacNutt.

I HAVE made you wait for awhile, but as I was tired I slept a little. While I was sleeping I was conversing with you as though speaking at the top of my voice. Then through the effect of my own voice I awoke. As I awoke, one word was upon my lips,—the word "Distinction." So I will speak to you upon that subject this morning.

When we look upon the world of existence we realize that all material things have a common bond; and yet, on the other hand, there are certain points of distinction between them. For instance, all earthy objects have common bodily ties. The minerals, vegetables and animals all have elemental bodies in common with each other. Likewise all have place in the order of creation. This is the common tie or point of contact between them. All of them are composed of material substance; all have body and form. This is their common connection or point of contact. All of them pass through the process of composition and decomposition; the law of change affects all. This is a natural law to the operation of which all are subject. This law is ruling throughout creation and constitutes a common bond of connection among created things. But at the same time there are certain distinguishing features between these objects. For instance between the mineral and vegetable, the vegetable and animal, the animal and human, points of distinction exist which are unmistakable and significant. Likewise, there are distinctions between kinds and species of each kingdom. When we consider the mineral kingdom in detail, for instance, we observe not only points of similarity between objects but points of distinction as well. Some are immovable bodies, some hard and solid, some have the power of expansion and contraction; some are liquid like water, some are gaseous like air; some have weight, others, like fire and electricity, have not. So there are many points of distinction among these kinds of elements.

In the vegetable kingdom also we observe distinction between the various sorts and species of organisms. Each has its own form, color and fragrance. In the animal kingdom the same law rules, as many distinctions in form, color and function are noticeable. It is the same in the human kingdom. From the standpoint of color there are white, black, yellow and red people; from the standpoint of physiognomy there is a great deal of difference and distinction among races. The Asian, African and American have different physiognomies; the men of the North and men of the South are very different in type and features. From an economic standpoint, in the law of living there is a great deal of difference. Some are poor, others wealthy; some are wise, others ignorant; some patient and serene, some impatient and excitable; some are prone to justice, others practice injustice and oppression; some are meek, others arrogant. In brief, there are many points of distinction among humankind.

I desire you for distinction. The Bahais must be distinguished from others of humanity. But this distinction must not depend upon wealth—that they should become more affluent than other people. I do not desire for you financial distinction. It is not an ordinary distinction I desire; not scientific, commercial, industrial distinction. For you I desire spiritual distinction; that is, you must become eminent and distinguished in morals. In the Love of God you must become distinguished from all else. You must become distinguished for loving humanity; for unity and accord; for love and justice. In brief, you must become distinguished in all the virtues of the human world; for faithfulness and sincerity; for justice and fidelity; for firmness and steadfastness; for philanthropic deeds and service to the human world; for love toward every human being; for unity and accord with all people; for removing prejudices and promoting International Peace. Finally, you must become distinguished for heavenly illumination and acquiring the bestowals of God. I desire this distinction for you. This must be the point of distinction among you.

ADDRESS BY ABDUL-BAHA AT 935 EASTERN PARKWAY, BROOKLYN, N. Y. (HOME OF MR. AND MRS. HOWARD MACNUTT), SUNDAY, JUNE 16, 1912.

Stenographic Notes by Miss Esther Foster.

THIS is a good gathering, a very good gathering. It is a meeting of the maid-servants of the Merciful and beloved of God. Such gatherings take place in this world. Whenever they have taken place, the results

have been very great. They have caused an effect in the world of hearts and minds. Wherever in the night a lamp is lighted, naturally people are attracted to that light and gather around it. When there is a gathering in the evening in any place it is indicative of the fact that the light has been lighted there. There are lamps the light of which is limited. There are Lamps the light of which is unlimited. There are lamps which illumine small places. There are Lamps which illumine the horizons. The Lamp of the Guidance of God, wherever lighted, has illumined the horizons. Praise be to God! in this country the lamp of the guidance of God has been lighted and day by day its light is becoming more and more resplendent and this splendor is becoming more and more widespread. Now this is not known, but later its traces will become evident. Consider how in the days of His Holiness Christ the light of guidance brightened twelve hearts. Twelve hearts were illumined by that light and how limited it seemed; but how spacious it became for it illumined the world! You are not a great body of people, but because the lamp of guidance has been lighted in your hearts the effects will be wonderful in the years to come. It is evident and manifest that the world shall be illumined; therefore you must thank God—that praise be to God!—through His favor and grace the lamp of the Most Great Guidance has been ignited in your hearts and He has summoned you to His Kingdom. He has caused the call of the Supreme Concourse to reach your ears. The doors of heaven have been opened unto you. The Sun of Reality has shone upon you, the Cloud of Mercy is pouring down and the Breezes of Providence have blown towards you. Although the bestowal is great and the grace is glorious, yet capacity and readiness are requisite. Without capacity and readiness the Divine bestowals will not become manifest and evident. No matter how much the cloud may rain, the sun may shine, the breezes may blow —the land of sterility will give no verdure. The ground which is pure and free from thorns and thistles receives and produces through the rain of the Cloud of Mercy. No matter how much the sun shines it will have no effect upon the black rock, but in a pure and polished mirror its lights become resplendent. Therefore we must obtain capacity in order that the signs of Mercy of the Lord may become revealed. We must endeavor to make the soil of the hearts free from these useless weeds and sanctified from the thorns of waste thoughts, in order that the Cloud of Mercy may bestow its power upon them. The doors of God are open, but there is need for readiness. The ocean of Providence is surging but we must be able to swim. The bestowals of God are descending from the heaven of grace but capacity is necessary. The fountain of Providence is gushing forth but we must have thirst. Unless there be thirst, the salubrious water will not assuage. Unless a soul is hungry the delicious foods of God will not appeal. Unless the eyes are perceptive the lights of the sun will not be witnessed. Until the nostrils are pure the fragrance of the rose garden will not be inhaled. Unless the heart be longing, the favors of the Lord will not become evident. Unless a melodious tune is given forth, the ears of the hearers will not be rejoiced. Therefore we must endeavor day and night to purify the hearts from every dross, sanctify the souls from every fetter and become free from the discords of the world of humanity. Thus the Divine bestowals in their fullness and glory shall become evident. If we do not strive and become sanctified from the defects and evil qualities of human nature we will not partake of the bestowals of God. It is like this: the sun is shining in its full glory, but if the hearts are black as stone, no results will be forthcoming. If an ocean of salubrious water is surging, and we be not thirsty, what benefit do we receive? If the candle be lighted and we have no eyes, what enjoyment do we obtain from it? If melodious anthems should reach the heavens and we are bereft of hearing, what enjoyment can we find? Therefore we must endeavor always, moan, supplicate and invoke the Kingdom of God to grant us full capacity, in order that the bestowals of God may become revealed and manifest in us. And as we attain to these Divine bestowals we shall offer thanks to the Threshold of Oneness. Then shall we be pleased with the Lord, then shall we be rejoiced that in this evident century and in this glorious time, under the shelter of the Kingdom of God, we have enjoyed these bestowals, and we will arise in thanksgiving. Therefore I first exhort myself, and then I exhort you. Do appreciate this great bestowal! Do appreciate this most great guidance! Do appreciate the bestowals of God! Do appreciate these bounties of the Lord! You must endeavor day and night that you may take a greater portion of them, in order that you may realize this great attainment. Praise be to God! your hearts are illumined,

your faces are turned to the Kingdom of God. I hope that all of these degrees may be reached and the friends attain a station which shall be an example for all the friends in the world. May the Love of God spread from here elsewhere; may the knowledge of God be sent broadcast from this place; may the spiritual forces become effective here; may the lights of the Kingdom shine; may intelligent souls be found here so that with all power they may be occupied in the service of God, serving the oneness of the human world and the cause of the "Most Great Peace." May they be lighted candles, fruitful trees; may they be the pearls of the shells of Providence; may they be stars of heaven. This is my supplication to God. This is my request from the Beauty of ABHA, that He may submerge all of you in the sea of His grace.

(Afterward, speaking of numbers being lucky or unlucky, as thirteen seated at table, etc.)

Such suppositions regarding numbers being lucky or unlucky are purely imaginary. The superstition concerning thirteen, of course, had its origin in the fact that His Holiness Jesus Christ was surrounded by twelve disciples and that Judas Iscariot was the thirteenth member of their gathering. This is the source of the superstition, but it is purely imaginary. Although Judas outwardly was a disciple, yet in reality he was not. Twelve is the original number of significance. Jacob had twelve sons, from whom descended twelve tribes. The disciples of Jesus were twelve. The imams of Mohammed were twelve. The zodiacal points are twelve; the months of the year are twelve, etc., etc.

(As to certain dates in the Book of Daniel.)

The mysteries of the Holy Bible have become apparent in the Manifestation of BAHA'O'LLAH. Before He appeared, these mysteries were not understood. BAHA'O'LLAH has opened these mysteries. It was my wish to come here today to have this meeting.

ADDRESS BY ABDUL-BAHA AT CENTRAL CONGREGATIONAL CHURCH, BROOKLYN (REV. S. PARKES CADMAN, PASTOR), JUNE 16, P. M.

Stenographic Notes by Miss Esther Foster.

INTRODUCTION BY REV. S. PARKES CADMAN.

MY dear friends and fellow members,—God's family:—I should like to say that it is with great pleasure I ask Abdul-Baha to speak to us tonight.

Christian people can afford to be absolutely free, not tolerant—I do not care for that word—but free and catholic in their extension of liberty and courtesy to other people. I believe it to be eminently proper for this to be the case. If I had my way I would invite a Hebrew brother and a Catholic brother to come here and let each interpret his creed to me.

Abdul-Baha our Elder Brother comes to us from the far East which has always been the birthplace of the world's greatest religions, that he may speak to us as God has spoken to him, and I will leave you in the hands of this visitor whom we are proud to have with us.

ADDRESS BY ABDUL-BAHA.

This is a goodly temple and congregation, for—Praise be to God!—this is a temple wherein conscience has free sway. Every religion and every religious aspiration may be freely voiced and expressed here. Just as in the world of politics there is need for free thought likewise in the world of religion there should be the right of unrestricted opinion. Consider what a vast difference exists between democracy and the old forms of despotism. Under a despotic government the opinions of men are not free, whereas in democracy, because thought and speech are not restricted, the greatest progress is made possible. It is likewise so in the world of religion. When freedom of conscience, liberty of thought and right of speech prevail,—that is to say, when every man according to his idealization may give utterance to his own beliefs—development and growth are inevitable. Therefore this is a blessed church because its pulpit is open to every religion and its ideals may be conveyed to the congregation with openness and the greatest liberty. For this reason I am most grateful to the Reverend Doctor, for I find him to be a servant of the oneness of humanity.

The Holy Manifestations who have been the sources or heads of the various religious systems are all united and agreed. For example, His Holiness Abraham, Moses, Zoroaster, Buddha, Jesus, Mohammed, the Bab and BAHA'O'LLAH are one in spirit and teaching. Moreover each Prophet has fulfilled the one who came before him and announced the appearance of the one who would follow. Consider how His Holiness Abraham foretold the coming of Moses, and Moses sanctioned this Abrahamic statement. His Holiness Moses

prophesied the Messianic cycle and His Holiness Christ fulfilled the Mosaic Law. It is evident, therefore, that they are united and agreed; there is no difference or discrimination among them. All are the founders of Reality and all are promulgators of the Religion of God. The Religion of God is Reality and Reality is not multiple; it is One. Therefore the foundations of the Divine Religions are One because all are based upon the One Reality which is not multiple. But the people of these Religions have disagreed; discord, enmity, strife, rancor and warfare have become rife among them, because they have forsaken the Divine Foundation of Reality, holding to that which is imitation. Inasmuch as imitations differ, strife and enmity have crept in. For example His Holiness Jesus Christ—may my spirit be a sacrifice to Him—laid the foundation, and that foundation was the Eternal Reality. But after the time of His Holiness Christ many sects sprang up. What was the cause of these sects? There is no doubt that they were caused by dogmatic imitation, for the foundations of His Holiness Christ were the One Foundation. But because imitations crept in, different sects and various denominations appeared. Now if the Christian denominations and sects should investigate the realities, that foundation of His Holiness Christ which is the Divine Reality will unite them all. No enmity or rancor will remain among them for they will emulate the One Reality. Likewise if all the existing religious systems will forsake ancestral imitations and investigate the Reality, seeking to find the real meanings of the Holy Books, they will unite and agree, for the foundation of all is Reality. As long as they follow these counterfeit doctrines or imitations, not emulating the Reality, undoubtedly animosity and strife will exist, predominate and day by day increase. Let me illustrate this point. His Holiness Moses and the Israelitish prophets announced the coming of the Messiah, but voiced it in the language of symbology. When His Holiness Christ appeared, the Jews rejected Him, though as a matter of fact they were expecting His Manifestation and in their temples and synagogues were moaning and lamenting, saying "O God, hasten the coming of the Messiah!" But when His Holiness the Messiah appeared they denied Him. Why did they deny Him? Because they had followed imitations and had not investigated reality. They had not discerned the inner significances of the Holy Bible. The objected saying, "We are expecting His Holiness Christ, but the appearance of His Holiness Christ is conditioned upon certain fulfilments. The prophets have given certain announcements. Among the prophetic signs regarding His coming being one that His Holiness should come from an unknown place; whereas now this Messiah has come from Nazareth. We know His house and we recognize His mother.

"Second, one of the conditions or Messianic signs was that His scepter would be an iron rod, and this Christ has not even a wooden scepter.

"Third, that He was to be seated upon the throne of David, whereas this Messiah is in the utmost state of poverty and has not even a mat.

"Fourth—He was to conquer the East and the West. This personage has not even conquered a village. How can He be Messiah?

"Fifth—He was to promulgate the laws of the Bible. This one has not only failed to promulgate the laws of the Bible but He has broken the Sabbath law.

"Sixth—Messiah was to gather together all the Jews who were scattered in Palestine, and He was to render them honorable. But this One has degraded the Jews. He has not gathered them together.

"Seventh—that during His sovereignty even the animals were to enjoy blessing and comfort.

"This is according to the prophetic texts. Messiah should influence the world and there should be peace to such an extent that the eagle and quail were to live together; the lion and deer were to feed in the same meadow; the wolf and the lamb were to lie down in the same pasture. In the human kingdom warfare was to cease entirely and battles were to pass away; spears were to be turned into pruning hooks; warfare was to disappear forever from the midst of men. Now we see in the day of this Messiah such injustice prevails that even He was sacrificed. How could He be the Messiah that was promised? This Messiah is not the promised Christ."

And thus they expressed infamous words regarding Him.

Now inasmuch as the Jews were submerged in the sea of ancestral imitations they could not comprehend the meaning of these prophecies. All of them were fulfilled, but because the Jews held tenaciously to ancestral imitations they did not comprehend the meanings

of the Holy Bible; therefore they denied His Holiness the Messiah. The purpose of the Prophets was not the outward or literal meaning but the meaning embodied in symbols. They spoke in symbology. For example, they mentioned that the Messiah was to come from an unknown place. That did not refer to the body of Jesus. It had reference to the Reality of the Christ, that is to say the Christ Reality was to come from the invisible realm, for the Christ Reality is sanctified above place.

Second—That His sword was to be an iron sword signified His tongue, which tongue should separate the true from the false, and through that great sword He would conquer the realms of hearts. He did not conquer through an iron rod; He conquered the East and the West through the sword of His tongue.

Third—He was seated upon the throne of David, but His sovereignty was not a Napoleonic sovereignty; it was not a Pharaohic sovereignty. The Christ dominion was an eternal and everlasting sovereignty to which there is no end.

Fourth—By His promulgating the laws of the Bible the Reality of the laws of Moses was meant. These laws are the very foundation of the Reality of Christianity. There is no difference whatever between them, and He did promulgate them.

Fifth—He did conquer and subdue the East and the West. That conquest was effected through the breaths of the Holy Spirit. He eliminated the boundaries of East and West.

Seventh—In His day, according to prophecy the wolf and the lamb were to quaff from the same fountain. This was realized. The fountain referred to was the Gospel from which the water of life gushes forth. The wolf and lamb are opposing inimical and divergent races symbolized as these animals. Their meeting was impossible, but having become believers in Jesus Christ, those who were formerly as wolves and lambs were united through the words of the Gospel. The purport is that all the meanings of the prophecies were fulfilled, but because the Jews were captives of ancestral imitations and did not realize the meanings and realities of these words they denied His Holiness Christ; nay they even went so far as to crucify Him. Consider how harmful is imitation. These were imitations handed down from their fathers and ancestors, and because they held to them they were thus deprived.

It is evident then that we must forsake all these imitations so that like the Jews we may not commit the same error. We must investigate the Reality. We must lay aside selfish purposes. We must banish hearsays from our minds and investigate realities. The Jews consider His Holiness Christ the enemy of Moses whereas His Holiness Christ promoted the Word of Moses. He spread the name of Moses throughout the Orient and Occident. He promulgated the Book of Moses. Were it not for His Holiness Jesus Christ you would not have heard the name of Moses. Had it not been for the Manifestation of the Messiahship of His Holiness Jesus Christ we would not have received the Old Testament so universally. The fact is that His Holiness Jesus Christ fulfilled the Mosaic law and in every way upheld Moses. But the Jews because of blind imitations consider His Holiness Christ the enemy of Moses.

Among the contemporaneous religions is Mohammedanism. About three hundred million people follow that religion. From olden times until today there has been enmity and strife between the Mohammedans and the Christians. This is due to misunderstanding between these two great religions. Were imitations to be forgotten there would be no enmity whatever and they would live together in the utmost of fellowship.

I wish now to call your closest attention to a most important point: All Islam considers the Koran the Word of God. In this Koran are explicit texts which are not traditional. The Koran, the Mohammedan Bible, contains explicit texts that His Holiness Christ was the Word of God, that He was the Spirit of God, that Jesus Christ came into this world through the resuscitation of the Holy Spirit, that His birth was through the Holy Spirit and that Her Grace Mary was holy and sanctified. In the Koran a whole chapter is devoted to the story of Jesus Christ and it is recorded that in the time of youth He adored God in the temple at Jerusalem; that manna descended from heaven for Him, and that His Holiness uttered words immediately after His birth. In brief, in the Koran there is eulogy and commendation regarding Christ such as you do not find in the Gospel. The Gospel does not record that the child Jesus spoke at birth. It is not stated in the Gospel that God caused sustenance to descend from heaven for the Christ babe, but in the Koran it is repeatedly stated that God sent down manna day by day as food for the child. Marvelous to relate when His Holiness Moham-

med proclaimed His work and mission, His first objection to His own people was this: "Why have you not believed on Jesus Christ? Why have you not accepted the Gospel? Why have you not believed in Moses? Why have you not believed in the Old Testament? Why have you not believed in the Prophets of Israel? Why have you not believed in the disciples of Christ? The first duty incumbent upon ye, O Arabians, is to believe in these. You must consider Moses as a Prophet. You must consider Jesus Christ as the Word of God. You must know the Old and New Testament as the Word of God. You must know Jesus Christ as the product of the Holy Spirit." His people in reply said, "Very well, we will become believers, but our fathers and ancestors were not believers, and we are proud of them. What is going to become of them?" And He said: "I declare unto you that they occupy the lowest stratum of hell because they did not believe in Moses, because they did not believe in Christ, because they did not accept the Bible, and though they are my own ancestors, yet they are in despair in hell." This is an explicit text of the Koran. It is not traditional, it is not a story. It is from the Koran which is in the hands of the people. Therefore it becomes evident that misunderstandings have caused so much warfare and strife. If both parties should investigate the Reality, the utmost of unity and amity would result, strife and rancor would pass away forever, and the world of humanity find peace and composure. There are 250,000,000 Christians and over 300,000,000 Mohammedans. How much blood has been spilt; how many peoples have been destroyed; how many children have become fatherless; how many fathers have lost their children; how many mothers bemoan the loss of their dear ones! All these things were due to imitations and misunderstandings! If the Holy Bibles were rightly understood none of these discords would have existed. The utmost of love and fellowship would have prevailed. This is the case with all the other religions as well. I have given these as examples to illustrate the others. The purpose is this that the Religion of God is the means of unity. The Holy, Divine Manifestations of God were all founders of fellowship. They have come here for the purpose of fellowship and amity. They did not come to create discord, strife and rancor among mankind. The Religion of God is the cause of love, but if it become the cause of strife and enmity, surely its non-existence is preferable to its existence because then it is a catastrophe in the human world. Surely the world of humanity must rid itself of such a catastrophe.

In the Orient the various peoples and nations were in a state of strife and sedition. They exercised the utmost enmity and rancor towards one another. Darkness had encompassed all nations. At a time such as this His Holiness BAHA'O'LLAH appeared. He removed all the imitations which were the cause of separation and laid the foundation of the one Religion of God. When the imitations were dispelled, Musselmen, Christians, Jews, Zorastrians, Buddhists, all were united in conditions of amity with each other. The souls who followed BAHA'O'LLAH from every nation have become as one family living in the utmost state of love and accord, willing to sacrifice life itself for each other. For example, the Mohammedan gives his life for the Christian; the Jew forfeits his life for the Christian, and all of them are willing to sacrifice life for the Zoroastrian. They are in the utmost love, fellowship and unity. They have attained to the condition of rebirth. They have become revivified through the breaths of the Holy Spirit. Praise be to God! this life has come forth from the East and eventually there shall be no discord and enmity in the East. Through the power of BAHA'O'LLAH all will be united. And His Holiness BAHA'O'LLAH hoisted this standard of the oneness of humanity in prison. When He was subjected to banishment by two kings, while a refugee from His enemies of all nations, during the days of His incarceration He wrote to all the kings with the utmost eloquence arraigning them most severely. He summoned them to concord, agreement and international peace. He made it incumbent upon them to call together a Board of Arbitration; that from all the nations and governments of the world there should be delegates sent to that Congress which was to be the great arbitral court of justice to settle international disputes. He wrote to Queen Victoria of England, the Czar of Russia, the Kaiser of Germany, and Napoleon Bonaparte of France. He wrote to all the kings summoning them to unity and peace. Through a heavenly power was He enabled to promulgate these ideals in the Orient. Kings even could not withstand His potency. They endeavored to extinguish His lamp. BAHA'O'LLAH in prison withstood both the Shah of Persia and Sultan of Turkey and promulgated His Word until in the Orient

He finally raised the banner of truth and the oneness of human kind. I was forty years a prisoner until the Young Turks of the Committee of Union and Progress overcame the despotism of Abdul Hamid, dethroned him and proclaimed liberty. Then the Committee of Unity and Progress set me free from oppression. Were it not for the Committee of Unity and Progress I should have been in prison until the days of my life were ended. The purport is this,—that BAHA'O'LLAH in prison was able to hoist the banner of peace although two despotic kings were His oppressors. The king of Persia Naser-Ed-Din-Shah had killed twenty thousand Bahais. These martyrs in absolute severance and detachment, with the utmost willingness offered their lives for their faith. These two kings could not withstand a prisoner; this prisoner upraised the banner of human kind and caused the people of the Orient to agree. Now in the Orient only those who have not followed BAHA'O'LLAH are still in enmity; but the people of the nations who have followed BAHA'O'LLAH enjoy a condition of fellowship and amity. Were you to attend a meeting, you could not distinguish between the Christian and the Musselman; you would not know who was a Jew, Zoroastrian or Buddhist; they all associate with one another in the state of utmost love as if they belonged to one family; as if they were one people.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, JUNE 20, 1912.

Notes by Howard MacNutt.

I AM about to leave the city for a few days rest at Montclair. When I return it is my wish to give a large Feast of Unity. A place for it has not yet been found. It must be outdoors under the trees, in some location away from city noises; like a Persian garden. The food will be Persian food. When the place is arranged all will be informed and we will have a general meeting in which hearts will be bound together, spirits blended and a new foundation for unity established. All the friends will come. They will be my guests. They will be as the parts and members of one body. The spirit of life manifest in that body will be one Spirit. The foundation of that temple of unity will be one foundation. Each will be a stone in that foundation, solid and interdependent. Each will be as a leaf, blossom, or fruit upon one tree. For the sake of fellowship and unity I desire this Feast and spiritual gathering.

Whatsoever is conducive to unity is merciful and from the Divine Bounty itself. Every universal affair is Divine. Everything which conduces to separation and estrangement is satanic because it emanates from the purposes of self. Consider how clearly it is shown in creation that the cause of existence is unity and cohesion and the cause of non-existence is separation and dissension. By a Divine Power of creation the elements assemble together in affinity and the result is a composite being. Certain of these elements have united and man has come into existence. Certain other combinations produce plants and animals. Therefore this affinity of the inanimate elements is the cause of life and being. Through their commingling therefore human affinity, love and fellowship are made possible. If the elements were not assembled together in affinity to produce the body of man, the higher intelligent forces could not be manifest in the body of man. But when these elements separate, when their affinity and cohesion is overcome, death and dissolution of the body they have builded, inevitably follow. Therefore affinity and unity among even these material elements means life in the body of man and their discord and disagreement means death. Throughout all creation, in all the kingdoms, this law is written, —that love and affinity are the cause of life, and discord and separation are the cause of death.

Consider the bodies of all the natural organisms. Certain elements have gathered and crystallization is the result. The tree, the man, the fish are due to this attraction and cohesion which have brought the elements together. Then a composition or composite being has resulted. The outcome of certain grouping for instance, is a mirror, table or clock, because a cohesive power has magnetized and bound their atoms together. When that attracting power is withdrawn, dissolution and disintegration follow,—no mirror, no table or clock remain,—no trace, no existence. Hence, commingling of the atoms brings forth a reality, while dispersion or dissemination of them is equivalent to non-existence.

Study the law of affinity among the domestic animals. They manifest fellowship; they live in flocks and herds; the love of amity is evident among them. Among birds we see evidences of instinctive fellowship and love. But the ferocious animals and birds of prey are just the reverse of the domestic.

Sheep, cows and horses graze together in concord and agreement but ferocious animals are never seen associating in love and fellowship. Each lives solitary and alone or with a single mate. When they see each other they manifest the utmost ferocity. Dogs pounce upon dogs; wolves, tigers, lions rage, snarl and "go for each other." Their ferocity is instinctive. There is a creative reason for it. Birds of prey, like eagles and hawks, live solitary and build their nests apart, but doves fly in flocks and nest in the same branches. When an eagle meets another eagle there is a furious battle. The meeting of two doves is a peace meeting. Therefore it is evident that these blessed characteristics, as well as the reverse, are found among the creatures of a lower kingdom.

The great mass of humanity does not exercise real love and fellowship. The elect of humanity are those who live together in love and unity. They are preferable before God because the Divine attributes are already manifest in them. The Supreme Love and Unity is witnessed in the Divine Manifestations. Among them unity is indissoluble, changeless, eternal and everlasting. Each one is expressive and representative of all. If we deny one of the Manifestations of God, we deny all. To inflict persecution upon one is to persecute all. In all degrees of existence each one praises and sanctifies the others. Each of them holds to the solidarity of mankind and promotes the unity of human hearts. Next to the Divine Manifestations come the believers whose characteristics are agreement, fellowship and love. The Bahai friends in Persia attained such fellowship and love that it really became a hindrance in the conduct of material affairs. Each one, into whatever house of the friends he went, considered himself the owner of the house, so to speak. There was no duality, but complete mutuality of interests and love. The visiting friend would have no hesitation in opening the provision box and taking out enough food for his needs. They wore each others clothes as their own when necessary. If in need of a hat or cloak they would take and use it. The owner of the clothing would be thankful and grateful that the garment had gone. When he returned home, he would perhaps be told: "So and so was here and took away your coat." He would reply, "Praise be to God! I am so grateful to him. Praise be to God! I am so thankful I have been given this opportunity of showing my love for him." To such an extreme degree this love and fellowship expressed itself that BAHA'O'LLAH commanded no one should take possession of another's belongings unless presented with them. The intention is to show to what an extent unity and love prevailed among the Bahai friends in the East.

I hope that this same degree and intensity of love may become manifest and apparent here; that the Spirit of God shall so penetrate your hearts that each one of the beloved of God shall be considered as all; that each one may become a cause of unity and center of accord; and all mankind be bound together in real fellowship and love.

ADDRESS OF ABDUL-BAHA AT PROTESTANT EPISCOPAL CHURCH OF THE ASCENSION, FIFTH AVE. AND 10TH ST., NEW YORK CITY, SUNDAY, JUNE 2, 1912, 8 P. M., REV. DR. PERCY STICKNEY GRANT, RECTOR.

INTRODUCTION BY DR. GRANT.

THE spirit of the hymn we have just sung is the spirit of this meeting:

Hasten the time appointed,
By prophets long foretold,
When all shall dwell together,
One Shepherd and one Fold.

Let all that now unites us
More sweet and lasting prove,
A closer bond of union,
In a blest land of love.
Let war be learned no longer,
Let strife and tumult cease,
All earth, His blessed kingdom,
The Lord and Prince of Peace.

Abdul-Baha is doing what we all pray to have done, simplifying the intellectual side of religion, intensifying the spiritual side of religion and getting to work in the practical cause of bringing men together by showing them directly the loveliness of personal effort. I suppose nobody is satisfied with all that background of superstition, tradition, mystery and confusion of thought which in many religions is regarded as the necessary beginning of belief. I suppose that all who have any sincerity and depth of thought about religion are anxious for the day of its simplification. The whole purpose of religion is to make of each one of us the strongest personality possible;—to make us progressive factors in the community.

Abdul-Baha comes embodying these great

principles, bidding men live at peace with each other, to love each other. Now he feels that the East is a different place than the West in its history, customs, thought and action. Of course when distinguished visitors from the Orient come to us, we are often a little dismayed at the slight regard in which they hold material progress and the practical side of life. Our guest, the speaker this evening, understands all that, and he wishes to address himself more directly upon the question: How can the mystic East help the practical West? What can the Orient bring to the real problems of the Occident? What can he and all that is behind him, history and tradition, offer to the newer world, the newer civilization with its frantic energy, with its love of deeds, with its scientific effort? Of course the West feels in the very essence of what is called materialism, there is spiritual truth; that if we go on far enough, if we go down deep enough, if we proceed resolutely enough, we shall find the depth of what is superficially called materialism to be the most beautiful spirituality.

I hope those who can address Abdul-Baha in his own language will say to him with what warmth of personal affection and with what great satisfaction we all welcome him here again to the Church of the Ascension and I assure him that we shall listen to every word that comes from his lips as proceeding from a soul which has lived nearly three score years and ten with the very central spiritual light of unity and has walked with God. We shall read into each word not only the every day significance of our Western definitions, but we shall read into each word the symbolic significances which he so gently teaches of the spiritual outpouring of the East.

ADDRESS BY ABDUL-BAHA.

In the terminology of the Holy Books, the church has been called the "House of the Covenant" for the reason that the church is a place where people of differing thoughts and divergent tendencies,—where all races and nations may come together in a covenant of permanent fellowship. In the temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey His commands and become unified with his fellow-man. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed, nor should he take into account the differing degrees of thoughts; nay, rather he should look upon all as mankind and realize that all must become united and agreed. He must recognize all as one family, one race, one nativity; all the servants of one God, dwelling beneath the shelter of the Mercy of one God.

The purpose is that the church is a collective center. Temples are symbols of the Reality and Divinity of God, the collective center. Consider how within a temple every race and people is seen and represented;—all in the presence of the Lord, covenanting together in a covenant of love and fellowship;—all offering the same melody, prayer and supplication to God. Therefore it is evident that the church is a collective center for mankind. For this reason there have been churches and temples in all the Divine religions. But the real Collective Centers are the Manifestations of God, of whom the church or temple is a symbol and expression. That is to say, the Manifestation of God is the real Divine Temple and Collective Center of which the outer church is but a symbol.

Recall the statement of His Holiness Jesus Christ recorded in the Gospel: addressing Peter, He said, "Thou art Peter and upon this rock will I build my church." It is evident therefore that the Church of God is the Law of God and the actual edifice is but one symbol thereof. For the Law of God is a collective center which unites various peoples, nativities, tongues and opinions. All find shelter in its protection and become attracted by it. For example, His Holiness Moses and the Mosaic Law were the unifying center for the scattered sheep of Israel. He united these wandering flocks, brought them under control of Divine Law, educated them, unified them, caused them to agree and uplifted them to a superlative degree of development. At a time when they were debased they became glorified; ignorant they were made knowing; in the bonds of captivity they were given freedom; in short they were unified. Day by day they advanced until they attained the highest degree of progress witnessed in that age. It is therefore proven that the Manifestation of God and the Law of God accomplish unity.

It is self-evident that humanity is at variance. Human tastes differ;—thoughts, nativities, races and tongues are various. The need of a Collective Center by which these differences may be counterbalanced and the people of the world be unified is obvious. Consider how nothing but a spiritual power can bring about this unification;—for material conditions

and mental aspects are so widely different that agreement and unity are impossible through outer means. But it is possible for all to become unified through one Spirit just as all may receive light from one sun. Therefore assisted by the collective and Divine Center, which is the Law of God and the Reality of His Manifestation, we can overcome these conditions until they pass away entirely and the races advance.

Consider the time of His Holiness Christ. How many different peoples, races and governments there were; how many varying religions and denominations; but when His Holiness appeared, the Messianic Reality proved to be the Collective Center which brought together and unified them beneath the same tabernacle of amity. Reflect a moment! Could His Holiness Jesus Christ have united these divergent factors or brought about such results through political power? Was this unity and agreement possible through material forces? It is evident that it was not; nay, rather these various peoples were brought together through Divine Power,—through the breaths of the Holy Spirit. They were revived through the infusion of a fresh spirit. The spirituality of the Christ overcame their difficulties so that their disagreements utterly passed away. In this way these varying peoples were unified, agreed and became welded in a bond of love which alone can unite hearts. Therefore it is proved that the Manifestations of God,—the great Mouth-pieces of God are the Collective Centers of God. The Prophets of God are these Collective Centers, for they are the real shepherds. The real shepherd unites the scattered sheep as they have done in the past. The Collective Center has ever appeared from the Orient. His Holiness Abraham was a Collective Center and He appeared in the East. His Holiness Moses was a Collective Center and He appeared in the East. His Holiness Jesus Christ was a Collective Center and He appeared in the East. His Holiness Mohammed was a Collective Center appearing among the nomadic tribes of the Arabian peninsula. Today His Holiness BAHA'O'LLAH is the Collective Center of Unity for all humanity and He has come from the East. He founded the oneness of humanity in Persia. He established amity among the various peoples of different religions, denominations, sects and cults by rescuing them from the fetters of past imitations and superstitions, led them to the very foundation of the Divine Religions. And from this foundation shines forth the radiance of spirituality which is Unity, the Love of God, the Knowledge of God, praiseworthy morals and the virtues of the human world. BAHA'O'LLAH again renewed these principles just as the coming of spring refreshes the earth and confers new life upon all phenomenal beings. For the freshness of the former springtime had waned, its vivification had ceased, the life-giving breezes were no longer wafting their fragrances; winter and the season of darkness had come. His Holiness BAHA'O'LLAH came to renew the life of the world with this new and Divine springtime which has pitched its tent in the countries of the Orient in the utmost power and glory. It has refreshed the world of the Orient and there is no doubt that if the world of the Occident should abandon dogmas of the past, turn away from empty imitations and superstitions, investigate the Reality of the Divine religions, holding fast to the example of His Holiness Jesus Christ, acting in accordance with the teachings of God and becoming unified with the Orient, an eternal happiness would be thereby attained.

In the Western world material civilization has attained the highest point of development, but the Divine civilization was founded in the Orient. Now the Orient must acquire material civilization from the Occident and the Occident must acquire spiritual civilization from the Orient. This will establish a mutual bond. When the East and West shall come together, the world of humanity will present a glorious aspect and extraordinary progress will be achieved. This is clear and evident;—there is no proof needed. The status of material civilization in the Occident cannot be denied; nor can any one deny the confirmation of the spiritual civilizations of the Orient, for all the Divine foundations of civilization have appeared in the East. This, too, is clear and evident. Therefore you must strive to assist the Orient in order that it may acquire material progress. Likewise the Orient must promulgate the principles of spiritual civilization in the Occident. By the commingling of these two civilizations the world of humanity will attain the highest bond of prosperity and progress. Material civilization alone is not sufficient and will not prove productive. The physical happiness of material conditions was allotted to the animal. Consider how the animal has reached the utmost degree of physical felicity. For example, a bird perches upon the loftiest branch and builds there its nest in the utmost beauty and skill. All the grains

and seeds of the meadows are its wealth and food; all the fresh water of mountain springs and rivers of the plain are for its enjoyment. Truly this is the acme of material happiness to which even a human creature cannot attain. This is the honor of the animal kingdom. But the honor of the human kingdom is the attainment of spiritual happiness in the human world, the acquisition of the knowledge and Love of God. The honor allotted to man is the acquisition of the supreme virtues of the human world. This is his real happiness and felicity. But if material happiness and spiritual felicity be conjoined, it will be "delight upon delight"—as the Arabs say. And now we pray that God will unite the East and the West in order that these two civilizations shall be exchanged and mutually enjoyed. I am sure it will come to pass for this is the Radiant Century. This is an age for the outpouring of Divine Mercy upon the exigency of this new century,—the unity of the East and the West. It will surely be accomplished.

Question: What is the status of woman in the Orient?

Answer: The status of woman in former times was exceedingly deplorable. for it was the belief of the Orient that it was best for woman to be ignorant. It was considered preferable that she should not know reading or writing, in order that she might not be informed of events in the world. Woman was considered to be created for rearing children and attending to the duties of the household. This was considered to be the object of female creation. If she pursued educational courses, this was deemed contrary to chastity; hence women were made prisoners of the house. The houses did not even have windows opening to the outside world. But his Holiness BAHA-'O'LLAH destroyed these ideas and proclaimed the equality of man and woman. He made woman respected, by commanding that all women be educated; that there be no difference in the education of the two sexes and that man and woman share the same rights precisely. In the estimation of God there is no distinction of gender. One whose thought is pure, whose education is superior, whose scientific attainments are greater, whose deeds of philanthropy excel, be that one man or woman, be that one white or colored, no matter what the person be, is entitled to full rights and recognition;—there is no difference whatsoever. Therefore the status of woman in the East has undergone change. At present they have schools and colleges, they pursue the ordinary curriculum, and day by day are becoming indispensable to men and equal to them. This is the present status of womankind in Persia.

Question: What relation do you sustain to the founder of your creed;—are you his successor in the same manner as the Pope of Rome?

Answer: I am the servant of Baha' the founder, and in this do I glory. No honor do I consider greater than this, and it is my hope that I may be confirmed in servitude to BAHA'O'LLAH. This is my station.

Question: Is it not a fact that Universal Peace cannot be accomplished until there is political democracy in all the countries of the world?

Answer: It is very evident that in the future of all the countries of the world be they constitutional in government or Republican or Democratic in form, there shall be no centralization. The United States may be held up as the example of government in time to come, that is to say, each province will be independent in itself but there will be a union concerning the interests of the various independent states. It may not be a Republican, or a Democratic form. To cast aside centralization which promotes despotism is the exigency of the time. This will be productive of international peace. Another fact of equal importance in bringing about International Peace is Woman's Suffrage. That is to say, when perfect equality shall be established between men and women, peace may be realized for the simple reason that womankind in general will never favor warfare. Women evidently will not be willing to allow those whom they have so tenderly cared for to go to the battlefield. When they shall have a vote they will oppose any cause of warfare. Another factor which will bring about universal peace is the linking together of the Orient and the Occident.

Question: What is your belief about reincarnation?

Answer: The subject of reincarnation has two aspects. One is that which the Hindostanese people believe, and even that is subdivided into two;—reincarnation and metempsychosis. According to one belief the soul goes and then returns at certain times in reincarnations; therefore they say that a sick person is sick because of actions in a previous incarnation and that this is retribution. The other school of Hindoism believes that man sometimes appears as an animal, a donkey for

instance, and this is retributive for past acts. I am referring to the beliefs in that country, the beliefs of the schools. But there is a reincarnation of the prophetic nature. For example, Jesus Christ speaking of John the Baptist, declared he was Elias. When John the Baptist was questioned, he said "I am not Elias." These two statements are apparently contradictory, but in reality they do not contradict. The light is one light. The light which illumined this lamp last night is illuminating it tonight. This does not mean that the identical rays of light have re-appeared, but the virtues of illumination. The light which revealed itself through the glass reveals itself again, so that we can say the light of this evening is the light of last evening relighted. This is as regards its virtues and not as regards its former identity. This is our view of reincarnation. We believe in that which Jesus Christ and all the Prophets have believed. For example His Holiness the Bab states "I am the return of all the Prophets." This is significant of the oneness of the prophetic virtues, the oneness of power, the oneness of bestowal, the oneness of radiation, the oneness of expression, the oneness of revelation.

Question: What is the attitude of your creed toward the family?

Answer: According to the teachings of BAHA'O'LLAH, the family being a human unit must be educated according to the rules of sanctity. All the virtues must be taught the family. The integrity of the family bond must be constantly considered and the rights of the individual members must not be transgressed. The rights of the son, the rights of the father, the rights of the mother, none of them must be transgressed, none of them must be arbitrary. Just as the son has certain obligations to his father, the father likewise has certain rights or obligations to his son. The mother, the sister and other members of the household have their certain prerogatives. All these rights and prerogatives must be conserved, yet the unity of the family must be sustained. The injury of one shall be considered the injury of all; the comfort of each the comfort of all; the honor of one the honor of all.

Question: What is the relation of Bahaism to the ancient Zoroastrian religion?

Answer: The religions of God have the same foundation but the dogmas appearing later have differed. Each of the Divine religions has two aspects. The first is essential. It concerns morality and development of the virtues of the human world. This aspect is common to all. It is fundamental; it is one; there is no difference, no variation in it. As regards the inculcation of morality and the development of human virtues there is no difference whatsoever between the teachings of Zoroaster, Jesus and BAHA'O'LLAH. In this they agree; they are one. The second aspect of the Divine religions is non-essential. It concerns human needs and undergoes change in every cycle according to the exigency of the time. For example, in the time of Moses, divorce was conformable to the needs and conditions. His Holiness Moses therefore established it. But in the time of His Holiness Christ, divorces were numerous and the cause of corruption. As they were not suitable for the time, He made divorce unlawful, and likewise changed other laws. These are needs and conditions which have to do with the conduct of society. Therefore they undergo change according to the exigency of the time. For example, His Holiness Moses dwelt in the desert. As there were no penitentiaries, no means of restitution in the desert and wilderness, the laws of God were "An eye for an eye, a tooth for a tooth, an ear for an ear." Could this be carried out now? If a man destroys another man's eye are you willing to destroy the eye of the offender? If a man's teeth are broken or his ear cut off will you demand a corresponding mutilation of his assailant? This would not be conformable to conditions of humanity at the present time. If a man steals shall his hand be cut off? This punishment was just and right in the law of Moses, but it was applicable to the desert where there were no prisons and reformatory institutions of later and higher forms of government. Today you have government and organization, a police system, a judge and trial by jury. The punishment and penalty is now different. Therefore the non-essentials which deal with details of community are changed according to the exigency of the time and conditions. But the essential foundation of the teachings of Moses, Zoroaster, Jesus and BAHA'O'LLAH is identical, is one; there is no difference whatsoever."

Question: Is peace a greater word than love?

Answer: No! love is greater than peace, for peace is founded upon love. Love is the objective point of peace; peace is an outcome of love. Until love attains, peace cannot be; but you may have peace without love. The

love which is from God is the fundamental. This love is the object of all human attainment, the radiance of heaven, the light of man.

Question: Will you state the tenets of your faith?

Answer: First: Investigate the Reality. Man must leave imitation and seek Reality. The contemporaneous religious beliefs differ because of their allegiance to dogma. It is necessary therefore to abandon imitations and seek their fundamental Reality.

Second: Oneness of humanity. All human creatures are the servants of God. All are submerged in the Sea of His Mercy. The Creator of all is one God; the provider, the giver, the protector of all is one God. He is kind to all; why should we be unkind? All live beneath the Shadow of His Love; why should we hate each other? At most it is this: There are certain people who are ignorant; they must be educated. Some are like children; they must be trained and educated until they reach maturity. Others are sickly, intellectually ill, spiritually ill; they must be treated and healed. But all are the Servants of God.

Third: Religion must be conducive to love of all; the cause of fellowship, unity and light. If it be the cause of enmity, bloodshed and the cause of hatefulness, surely its non-being is better than its being, its non-existence better than its existence. Religion and science are twins. Religion and science correspond, but if a question of religion be not reasonable and cannot agree with science, it is imagination and not worthy of credence.

Fourth: Equality between men and women. In all degrees they are equal. The readjustment of the economic laws for the livelihood of man must be effected in order that all humanity may live in the greatest happiness according to their respective degrees.

Fifth: Spiritual brotherhood. All mankind must attain to spiritual fraternity, that is to say, a fraternity in the Holy Spirit; for patriotic, racial and political fraternity are of no avail. Their results are meager, but divine fraternity, spiritual fraternity is the cause of unity and amity among mankind. As heretofore material civilization has been extended, the Divine civilization must be promulgated. Until the two agree, real happiness among mankind will be unknown. By mere intellectual development and power of reason man cannot attain to his fullest degree; that is to say, by means of intellect alone he cannot accomplish the progress effected by religion. For the philosophers of the past strove in vain to revivify the world of mankind through the intellectual faculty. The most of which they were capable was educating themselves and a limited number of disciples; they themselves have confessed failure. Therefore the world of humanity must be confirmed by the breath of the Holy Spirit in order to receive universal education. Through the infusion of Divine Power all nations and peoples become quickened and universal happiness is possible.

These are some of the principles of the Bahais.

Question: Will women or men aid this new religion most? Which will be most capable?

Answer: In Persia the men have aided it more, but in the West perchance the women. In the West women evidently have precedence in religion, but in the East men surpass the women.

Question: What will be the food of the united people?

Answer: As humanity progresses, meat will be used less and less, for the teeth of man are not carnivorous. For example, the lion is endowed with carnivorous teeth which are intended for meat and if meat be not found, the lion starves. The lion cannot graze; its teeth are of different shape. The formation of the lion's stomach is such that it cannot receive nourishment save through meat. The eagle has a crooked beak; the lower part shorter than the upper. Were it to try to pick up grain it would find it impossible; were it to try to graze, it would fail. Therefore it is compelled to partake of meat. But the domestic animals, the cow, horse, donkey, sheep, etc., have herbivorous teeth formed to cut grass which is their fodder. The human teeth, the molars, are formed to grind grain. The front teeth, the incisors, are for fruits, etc. It is therefore quite apparent, according to the implements for eating, man's food is intended to be grain and not meat. When mankind is more fully developed the eating of meat will gradually cease.

DR. GRANT.

Let us wish that we here tonight may become great factors in bringing about this spiritual and human unity, which is the object of Abdul-Baha's life and mission, and all of which is thoroughly in accord with the teachings and principles of religion.

ABDUL-BAHA AT FOURTH UNITARIAN CHURCH, BEVERLY ROAD, FLATBUSH, BROOKLYN (REV. LEON A. HARVEY, PASTOR), JUNE 16, 1912.

Stenographic Notes by Miss Esther Foster.

PRAYER AND INTRODUCTION BY THE PASTOR.

WE thank Thee, O God, for him whose voice shall speak this morning. We thank Thee that he has touched so many hearts with a great and beautiful message. May strength still be given him for the years to come. May the world come more and more to see the great vision which he beholds. May we each do our little part to help realize this vision in our hearts and in the hearts of others,—this vision of the Love of God and love for men,—this sense of our common fatherhood and universal brotherhood. Bless us, strengthen us in all high things and guide us to the world everlasting. Amen!

In 1844 there arose in Persia a man who called himself the "Bab," the "Door." We can think of him as a John the Baptist. He heralded a new Prophet. This Bab, like the reformers of old was persecuted and became a martyr to his Cause. But his martyrdom was not in vain. About six years later he gave up his life. In 1852 there arose One who proclaimed Himself the Liberator, the Saviour of the world whom the Bab had announced and heralded. For this He, too, was persecuted as the Bab had been. For forty years He was a prisoner and exile. The little city of Akka was the last place of His imprisonment. From childhood, the speaker of today Abdul-Baha Abbas shared the persecution, exile and imprisonment of this Great One BAHA'O'LLAH. In the year 1892 this great man died after declaring that His mantle should fall upon His eldest son who is here with us this morning.

But although they were prisoners in this little town, the gospel of universal brotherhood for which they stood had gone forward and outward; the glad-tidings that there is a center, a core at the heart of all religions which is love to God, love to man. This is the gospel they saw and announced,—"Let men understand that they are brothers;—that brotherhood does not end at the national boundary;—let us acknowledge and establish this universal brotherhood." This was their gospel vision.

Now in the year 1893 there was a very wonderful meeting in this country of ours,—the "Parliament of Religions" in Chicago,—where there gathered for the first time representatives of all the great faiths of the world. They sat upon the same platform and found they had the same gospel at the heart of all the religions,—the very thing that these people had been declaring off there in Persia and Syria.

It is a certain fact that from 1868 Abdul-Baha, the Servant of God, was a prisoner in Akka. People began to hear of this gospel; further and further the news spread, and they went there to receive his benediction and words. At last in 1908, the ban was lifted and he was free. During his whole life practically he had been a prisoner; now he is free, and he brings to you the result of that freedom, carrying this gospel around the world; this gospel of universal brotherhood; and though he brings it to you in a foreign tongue you will find when it is translated that it comes to us as the same great and beautiful message which is at the center of all our hearts in our highest and best moments.

ADDRESS OF ABDUL-BAHA.

This is a Unitarian Church, and this Day in the Arabic tongue may well be called "Yauml'ittihad" the "Unitarian Day." Therefore I consider it appropriate to speak to you upon the subject of "Unity."

What is Real Unity? When we observe the human world, we find various expressions of unity. First the unity of kind or species by which man is distinguished above the animal. Then there is racial unity, the separation of humanity into distinct racial groups. In this greater more comprehensive and important unity we include all the posterity of Adam. In reality it is one great household,—one family. Again there is the unity of nativity, the grouping of certain people in one fatherland, one common boundary line. There is also the unity of nationalism, a group of people united by one bond of government, agreed and in accord,—such as the French nation, the German nation and so on. There is the unity of tongue, which means that a number of human beings use the same language as a means of communication;—the unity of politics which conserves the rights of certain peoples who follow a particular form of civil government. All these unities are without real foundation;—no real result proceeds from them. They are purely imaginary because no real result is forthcoming. For the purpose of true Unity is that real result

may come forth,—unlimited unity producing unlimited result. From these limited unities mentioned proceed limited outcomes. For instance, from the unity of nativity at most the results are limited;—like a family living alone, solitary;—there is no boundless or unlimited result produced.

But the unity which is productive of unlimited results is first a unity of mankind—that all humanity are sheltered beneath the glorious shadow of the All Glorious,—that all are servants of one God. For they all breathe the same atmosphere, all inhabit the same earth, all are sheltered beneath the same heaven, all receive effulgence from the same sun, all are under the protection of one God. This unity is the Most Great Unity and its results are lasting if humanity shall adhere thereto; but humanity has hitherto not held fast to this unity. Mankind has adhered to sectarian unities, and other various limited unities such as those of racial type, patriotic type, or unity of self interests; therefore no great results have been forthcoming. But it is certain the radiance and favors of God are encompassing, minds have developed, perceptions have become acute, sciences and arts have become widespread, and there is capacity for the promulgation and proclamation of the unity of humanity; and this unity is a type of that great unity which will produce marvelous results. This unity will make friends of all religions. This unity will make all warring nations loving. This unity will make all inimical kings amiable and amicable. This is the unity which will give the world of humanity peace and composure. This unity is a type of that unity which will cement together the Orient and the Occident. This unity will remove forever the foundations of warfare and hoist the banner of the "Most Great Peace." This unity is a type of that great unity which will make all the human family one. This unity is productive of the attractions of conscience in humanity. Another unity is the spiritual unity, the unity resulting from the breaths of the Holy Spirit. This unity is even greater than the unity of mankind. Human solidarity, or the unity of mankind may be likened to the body, whereas the unity from the breaths of the Holy Spirit may be likened to the spirit animating the body, for this latter unity is the very result of the breaths of the Holy Spirit. This is a complete unity. It will create such a condition in mankind that each one will sacrifice to the other and the utmost desire will be to forfeit life and all that pertains thereto to the other. This is the unity which obtained among the disciples of His Holiness Jesus Christ. This is the unity which existed among the prophets and holy souls. This unity is that type of unity which through the assistance of the Spirit is permeating the Bahais, so that each offers his life to the other, and the utmost desire is attainment to the good pleasure of the others. This unity is the unity which caused twenty thousand people in Persia to give their lives for it. This unity is the unity which made of the Bab a target for a thousand arrows. This unity is the unity for which BAHA'O'LLAH suffered imprisonment over fifty years. This unity is the very spirit of the world. The world is as a body, whereas this unity in relation thereto is the spirit. It is impossible for the body of the world to become animated without this vivification or spirit. His Holiness Jesus Christ—may my life be a sacrifice to him!—promulgated this unity among mankind. Every soul who believed on Jesus Christ became resuscitated or revivified through this spirit, attained to the highest zenith of eternal glory, realized the life everlasting, found the second birth and obtained the acme of good fortune.

In the Word of God there is still another unity, the unity of the Holy Manifestations of God, His Holiness Abraham, Moses, Jesus Christ, Mohammed, BAHA'O'LLAH, and The Bab. That is a unity heavenly, Divine, radiant, merciful; it is the One Reality which has appeared in various Manifestations. For example, the sun is one and the same, but its points of dawning are various. During the summer season it rises from the summer dawning point; in the winter season it dawns from the southern point of rising. Every month it appears from a certain zodiacal point. Although these dawning points differ, the sun is the same sun which has appeared from them all. The purpose is the Reality of Prophethood. The Reality of Prophethood is exemplified by the sun and the Holy Manifestations are like unto dawning places or zodiacal points.

There is also the Divine Unity, that is to say, the Divine Entity. The Divine Spirit is sanctified above concept of humanity. It cannot be comprehended or conceived because it is Infinite Reality and cannot become finite. Human minds cannot surround that Reality because all our concepts and thoughts of that Reality are a creation of man, finite, intellectual and not the Reality of Divine Being. For example, if we should endeavor to have a

concept of Divinity that it is a living, almighty, self-subsistent, everlasting Being, this would be a concept apprehended by us, an intellectual reality. This would not be the outward, visible Reality. The outward, visible Reality is greater than that which human mind can conceive. We ourselves have an external side; our concept, however, is the product of our own brains and comprehended by us. Therefore, the Reality of Divinity is sanctified above that. That Reality of Divinity has ever been in His holiness and sanctity sanctified above our comprehension. It is holy above our realization of it, but its Lights, its Bestowals, its Traces, its Virtues have become manifest in the Realities of the Prophets, even as the sun which has become resplendent in various mirrors. These Holy Realities are as mirrors, and the Reality of Divinity is as the entity or reality of the sun. Although the sun reflects from the mirrors, and its virtues and perfections become resplendent therein, the sun does not descend or condescend to stoop from its highest point of majesty and glory and seek an abiding place in the mirrors; it is in its heaven. It is in its heaven of sanctity. At most it is this: that its lights in these Mirrors become manifest and evident. Therefore, the Bounty is one, but the recipients of the Bounty are numerous. There is Unity of Divinity, holy above ascent or descent, holy above embodiment, holy above comprehension, holy above idealization—Divine Unity—the Prophets are its mirrors, its Lights are revealed through them. Its virtues become resplendent in them, but the Sun of Reality never descends from its highest point. This is the Unity of God—this is Oneness—this is sanctity—this is glorification whereby we praise and adore God. God.

Chant in Arabic.

O my God! O my God! Verily these are servants at the threshold of Thy Mercy, and maid-servants at the door of Thy Oneness. Verily they have gathered in this great temple to turn to Thy Face of Glory, holding to the hem of Thy Garment, to Thy Singleness, seeking Thy good pleasure, and seeking ascent into Thy Kingdom. They receive effulgence from the Sun of Reality in this glorious century, and they long for Thy good-will in all great affairs. O Lord! Illumine their sights with a vision of Thy Signs and Riches; their ears with hearkening to Thy Word. Render their hearts replete with Thy Love, and gladden their spirits with Thy meeting; deign for them spiritual good in Thy earth and heaven, and make them the signs of unity among Thy servants, in order that the real Unity may appear and all may become united in Thy Cause and Thy Kingdom. Verily Thou art the Generous! Verily Thou art the Great! the Spiritual! Thou art the Merciful! the Clement!

To the Children in the Sunday School.

I am glad to see these children. They are bright, radiant children. God willing, all of them may realize the hopes and aspirations of their parents.

Praise be to God, I see before me these radiant children of the Kingdom. Their hearts are in the state of the utmost purity; their faces are shining. They are ready to become the sons and daughters of the Kingdom. Thank God, they are following the acquisition of virtues and will be the causes of the attainment of the good points of humanity. This is the cause of Oneness in the Kingdom of God. Praise be to God! They have revered teachers who are kind. They educate them well, train them well, and long for confirmation in order that, God willing, like fresh plants in the garden of God, they may become refreshed by the downpour of the clouds of Mercy, grow and become verdant. In the utmost of freshness and delicacy may you at last bring forth fruit.

I supplicate God that these children may be reared under His protection, and that they may be kept beneath His favor and grace until all, like roses and flowers in the garden of human hopes and aspirations, shall blossom and become redolent of fragrance.

O God! Educate these children. These children are the plants of Thy orchard; they are the flowers of Thy meadow; they are the plants of Thy garden. Let Thy rain fall upon them; shine upon them with the heat of Thy Sun of Reality. Let Thy breezes refresh them, in order that they be trained, grow and develop, and appear in the utmost of beauty. Thou art the Giver! Thou art the Compassionate!

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STAR OF THE WEST

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NEWS NOTES

We are glad to say that the Cause seems to be making considerable progress in England. Lady Blomfield is having very interesting meetings at her house during the time that the Higher Thought Centre is closed; Miss Jack's meetings are going very well at her studio, and Miss Gamble is having Sunday meetings at East Putney. We hope soon to have meetings also at East Sheen.

J. H. Jenner.

The beloved of God, Mr. John A. Finch, of Seattle, Washington, departed this life August 31st. The friends lovingly gathered to honor his departure, and after a beautiful Unity service his body was consigned to its resting place.

Seattle Bahai Assembly.

"The Brilliant Proof"

By MIRZA ABUL FAZL

A new book by this renowned Bahai, written December 28, 1911, and published by Abdul-Baha during his sojourn in America. It is a scholarly answer to an opponent of the Bahai Cause, and its clear and convincing argument should be in the minds and hearts of everyone of the friends.

Abdul-Baha says of it: "In reality, this treatise is the Sharp Sword and Brilliant Proof which has emanated from the breath of the pen of servitude to the Blessed Perfection."

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III Chicago (September 27, 1912) Masheyat No. 11

WITH ABDUL-BAHA IN DUBLIN, NEW HAMPSHIRE.

BY JOSEPH H. HANNEN.

AT a mean altitude of something like 1,700 feet (and that, if one may be pardoned an apparent anarchronism, is *no mean* altitude) the historic village of Dublin lies, a gem amid the verdure-clad hills of New Hampshire, and recently shining with particular lustre because of the presence of Abdul-Baha, The Servant of God, and the consequent centering of the spiritual rays, which focus from all the world where he is.

The village of Dublin proper is three miles from the railroad, the station being Harrisville. Antedating the railroad, it is one of the points which even that willing servant of the people, which winds and twists tortuously in an effort to oblige all, has not reached. And this is fortunate for the preservation of the beauties of nature. The population of Dublin during the summer is about five times that of the winter, and as a resident says, it might as well be locked up in midwinter, as indeed it is isolated by the elements. But now the winters are usually busy seasons of building, as new summer homes are planned, the while nature is creating materials for the glorious panorama of recurring spring and summer. For many picturesque and splendid estates are to be found here, making of this favored spot a kind of Switzerland, with lines softened because of the wooded hills and the abundant verdure of the earth, which burgeons and blossoms in almost tropical luxuriance.

Here the traveler is reminded of Haifa, in Syria, and Abdul-Baha agreed to the resemblance, adding, "It is warmer there!" for even in midsummer the air in Dublin is delightfully cool and the nights almost cold.

Hither the writer with Mrs. Hannen and Miss Knobloch was bidden, to spend a night and a day. Reaching Harrisville late in the afternoon of Tuesday, July 30, 1912, our first and joyful surprise was to be met at Harrisville by Abdul-Baha, who had come over from Dublin with Mrs. Parsons for that purpose, the latter also welcoming an expected guest. Mirza Vali'o'llah Khan was on hand to interpret and to add to the home-coming aspect of the occasion. First bestowing his guests in a waiting automobile and seeing to their comfort and happiness, Abdul-Baha joined Mrs. Parsons and Mrs. Ford in a carriage, and we were rapidly whisked to the Dublin Inn, a quaint and exquisitely-appointed hostelry just suited to the surroundings. Such is the magic of this place that in the vastness of the hill-country even the "honk, honk!" of the auto, seemed subdued, and the sense of being part of a scene of primal magnificence was not disturbed by the means of transportation, the electric lights and modern conveniences which abound. Dublin has long been known to the friends as the summer home of Mr. and Mrs. Arthur J. Parsons, and now for a time it is the Spiritual Summer Capital of the Republic of Religions —God's Covenant with man of which Abdul-Baha is the Center!

At the inn we found Mrs. Hoagg and Mrs. Cline, of San Francisco, and we learned that Mr. George Latimer, of Portland, Oregon, was also a visitor. As we had come from Portland, Maine, and Washington, the meeting of extremes was evidenced by the fact that the little party of pilgrims were from Portland, Maine, to Portland, Oregon, San Francisco to Washington, thus spanning the continent from two points, a demonstration of the power of the Word of BAHA'O'LLAH. Then in the party with Abdul-Baha were representatives of Persia, Syria, Russia and Egypt. A cosmopolitan gathering truly, and one which is attracting much attention in that section; although the naturalness and simplicity manifested by all makes them seem quite at home. This was manifested by Abdul-Baha at the station; the master of the situation, issuing his orders quietly, passing around among trainmen and officials, the scene might well have been in Akka or Haifa!

As soon as we were comfortably ensconced at the Inn, Abdul-Baha visited us, and there ensued one of those delightful meetings which characterize such occasions. He asked if we were well; if we were happy, if our rooms were comfortable, and exhibited the tender solicitude of a host to his guests, or more properly, a father to his children. Then ensued the following:

Abdul-Baha: "In returning, I will certainly go to Europe."

Miss Knobloch: "To Stuttgart?"

Abdul-Baha: "Perhaps." (Laughing.)

Mrs. Hannen: "They are supplicating for it."

Abdul-Baha: "See how much we have moved from one place to another. How far New York is from here: Washington, Chicago, Philadelphia, the many places we have visited. And now these ladies have come to invite me to come to California. They are supplicating that I should come to California. Now these two have come to insist that we shall go; and letters are coming about it. A letter came yesterday from the Spiritual Assembly, asking how it came that we went to other places and not there. Now Mrs. Hoagg is going to build an aeroplane and take me there. What do you advise? Shall I ride on it?"

Mrs. Hannen: "It would not be very safe."

Abdul-Baha: "When I ride on it, it is the Ark of Noah. This aeroplane will become the Ark of Noah." (This was accompanied by an exchange of smiles which showed Abdul-Baha's keen sense of humor.)

Abdul-Baha: "Tonight I have promised to be present at the house of Mrs. Parsons at 8 o'clock."

When told that we were happy to have had Abdul-Baha with us, the reply was, "I am very happy also."

AT ABDUL-BAHA'S HOUSE, DUBLIN, WEDNESDAY MORNING, JULY 31ST.

Abdul-Baha: "Anyone whom I send to a place is confirmed; anyone. One of them is Miss Alma Knobloch. God has confirmed her. In the beginning she was teaching in Stuttgart. Now she is in Leipzig."

One of our party was obliged to leave on the afternoon train because of a promise made to another; Abdul-Baha desired all to remain, but upon hearing of the facts said, "Let two remain and one go."

"The Bahais must be prompt in the fulfillment of their promises, and perform whatever promise they have given.

"In reality, the length or shortness of the meeting has no influence whatever. It depends upon capacity. A piece of dry wood, as soon as it comes in contact with fire, receives the ignition, but a piece of wet wood, even if it stays in the fire a long time, is not ignited; it will only produce smoke and fumes. No matter how long a piece of stone is in the fire it will not dissolve. Therefore the length of time has no sway whatever. There must be capacity. Although the length of time of the meeting with Mr. Hannen is short, yet it is my hope that its results may become manifold. From here with a shining face, a merciful heart and a heavenly power may you return and become the cause of the guidance of the people; to be the cause of the firmness of the souls in the Covenant.

"I desire to answer some letters that Miss Knobloch has sent. They have been here for some time, but there has been no opportunity whatever to answer them."

After a time of dictation to Mirza Ahmad Sohrab: "I am writing while you are silent. Is this permitted? [To Miss Knobloch and Mrs. Hannen.] You enjoy it because the letter is to your sister. It is fortunate for her that I find time to answer today. Letters come by bundles, but there is no time to answer them."

Abdul-Baha finished dictation, and surveying the mountains with a convenient field-glass, commented on the beauty of the panorama. It was indeed matchless—superb. In the distance a chain of mountains stretched, lofty Monadnock the highest, the others reaching as far as the eye could see. In English he said: "Good mountains; good green; good meadow; good plain; good view. Speak to me. Speak to me!" Told of the study of the Ighan in the Wednesday night meetings in Washington, his comment was, "Very good! Very good! It is very good to memorize the logical points and the proofs of the Holy Books. Those proofs and evidences which establish the fact that BAHA'O'LLAH is the fulfillment of the Promises of the Holy Books. These proofs ought to be collected and memorized. As soon as someone will ask you—What are your proofs?—you may cry out at the top of your voice and say: 'Here they are!'"

A question was asked based upon the familiar reply to those who say there is good in all things: "What shall we say when they ask, 'Of what use are the flies and mosquitoes?'"

"Answer the questioner: 'What is the use

of your creation? What benefit have you given to the world?' The same benefit that you have given to the world, the mosquito has. You say that the mosquito harms, and sucks in the human blood; but you kill animals and eat them. You do not suck blood, but decapitate the animals. Therefore, you are more harmful than the mosquito. By this, I mean that man commits greater sins. But that which is the reality of the matter is this: The world of life, the world of existence is connected, each with the other. All the created beings are the members of this stupendous body. Each one is a member, and that member should not remain imperfect. If that member is, for instance, harming the human body, but it is useful from some other standpoint, because it is one member of the members of this creational book, is it allowable that a member of the members of this great world be imperfect? For instance, we do not know what is the use of this nail. It grows and it is cut again. We see that we have the nail; but we do not know that there are a thousand wisdoms within the creation of this nail. For instance, men ask: Why should we have the beard; why should we have the moustache? They shave. But in reality there is a great wisdom in this. It is healthful. The skin receives the oxygen through the beard."

Asking for further questions, the problem of contributing for the care of Bahais who may be sick or infirm, was presented; in view of the fact that there are many demands at times and the friends are able to do but little, generally speaking.

Abdul-Baha: "The Friends must strive and show efforts and assist. Whosoever is a believer and assured, firm in the Cause, there is no doubt that he will contribute towards the assistance of the poor. This is an evidence of the faith. But if a person comes in contact with another who is in the utmost need, and he sees that he can help, and if he fails, this is an evidence of the weakness of his faith. If his faith is firm and strong, it is impossible for him not to assist. There is no greater trial than the test of riches. Whosoever you see that he is helping and assisting the poor ones according to his ability, know of a certainty that his faith is strong. Continue according to your ability, not beyond your power, and tell him to content himself with it. Not that he may receive your assistance and not look out for himself. He is not able to work, that is why he needs assistance; if he were able to work it is not allowable to assist him. Lazy people should not be assisted; otherwise everybody would leave his work and expect others to support them. There would be no end to it. But there may be someone who is either unable to work or is striving to find some work and is not able to find it; it is not really a shortcoming but he cannot succeed. Such souls are to be assisted. The aim is this, that the friends of God must assist each other, and in assistance be greater than all the other communities of the world. If one of the friends find out that another has no food for this evening, for instance, he should not rest, he should not sleep till he finds food for him. All the members of humanity are in need of each other."

AT 9:30 A. M., JULY 31ST, ABDUL-BAHA, ON THE VERANDA OF HIS HOUSE.

Walking to and fro and addressing Mr. Latimer: "The Bahai must first be informed of the Principles and Teachings of BAHA'O'LLAH, then go forth and spread the Message. It is like unto a soldier, who must arm himself with the buckler and armor, and then he enters the battlefield to fight against the foe. But if he goes to fight without arming himself, he will be defeated. The Bahais are the Army of God. Their defensive armors or weapons are: First, Faith; second, Assurance; third, Severance; fourth, Complete Attraction to the Kingdom of ABHA. If they are armed with these weapons, they will gain the victory in whatever field they may enter. As long as he is not equipped with these weapons, he will not be successful. He must cut himself entirely from all imitations. In Persia we were under the sword. From one moment to the other we had no assurance of life, and during our long imprisonment we were in constant danger. As we were not attached to this life, we were entirely forgetful of these outward conditions. Therefore we remained firm. We did not notice the gleaming, flashing swords around us. But in reality we were happy. [Here he laughed heartily.] At that time there were many severe tests, but there was abundant spirituality. We were walking on the earth, but in reality we were soaring toward the Supreme Concourse. [Laughing]: What were those days, and what are these days! Those days were the cause of the development of the souls. Those days people progressed and advanced spiritually. During the eventful days of Nassr Ed Din Shah, those people who were Bahais were fearless, filled with the glad-tidings of God, overflowing with supplication and

communion. When a Bahai walked in the streets, in his heart he was praying to God, begging of God—'Make me a sacrifice in Thy Path! Let the enemies surround me, carry me to the arena of martyrdom, make me a ransom to Thy Cause!' It is very easy now to be martyred, but it was very difficult at that time. Those frightful looking soldiers, those horrible executioners, those dreadful farrashes, and especially the cannoneers with their fierce moustaches. They threw fear into the hearts of the staunchest and the firmest. Yet the friends were most firm and resolute before the faces of these beings of terror. At the time of trials, wonderful confirmations descend upon man, regenerating him and making him a new creation.

"Mirza Ghorban Ali, who was one of the Seven Martyrs, a man of great piety and learning, was a strong Babi, but he was very fearful and timid. He was so fearful of being known as a Babi that when he met the friends in the streets he would not look at them. He shunned their association. Yet the enemies found him out somehow, and brought him into the prison house. As he was well known among the military class for his wisdom and devotion, two of these influential officers went to Mirza Tagi Khan, the Prime Minister, and interceded for him. When the Prime Minister found out that such important men were interceding for him, he became very lenient and told them to bring him to him so that he might recant. This Prime Minister was such a domineering and blood-thirsty man that the army was in constant fear of him, so that when he was reviewing the army if he just turned his eyes upon one of the soldiers he would tremble and shake with fear. Finally these two officers took Mirza Ghorban Ali to the Prime Minister, and they were so happy in the thought that he would be released before long. When he came before the Prime Minister, the Prime Minister looked at him and said: 'These friends of yours have interceded for you. Are you ready to repudiate Ali Mohammed (The Bab)?' Mirza Ghorban Ali, looking around, saw the executioner about fifteen feet from him, standing, and then he turned to the Minister and asked: 'Whom shall I repudiate, Ali or Mohammed?' (Mohammed being the Prophet and Ali the son-in-law, they are considered the Holy Ones in the Mohammedan world. The name of the Bab is composed of these two.) The Prime Minister became so angry that he ordered the executioners to take him away and kill him, and he left the presence of the Prime Minister with serene face and a heavenly smile on his countenance. At such a time, a firm believer is known!"

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

Compiled from stenographic notes and edited by Mr. Howard MacNutt.

Talk Given by Abdul-Baha at 309 W. 78th St., New York City, July 5, 1912.*

YOU are very welcome,—very welcome, all of you! In the Divine Holy Books there are unmistakable prophecies giving the Glad-tidings of a certain Day in which the Promised One of all the Books would appear, a radiant Dispensation be established, the banner of the Most Great Peace and conciliation be hoisted, and the oneness of the world of humanity proclaimed. Among the various nations and peoples of the world no enmity or hatred should remain. All hearts were to be connected one with another. These things are recorded in the Taurat or Old Testament, in the Gospel, in the Koran, in the Zend Avesta, in the Books of Buddha and in the Book of Confucius. In brief, all the Holy Books contain these Glad-tidings. In all of them it is announced that after the world is surrounded by darkness, radiance shall appear. For just as the night, when it becomes excessively dark, precedes the dawn of a new day, so likewise when the darkness of religious apathy and heedlessness overtakes the world, when human souls become negligent of God,—when materialistic ideas overshadow idealism and spirituality,—when nations become submerged in the world of matter and forget God,—at such a time as this shall the Divine Sun shine forth and the Radiant Morn appear.

Consider to what a remarkable extent the spirituality of people has been overcome by materialism, so that spiritual susceptibility seems to have vanished, Divine civilization

*Translated by Dr. Ameen U. Fareed; notes by Miss Emma C. Melick and Mr. Howard MacNutt.

does not exist, and guidance and knowledge of God no longer remain. All are submerged in the sea of materialism. Although some attend churches and temples for worship and devotion, it is in accordance with the traditions and imitations of their fathers and not for the investigation of Reality. For it is evident they have not found the Reality and are not engaged in Its adoration. They are holding to certain imitations which have descended to them from their fathers and ancestors. They have become accustomed to passing a certain length of time in temple worship and conforming to imitations and ceremonies. The proof of this is that the son of every Jewish father becomes a Jew and not a Christian; the son of every Mohammedan becomes a follower of Islam; the son of every Christian proves to be a Christian; the son of every Zoroastrian is a Zoroastrian, etc., etc. Therefore religious faith and belief is merely a remnant of blind imitations which have descended through fathers and ancestors. Because this man's father was a Jew, he considers himself a Jew; not that he has investigated the Reality and proved satisfactorily to himself that Judaism is right; nay, rather he is aware that his forefathers have followed this course, therefore he has held to it himself.

The purpose of this is to explain that the darkness of imitations encompasses the world. Every nation is holding to its traditional religious forms. The Light of Reality is obscured. Were these various nations to investigate the Reality, there is no doubt they would attain to It. As Reality is One, all nations would then become as one nation. But so long as they adhere to various imitations and are deprived of the Reality, strife and warfare still continue and rancor and sedition prevail. But if they investigate the Reality, neither enmity nor rancor will remain and they will attain to the utmost concord among themselves.

During the years when the darkness of heedlessness was most intense in the Orient and the people were so submerged in imitations that nations were thirsting for the blood of each other, considering each other as contaminated and refusing to associate; at such a time as this His Holiness BAHA'O'LLAH appeared. He arose in the Orient, uprooting the very foundations of imitations and brought the Dawn of the Light of Reality. Various nations became united, because all desired the Reality. Inasmuch as they investigated the Reality in religion they found that all men are the servants of God, all are the posterity of Adam, all are children of one household, and that the foundations of all the Prophets are one. For inasmuch as the teachings of the Prophets are Reality, their foundations are one. The enmity and strife of nations therefore are due to religious imitations and not to the Reality which underlies the teachings of the Prophets. Through BAHA'O'LLAH the nations and peoples grew to understand and comprehend this. Therefore hearts became united and lives were cemented together. After centuries of hatred and bitterness the Christian, Jew, Zoroastrian, Mohammedan and Buddhist arose for amity; all of them in the utmost love and unity. They became welded and cemented because they had all arrived at Reality.

The Divine Prophets are conjoined in the utmost state of love. Each former one has given the glad-tidings of His successor's coming and each successor has sanctioned the one who preceded Him. They were in the utmost unity, but their nations are in strife. For instance, Moses gave the message of the glad-tidings of Christ and Christ confirmed the Prophethood of Moses. Therefore between Moses and Jesus there is no variation or conflict. They are in the utmost unity. But between the Jew and the Christian there is conflict. Now therefore if the Christian and Jewish peoples investigate the Reality underlying their Prophets' teachings they will become kind in their attitude toward each other and associate in the utmost love, for Reality is one and not dual or multiple. If this investigation of the Reality becomes universal, all the divergent nations will ratify all the Divine Prophets and all will confirm all the Holy Books. No strife or rancor will remain and all of us will become united. Then will we associate together in the utmost love. We will become as fathers and sons, as brothers and sisters living together in the utmost unity, love and happiness, for this century is the Century of Light. It is not like former centuries. Former centuries were epochs of oppression. Now human intellects have developed and human intelligence has increased. Each soul is investigating the Reality. This is not a time when we shall wage war and be hostile toward each other. We are living at a time when we should enjoy the utmost friendship.

(Continued on page nine)

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BARBECUE IN HONOR OF ABDUL-BAHA.

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The Consul-General of Persia, Topakyan, gave a barbecue in honor of Abdul-Baha and his Persian suite, at his delightful summer home and garden at Morristown, New Jersey. The journey was accomplished in an automobile from the home of Mr. Roy C. Wilhelm, in West Englewood, through beautiful meadows of New Jersey, and the whole day was spent most pleasantly at the Persian consulate, which is a building in the garden built after the old style of Persian architecture. Among the guests were some prominent men from New York and some society folk to interview him on all sorts of questions. He spoke that forenoon to those persons on the advance of materialism and its evil attendants or concomitants. The dinner was entirely Oriental in character, a barbecue a la Perse. The afternoon was devoted to visiting some friends, taking of photographs, and at about 4 o'clock Abdul-Baha returned to New York city.

Dr. Ameen U. Fareed.

ADDRESSES DELIVERED BY ABDUL-BAHA IN NEW YORK CITY AND VICINITY.

(Continued from page seven)



Abdul-Baha and Suite at Persian Consul-General Topakyan's Home in New Jersey.

Fifty years ago, His Holiness BAHA'O'LLAH sent epistles to all the kings and nations of the world, at a time when there was no mention of International Peace. One of these epistles was sent by Him to the President of the American Democracy. In these communications He summoned all to International Peace and the oneness of the human world. He summoned all to the fundamentals of the teachings of all the Prophets. Some of the European kings were haughty. Among them was Napoleon Bonaparte III. BAHA'O'LLAH wrote a second epistle to him, which was published thirty years ago. The context is this: "O Napoleon! thou hast become haughty indeed. Thou hast become proud. Thou hast forgotten God. Thou dost imagine that this majesty is permanent for thee,—this dominion is abiding for thee. A letter have we sent unto thee for acceptance with thy greatest love; but instead thou hast shown haughtiness. Therefore God shall uproot this edifice of thy sovereignty; thy country shall flee away from thee. Thou shalt find humiliation hastening after thee because thou didst not arise for that which was enjoined upon thee,—whereas that which was a duty incumbent upon thee was the cause of life to the world. The punishment of God shall soon be dealt out to thee."

This epistle was revealed in the year 1869, and after one year the foundations of the Napoleonic Sovereignty were utterly uprooted.

Among these epistles was a very lengthy one to the Shah of Persia. It was printed and spread broadcast throughout all the countries of the world. This epistle was revealed in the year 1870. In it He admonished the Shah of Persia to be kind to all his subjects,—summoning him to justice,—counselling him to make no distinction among the religions,—with Jew, Christian, Mohammedan, Zoroastrian, was he to deal equally and the oppressions prevalent in his country were to be removed. The Jews were greatly oppressed in Persia.

BAHA'O'LLAH especially recommended justice for them, saying that all people are the servants of God, and in the eye of the Government they should be equally estimated,—the Government should be just to all. . . . "If justice is not dealt out, if these oppressions are not removed and if thou dost not obey God, the foundations of thy Government will be razed and thou shalt become evanescent,—



Abdul-Baha and Persian Consul-General Topakyan

become as nothing. Thou shouldst gather all the learned men, and then summon Me. There I shall be present. I will then advance proofs and evidences as to My validity. I will manifest My proof and anything that you may ask. I am ready. But if no attention is paid to this Book, thou, like unto the kings who became non-existent, shall likewise become non-existent." The Shah did not answer this epistle of the Blessed Perfection. Then God destroyed the foundations of his sovereignty.

Among those to whom He wrote was the Sultan of Turkey. In it He arraigned him, saying: "Verily, thou didst incarcerate and make Me a prisoner. Dost thou imagine that imprisonment is a loss to Me,—that imprisonment is a humiliation for Me? This imprisonment is a glory for Me because it is in the pathway of God. I have not committed a crime. It is for the sake of God that I have received this ordeal. Therefore I am very happy. I am exceedingly joyous. But thou must wait;—God will send thee a punishment;—thou shalt receive retribution. Ere long thou shalt observe how ordeals shall descend upon thee like rain and thou shalt become non-existent." And even so it was.

Likewise He sent messages to the other kings and crowned heads of the earth, summoning all of them to love, equity, international peace and the oneness of mankind in order that all mankind might become unified and agreed; that strife, warfare and sedition should pass away; that bitterness and enmity might cease, and all become united and agreed and arise to serve the One God.

Now I have spoken. If you have anything to say, let it be heard. You have listened most attentively. [After a pause, Abdul Baha continued]: I will add a little more. In brief,—two kings arose against BAHA'O'LLAH —the Shah of Persia and the Sultan of Turkey. They imprisoned His Holiness in the fortress of Akka in order to extinguish His Light and exterminate His Cause. But BAHA'O'LLAH while in prison wrote severe letters of arraignment to them. He declared that imprisonment was no obstacle to Him. He said: "This imprisonment will prove to be the means of the promotion of My Cause This imprisonment shall be the incentive for the spreading of My Teachings. No harm shall come to Me because I have sacrificed My life, I have sacrificed My blood, I have sacrificed My possessions;—I have sacrificed all and for Me this imprisonment is no loss." And just as He declared, so it came to pass. In prison He hoisted His banner, and His Cause was spread throughout the world. It has reached America. Now in all parts of the world the Cause of BAHA'O'LLAH is spread broadcast. You go to Asia and wherever you travel you will find Bahais. You go to Africa, Europe, there you will find the Cause of BAHA'O'LLAH. In America it is just beginning to grow and spread.

These two kings could not do anything to withstand BAHA'O'LLAH, but God, through Him, was capable of destroying both sovereigns. I, too, was in prison. God removed the chains from my neck and placed them around the neck of Abdul Hamid. It was done suddenly,—not a long time,—in a moment as it were. The same hour that the Young Turks declared liberty, the Committee of Union and Progress set me free. They lifted the chains from my neck and threw them around the neck of Abdul Hamid. That which he did to me was inflicted upon him. Now the position is precisely reversed. His days are spent in prison just as I passed the days in prison at Akka,—with this difference,—that I was happy in imprisonment. I was in the utmost elation, because I was not a criminal. They had imprisoned me in the Path of God. Every time I thought of this,—that I was a prisoner in the Pathway of God,—the utmost elation overcame me. Abdul Hamid is now suffering punishment for his deeds. Because of the sins he committed, he is now in prison. This is retribution for his acts. Every hour he is mortified anew and his ignominy revived. He is in the utmost sorrow and disappointment, while I am in the utmost happiness. I was happy that—praise be to God!—I was a prisoner in the Pathway of God; that my life was not wasted; that it was spent in the Divine Pathway. Nobody who saw me imagined that I was in prison. They saw me in the utmost joy, the utmost thankfulness and health,—paying no attention at all to the prison.

TALK GIVEN BY ABDUL-BAHA AT 309 W. 78TH ST., NEW YORK CITY, SATURDAY, JULY 6, 1912.*

MAN in the world of existence has traversed certain degrees until he has arrived at the world of manhood. In every degree he has attained the capacity for advancement to the next degree. While in the

*Translated by Dr. Ameen U. Fareed and taken stenographically by Miss Emma C. Melick.

mineral kingdom he was attaining the capacity for promotion into the vegetable kingdom. In the vegetable kingdom he has received preparation and capacity for the animal kingdom. He has come from the vegetable kingdom to the animal and then on to the human kingdom.

In the beginning of his life man was in the matrix world. In the world of the matrix he obtained capacity and preparation for this world. The forces and powers necessary for this world he attained there. In this world he needed eyes; he received them potentially, in the other. He needed ears; therefore he obtained them in the world of the matrix. All the powers he needed in this world he attained potentially in the world of the matrix. In the world of the matrix therefore he was prepared for this world; so that when he came to this world he found that all the necessary forces were ready—all his needs for material sustenance were provided.

Therefore in this world also he must prepare himself and get ready for the life hereafter. That of which he is in need in the world of the kingdom he must obtain here. Just as he prepared himself by acquiring the forces necessary in this world in the world of the matrix, so likewise it is necessary that all needful in the Kingdom, all the forces of the Kingdom—must be acquired in this world.

What is he in need of in the Kingdom after he is transferred from this world to the other world? That world is a world of sanctity, therefore it is necessary that he acquire sanctity in this world. In that world there is need of radiance, therefore radiance must be acquired in this world. In that world there is need of spirituality. In this world he must acquire spirituality. In that world faith and assurance, the knowledge of God, the love of God, are needed. These he must acquire in this world so that after he ascends from this mortal to that immortal world he shall find all that is needful in that life eternal is ready for him.

It is self-evident that that world is a world of Lights; therefore there is need for illumination. That world is a world of Love; hence Love of God is needed. That world is a world of perfections; virtues or perfections must be acquired. That world is a world of the Breaths of the Holy Spirit and in this world must they be acquired. That world is a world of the Life Eternal. In this world must he acquire it. But how can he? By what means can he acquire these things? How is he to obtain these merciful powers?

First,—through the Knowledge of God. Second,—through the Love of God. Third,—through faith. Fourth,—through philanthropic deeds. Fifth,—through self-sacrifice. Sixth,—through severance from this world. Seventh,—through sanctity and holiness. Unless he obtain these forces, unless he attain to these requirements, surely he will be deprived of the Life Eternal. But if he attain the Knowledge of God, becomes ignited through the fire of the Love of God, witnesses the great and mighty signs, becomes the cause of love among mankind and lives in the utmost state of sanctity and holiness, surely he shall attain to second birth, will be baptized through the Holy Spirit and witness the Life Eternal.

It is astonishing! It is a most amazing thing!—that God has created all humanity for the knowledge of Himself, for the love of Himself, for the virtues of the human world, for the Life Eternal;—for perfect spirituality, for heavenly illumination has He created man;—nevertheless, man is utterly negligent of all this! He is seeking the knowledge of everything except the Knowledge of God. He seeks, for example, to know the lowest stratum of the earth. His utmost desire is this. Day and night he strives to know what he can find ten metres below the surface; what he can discover within the stone; what he can learn archæologically through the dust! He puts forth arduous labors to penetrate a mystery of terrestrial mysteries; but he is not at all thoughtful of knowing the mysteries of the Kingdom, traversing the fields of the Kingdom, becoming aware of the verities of the Kingdom, discovering the Secrets of God, arriving at the Knowledge of God, witnessing the Lights of Reality and becoming informed of the verities of the Kingdom. He is not at all thoughtful of these. How much he is attracted to the mysteries of matter, and how utterly unaware he is of the mysteries of Divinity! Nay, he is even utterly careless of the mysteries of Divinity. How stupid this is! how ignorant this is! how conducive to degradation this is! It is like this—that a son should have a very kind Father who has provided for him great Books, in order that he may become aware of the mysteries of creation, and supplied also many means of adornment, comfort and enjoyment. But the son, because of immaturity and lack of intelligence, loses sight of all these and lays them aside, attaching himself to pebbles, passing his time day and night with playthings, neglectful of all the gifts which his Father has

provided for him. How ignorant such a child is! how heedless! The Father has wished for him Glory Eternal, and he is content with the greatest deprivation. The Father has built for him a royal palace, but he is playing with dust. The Father has prepared for him garments of silk, but he is content with his nakedness. The Father has prepared for him the most delicious foods and most luscious fruits, while he seeks the grasses of the fields. Such is the analogy.

Praise be to God! you have heard the call of the Kingdom! You have opened your eyes; you have turned to God. Your object is the good-pleasure of God. Your purpose is the understanding of the mysteries of the heart and your intention is to discover the realities. Day and night must you think, strive and investigate, that you may attain to the mysteries of the Kingdom; that you may learn the evidences of Divinity; that you may attain certainty in knowledge; that you may know this world has a Creator, has a Maker, has a Resuscitator, has a Provider, has an Architect—but know this through proofs and evidences, not through susceptibilities; nay rather through decisive proofs, evident arguments and real vision—that is to say, visualizing it just as you visualize the sun. May you with complete certainty behold the signs of God and attain to the knowledge of the Holy, Divine Manifestations.

You must come into the knowledge of the Divine Manifestations through proofs and evidences. You must know the teachings of the Holy Divine Manifestations. You must learn the mysteries of the Divine Kingdom. You must become capable of discovering the realities of things. Thus may you become the manifestations of the mercy of God and real believers,—firm and steadfast in the Cause of God.

Praise be to God! the door of the Knowledge of God has been opened by BAHA'O'LLAH. For He has laid the foundation whereby man may become acquainted with the verities of heaven and earth, and has bestowed the utmost confirmation. He is our teacher; He is our adviser; He is our seer. He is the one clement towards us. He has prepared all His gifts. He has vouchsafed His Providence. Every admonition has He given unto us. Every behest has he uttered for us. He has prepared for us the means of eternal majesty. He has breathed for us the breaths of the Holy Spirit. He has opened before our faces the doors of the Paradise of ABHA. The Lights of the Sun of Reality has He caused to shine upon us. The clouds of mercy have poured down upon us. The sea of favor is surging towards us. The spiritual springtime has come. The infinite bounties and favors have appeared. What therefore is greater than this? What bestowal is greater than this? We must appreciate this and act in accordance with the teachings of BAHA'O'LLAH, so that all good may be stored up for us and in both worlds we shall become precious, attain to the blessing everlasting, taste the delicacy of the Love of God, find the sweetness of the Knowledge of God, see the bestowal of Heaven and witness the Power of the Holy Spirit.

This is my advice and this is my admonition.

ADDRESS OF ABDUL-BAHA AT ALL SOULS' UNITARIAN CHURCH, FOURTH AVE. AND TWENTIETH ST., NEW YORK CITY, REV. LEON A. HARVEY, PASTOR, SUNDAY, JULY 14, 1912.*

PRAYER AND INTRODUCTION BY THE PASTOR.

WE thank Thee O God, our Father, that there have been those who have seen the vision of Thy Glory more clearly,—whose eyes have seen with deeper penetration the possibilities of man and have spoken words to uplift man to higher levels. We thank Thee that this same vision of hope is in every human soul. We pray that we may realize the unlimited possibilities of our manhood and womanhood. Thou art Father of all; therefore we are brothers and sisters. We thank Thee for him whom we shall hear this morning and pray that whatever may come to us may not fall upon barren soil. Bless us and lead us in the ways everlasting. Amen!

Few churches could have gathered such a congregation as this in New York City upon a hot summer morning. The life of Abdul-Baha is familiar to most of you. Sixty years ago the Vision of Spirit came to the Bab in Persia. Ten years afterward this Vision came afresh to BAHA'O'LLAH, father of our speaker today. BAHA'O'LLAH was a prisoner and exile forty years.

Is it a wonder that his son who shared this imprisonment should have devoted his life to carrying on His work? Abdul-Baha will speak upon the "Oneness of Humanity," —showing its accomplishment among the di-

*Translated by Dr. Ameen U. Fareed; notes by Messrs. John G. Grundy and Howard MacNutt.

vided sects of the religious systems of the world. It is a great gospel. Many have dreamed of it, but Abdul-Baha has lived it.

ADDRESS BY ABDUL-BAHA.

Today I wish to speak to you upon the subject of the "Oneness of Humanity," for in this great century the most important of all subjects is the oneness of the world of humankind. Although in past centuries and bygone ages this great subject received some measure of mention and consideration, it was little compared to its attainment and importance in this day. In past ages and centuries history shows that the various peoples, tribes, nations and sects fought and warred against each other in enmity and hatred. But—Praise be to God!—in this century of illumination hearts are inclined toward amity and fellowship and minds are thoughtful upon the question of the unification of mankind. There is an emanation of the Universal Consciousness today which clearly indicates the dawn of a great unity.

In investigation of a subject the right method of approach is to carefully examine its premises. Therefore in the examination of this subject of Human Solidarity let us go back to the foundation upon which it rests, namely: that all mankind belong to one family,—that all are one progeny of Adam,—all are servants of the one God,—all have been created by one God,—God is the provider for all,—God nurtures all,—all are submerged in the Sea of the Mercy and Grace of God,—and God is kind to all.

All humankind share in common the intellectual and spiritual faculties of a created endowment. All are equally subject to the various exigencies of human life, and are similarly employed in acquiring the means of earthly livelihood. In every respect from the viewpoint of creation all stand upon the same footing,—all have the same requirements,—all are seeking the happiness and comfort of earthly conditions; that is to say, the things they share in common are numerous and manifest. This very sharing or partnership in matters intellectual and spiritual is a valid basis for the unification of mankind.

Consider how for six thousand years discord and dissension have prevailed in this great human family. Its members have ever been engaged in war and bloodshed. Heretofore the world of humanity has not attained nor enjoyed any measure of peace on account of these conditions of war and strife. Consult history,—you will find a continuous record of war brought about by religious, sectarian, patriotic, racial and political causes. The world of humanity has found no rest. Men have always been in conflict, engaged in destroying the foundations of each other, pillaging the properties and possessions of each other and shedding blood, especially in the earlier periods of savagery when they carried away as captives the wives and children of each other. Consider the tremendous losses of human life which have been the fruit of this strife. What powers and forces have been employed in the means of war and applied to inhuman purposes of conflict and bloodshed! Now it has become necessary to divert these energies and utilize them in other directions; to try the new path of fellowship and unity in this most radiant century. We have observed after long trial and experience the harmfulness of war and dissension. Now we must seek after the means of procuring the benefits of unity and peace. When such means are found, we must give them a trial.

Consider the harm which comes to a family through discord and dissension. Consider, too, what favors and blessings descend upon that family when unity exists among its various members. Likewise reflect what would descend upon the great human family,—upon humanity in general if unity were established. Although the benefits and good results of unity are clearly manifest and the harm and ill effects of discord apparent, yet in this century means are witnessed for assisting man in the attainment of fellowship and unity. His Holiness BAHA'O'LLAH has provided the means by which discord may be removed from the human world. He has left no possibility or means for dissension.

First, He has proclaimed the Oneness of Mankind and specialized religious teachings for humanity. The first form of dissension among mankind arises from religious differences. His Holiness BAHA'O'LLAH has given full teachings to the world which are conducive to fellowship and unity in religion. In past years each religious system has boasted of its own superiority and excellence, abasing and scorning the validity of all others. Each has accounted its own belief as light and all others as darkness. The various followers have considered the world of humanity to be as two trees,—one a merciful tree and the other satanic. They have considered some of mankind the branches, twigs and leaves of the merciful tree and others belonging to the tree which is satanic. This sedition and warfare among the people of

the religions was continuous, causing ceaseless bloodshed and strife. The greatest cause of human alienation has been religion because each considered the belief of the other as anathema and deprived of the Mercy of God.

The Teachings of BAHA'O'LLAH which are specialized to Him are as follows: He has founded the premises by addressing all humanity, saying, "Ye are all the leaves of *one* tree,"—not of two trees, one merciful and the other satanic. He has said all humanity belongs to one tree—the Merciful. Each individual member of the human family is a leaf, twig or branch upon this tree. All belong to the Adamic tree,—all are sheltered beneath the protecting Mercy and Providence of God. All are the children of God; all are fruit upon the one tree of His Love. God is clement and kind to all the branches, leaves and fruit of this tree and there is no existence or interference of a satanic tree whatever,—Satan being a creation of human proclivities. God alone is the Creator and all are creatures of His Might. Therefore we must love all mankind as His creatures and realize that all are growing upon the Tree of His mercy—that all are servants of His Almighty Will and manifestations of His Good-pleasure.

Even supposing we find a branch or leaf of this tree defective or a blossom imperfect, it nevertheless belongs to this tree and not another. Therefore it is our duty to try and protect that tree,—guard and cultivate it until the fruit reaches perfection. If we test its fruit and find it imperfect we must strive to make it perfect. No doubt we will find in the human world souls who are ignorant; we must make them knowing. Some souls growing upon the tree are weak and ailing; we must put them in the way of attaining health and recovery. If they be as infants in development we must minister to them until they attain maturity. Never should we detest and shun them, or consider them as bad. We must honor, respect and be kind to them all, for God has created them and not Satan. They are not manifestations of the wrath of God but of His Divine Favor. God the Creator has endowed them with eyes, ears, hearts, physical, mental and spiritual faculties; that is to say they are creatures of His Will, not of His wrath. Therefore souls are manifestations of the Favor of God —that is to say, all humanity must be shown the utmost love, kindness and respect because what we behold in them are no less than the signs and traces of God Himself. All are evidences of God, therefore how shall we be justified in debasing them, uttering anathema and seeking to deprive them of drawing near unto His Mercy? This is sheer ignorance, complete injustice and God is not pleased with it because in the sight of God all are His servants.

Another cause of dissension and discord is the fact that religion has been pronounced at variance with science. Between religionists and scientists there has always been warfare for the reason that the former have proclaimed religion superior to science and considered science opposed to religion. For this reason strife and enmity have existed between them. His Holiness BAHA'O'LLAH declared this to be a mistake, for religion is in harmony with science and reason. If it be at variance, it proceeds from the mind of man only and not from God and is therefore unworthy of belief and not deserving of attention. The heart finds no rest in it and confidence is not established. How can man believe that which he knows to be at variance with reason? Is this possible? Is it possible for the heart to accept that which reason refuses? Reason is the first faculty of man and the religion of God is in harmony with it. BAHA'O'LLAH has removed this form of dissension and discord from among mankind and reconciled science with religion. This accomplishment is specialized to Him in this Day.

Still another cause of disagreement and dissension has been the formation of religious sects and denominations. BAHA'O'LLAH said that God has sent religion for fellowship among humankind and not for strife and discord, for all religion is founded upon the love of humanity. His Holiness Abraham promulgated the principle of love among mankind. His Holiness Moses summoned all to the love of mankind. His Holiness Christ established the love of mankind. His Holiness Mohammed directed all to the love of mankind. This is the Reality of Religion. If you investigate the Reality and Inner Significance of their teachings you will find it so. You must not listen to hearsay but investigate the Reality. The purport is that Religion is the cause of amity, love and fellowship, not of discord, enmity and estrangement. But man forsaking the foundation of Divine Religion, has adhered to certain blind imitations. Each nation has clung to its own imitations and because these imitations are at variance, they have caused warfare, bloodshed and the

destruction of the foundations of humanity. But the Religion of God is based upon amity and agreement. His Holiness BAHA'O'LLAH has said that "If religion and faith are the causes of enmity and sedition it is far better to be non-religious; that lack of religion is better than religion; for we desire religion to be the cause of amity and fellowship. If enmity and hatred exist, irreligion is preferable." Therefore the removal of this dissension has been specialized in BAHA'O'LLAH, for religion is a remedy for human antagonism. If a remedy is the cause of disease it would be better to do without the remedy.

Other causes of human dissension are political, patriotic and racial prejudices. These have been removed by BAHA'O'LLAH. He has said and has guarded His statement by rational proofs from the Holy Books that the world of humanity is one race, the surface of the earth one place of residence and these suppositions of racial and political boundaries are baseless and without foundation. It is not becoming of man to be the captive of these illusions and suppositions. Consider,—the surface of the earth is one, and one atmosphere encompasses all humanity. No difference or preference is made by God. But man following illusions and superstitions, has come to consider nationalities various and races separate in rights and importance, thereby laying the foundation of prejudice, hatred and discord.

Diversity of languages has been a fruitful cause of discord. The function of language is to convey the thought and purpose of one to another. Therefore it matters not what language man speaks or employs. Nevertheless, BAHA'O'LLAH sixty years ago advocated one language as the greatest means of unity and the basis of international conference. Sixty years ago He wrote to the kings of the earth recommending the unification of languages; that one language should be adopted and sanctioned by all governments and promulgated by all nations. By this means, every nation might have its own natal tongue and acquire the universal language. All nations would then be able to communicate and consult with perfect facility and the dissension due to diversity of language would not remain.

Another teaching of BAHA'O'LLAH is in relation to the Most Great Peace; that all mankind must be awakened to and become conscious of the harm of war; that they should become informed of the benefit of peace and know that peace is from God, while warfare is from Satan. War among the nations is a trait and manifestation of Satan. Man must emulate the Merciful and not Satan, in order that public opinion shall incline toward peace, love and unity and the discord of war vanish.

I will mention another cause of dissension: the lack of equality between man and woman. BAHA'O'LLAH has named this as a great cause of discord and division among humanity, for so long as humanity remains unequally divided as male and female in right and importance, no amity or unity can be established. In a perfect human body it could not be possible for one organ to be perfect and another defective. In the great body of humanity how could it be possible to bring about unity, love and fellowship if one factor is considered perfect and the other imperfect? When both are perfect in function, perfect fellowship and harmony will be witnessed. Therefore it is the greatest mistake to assume one member of the family of humanity is perfect and the other defective or not deserving. God has created man and woman equal as to faculties; He has made no distinction between them. Woman has not reached the level of man in human accomplishment because of lack of education. The education of man has been of one kind and of woman another. If education were equal and similar, these two factors would be equal in attainment. God has made no difference between them which should produce discord. He has endowed all with human faculties and all are manifestations of His Mercy. If we say mankind is different creationally in endowment, that is contrary to Divine justice. Both are human. If God has created one perfect and the other defective He is unjust. But God is just. None are created imperfect or defective; all are perfect in creative endowment. To assume imperfection in the creature is to presuppose imperfection in the Almighty Creator.

In brief; woman must receive equal education with man. The soul which is most excellent in the estimate of God is acceptable before God.

We have for our subject and consideration the reconciliation of the religious systems of the world. His Holiness BAHA'O'LLAH has said that if from each of the varying religious systems one intelligent member be selected and these representatives come together seeking to investigate the Reality of Religion, they would establish an interreligious body before which all disputes and difference of religious belief could be pre-

sented for investigation and discussion. These questions could then be weighed and settled from the standpoint of Reality and all imitations discarded. In this way all religious sects and systems would become one.

Do not question the practicability of this and be not astonished. It has been effected and accomplished in Persia. In that country the various religionists have gathered together to investigate the Reality and have united in the utmost fellowship and love. No traces of discord or differences remain; the utmost love, kindness and unity are apparent. They are unified and live together like a single family in harmony and accord. Discord and strife have passed away. Love and fellowship now prevail instead. Furthermore, those souls who have obeyed BAHA'O'LLAH and attained this condition of accord, fellowship and affiliation are Mohammedans, Jews, Christians, Zoroastrians, Buddhists, Nestorians, Shiites, Sunnites and others. No discord exists among them. This is a proof of the possibility of universal unification among the religionists of the world through practical means. Imitations which have held men apart have been discarded and the Reality of Religion envelops them in its perfect unity. When Reality envelops the soul of man, love is possible. The Divine Purpose in Religion is pure Love and Amity. The Prophets of God were in the utmost love for all. Each one announced the glad-tidings of His successor and each subsequent one confirmed the teachings and prophecies of the former. There was no discord or variance in the reality of their teachings and mission. The discord has arisen among their followers, who held fast to imitations. If imitations be done away with and the radiant shining Reality dawn in the souls of men, love and unity must prevail. Thus will humanity be rescued from the strife and wars of six thousand years, dissensions will pass away and the illumination of unity dawn. Consider how all the Prophets of God were persecuted and what hardships they experienced. His Holiness Jesus Christ endured affliction and accepted martyrdom upon the cross in order to call men to unity and love. What sacrifice could be greater? He brought the religion of love and fellowship to the world. Shall we make use of it to create discord, violence and hatred among men?

Moses was persecuted and driven out into the desert; Abraham was banished; Mohammed took refuge in caves; the Bab was killed and BAHA'O'LLAH was exiled and imprisoned fifty years. Yet all of them desired only fellowship and love among men. They endured hardships, suffered persecution and death for our sakes that we might be taught to love one another, be united and affiliated instead of discordant and at variance. Enough of these six thousand years which have brought such vicissitudes and hardships into the world! Now in this radiant century let us try to carry out the good pleasure of God, that we may be rescued from these things of darkness and come forth into the boundless illumination of Heaven,—shunning division and welcoming the Divine Oneness of Humanity. Perchance, God willing, this terrestrial world may become as a mirror celestial upon which we may behold the imprint of the traces of Divinity, and the fundamental qualities of a New Creation may be reflected from the Reality of Love shining in human hearts. Thus from the light and semblance of God in us may it be indeed proved and witnessed that God has created man after His own image and likeness.

Prayer.

O my God! O my God! Verily I invoke Thee and supplicate before Thy Threshold, asking Thee that all Thy mercies may descend upon these souls. Specialize them for Thy favor and Thy truth. O Lord! unite and bind together the hearts, join in accord all the souls and exhilarate the spirits through the signs of Thy Sanctity and Oneness. O Lord! suffer these faces to become radiant through the life of Thy Oneness. Strengthen the loins of Thy servants in the service of Thy Kingdom. O Lord! Thou Possessor of great mercy! O Lord of forgiveness and pardon! forgive our sins, suffer us to be pardoned for our shortcomings and cause us to turn to the Kingdom of Thy clemency, invoking the Kingdom of Might and Power, humble at Thy shrine and submissive at the appearance of Thy evidences. O Lord God! make us as waves of the sea, as flowers of the garden, united, agreed, fresh and verdant through the Bounties of Thy Love. O Lord! dilate the breasts through the signs of Thy Oneness and make all humanity as waves of the same ocean, as stars shining from the same height of glory, as luscious fruits borne upon Thy Tree of Life. Verily Thou art the Almighty, the Self-Subsistent, the Giver, the Forgiving, the Pardoner, the Omniscient, the One Creator!

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STAR OF THE WEST

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SITE OF THE MASHRAK-EL-AZKAR IN AMERICA



MAIN TRACT OF LAND ON WHICH IS TO BE ERECTED THE FIRST MASHRAK-EL-AZKAR IN THE WESTERN WORLD
LOOKING SOUTHWEST — SHERIDAN ROAD IN THE FOREGROUND

THIS tract of land, which comprises about five acres of ground near Chicago and situated alongside one of the finest drives and lakes in America, has been paid for with voluntary contributions sent from nearly every country on the globe; from the former adherents of the seven great religions —literally, "from Greenland's icy mountains to India's coral strand."

It testifies that a new era has dawned, a new conscience has stirred humanity, a great dynamic power has reverberated throughout the world whereby mankind has come together in a bond of unity such as was never known before.

What is the Mashrak-el-Azkar? Literally, the Dawning-place of Praises. It is an edifice where peoples of different nativities, races, colors, faiths, sects, denominations, shall meet under one dome and adore the One God in the same spirit of Truth. Such an edifice could not have been erected in past centuries, but in this Glorious New Day—the Cycle of BAHA'O'LLAH (*The Glory of God*)—"there is an emanation of the Universal Consciousness which clearly indicates the dawn of a great unity"; and the Mashrak-el-Azkar is an outward expression of this Universal Consciousness, proving the ages of darkness have passed away and the Century of Light has arrived.

Corinne True.

[See article page seven]

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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EL-ABHÄ

[The Most Glorious]

Composed by Thornton Chase in the year 1911.



THORNTON CHASE

FEBRUARY 22, 1847
SEPTEMBER 30, 1912

I.

O LIGHT DIVINE!
Invisible!
Immeasurable Light!
Eternal as Divinity!
Impenetrably Bright!
The living universe bows down
And veils its face before Thee.
All angels and archangels bend
And happily adore Thee.

II.

O Shining Spirit! Light of light!
All-flooding, radiant beam,
Eternally proceeding
Forth from Him, the LORD Supreme;
To all immensity of life,
Himself Thou art revealing;
With Thine intensity of light,
Himself Thou art concealing.

III.

He is the Essence, Thou the Power,
The Glory, Majesty,
The Omnipresence. He, Unknown
And Nameless, save for Thee!
Above all height and depth is He,
In His own SELF abiding;
Through Thee all depth and height He fills.
Through Thee Creation guiding.

IV.

As light from flame, Thou art from Him;
As fragrance from the flower;
As colors from the prism'd light;
As rainbow from the shower;
As thought from mind; or word from thought;
As deed by vision guided.
So He and Thou art only ONE.
Not dual, nor divided.

V.

O Splendor of the Spaceless! Thou,
Through hosts of wandering suns,
Dost quicken dense, material spheres,
Where these dull-shining ones
Are lords of matter, time, and space;
Their powers from Thee obtaining,
Obedient vassals of Thy will,
Beneath Thy glory waning.

VI.

Thou art the flame of Life itself,
The Ever-living Light,
These burn with imitative fires
Through matter's stolid night;
With semblance of creative heat;
Worlds, moons and earthlings breeding;
Yet, all, in traceless paths confined,
Thine ordered ways are speeding.

VII.

The planets feel Thy quivering life
And bring forth of their kind,
All plants, and creeping things, and beasts,
And men of dust—but blind
To Thy Realities are they—
In earthy dungeons dwelling,
Imprisoned deep in sense and self,
The Light Unseen repelling.

VIII.

O Life of Life! O Perfect Light!
Pierce through the darkening walls;
Bring forth the prisoners to Thy Day;
Remove the veiling cauls;
Create new sight, new hearts, new minds;
Reveal the heavenly vision:
Disperse the dust-formed clouds of self;
Disclose the fields Elysian!

IX.

O Word of God! Light, Love and Life—
Transmuted into speech!
Thou mighty Logos—come from heaven,
The Will Divine to teach!
Incarnate Gift to happy men,
Endowed with power perceiving,
With speaking tongues and listening ears,
With minds and hearts believing.

X.

Speak Thou to self-endarkened souls!
Command, "Let there be Light!"
So shall eternal Day appear
To end chaotic night.
The morning stars shall sing again
The anthem of creation:
The sons of God shall shout for joy
With new divine elation.

XI.

Thy Word, O Light, is knowledge, truth!
Thy University,
The boundless shining realms of life,
Which mirrors only Thee.
This mind of mine's a twinkling orb,
Toward Thy clear sun advancing:
A flickering mote of mental dust,
In Thy great splendor dancing.

XII.

Thy flame is Love, the living Fire!
Thine alchemy divine
Transmutes man's spirit into Life,
The water into wine.
Within thy crucible, O Love,
With Thee this heart is blending;
Its life outdrawn, to be reborn
From death to Life unending.

XIII.

Thou Holy Light! So calmly pure
So penetrating, sweet;
The whole creation's living heart
Is melted in thy heat.
The souls of things turn unto Thee,
Thy radiant Love divining,
As dewdrops glisten in the dawn,
Each one a sunlet shining.

XIV.

Thou crystal Ocean, limpid, clear,
Unstained and colorless!
All life is thine, all beauty thine,
All beings Thee confess.
As fish in sea, I live in Thee,
All life but Thine denying.
As gnat in flame, in Thee I die
In ecstasy of dying.

XV.

Immortal Spirit! Loving Power!
Thou dost my soul enthrall.
I am in Thee, and Thou in me;
Else were I not at all.
For what I am, have been, shall be,
Is Thine, not of my earning;
A debtor I, with naught to pay,
Except Thine own, returning.

XVI.

Thou Primal Parent! Lift Thy sons
Into the heavens of Truth!
Give them new birth in realms of Light,
Grant them eternal youth,
That they may serve Thy Universe
With wisdom, strength, perfection;
True stars and suns of Thy pure Light,
Ablaze with Thy reflection.

XVII.

As iron, glowing in the fire,
Shows glistening and more bright,
So spirits, serving Thee in love,
Are nuclei of light.
Infilled with Thee, O Fire of Life,
In Thee all self resigning;
Through space empyreal they fly,
Pure flames of glory shining.

XVIII.

Thou All in all! The worlds of worlds
Are filled with naught but Thee.
Both light and darkness, heaven and hell,
Thou art, O Mystery!
Thou dost create, sustain, destroy;
Yet Thou unchanged abidest.
With seventy thousand veils of light
The INFINITE Thou hidest.

XIX.

Ah, Wondrous Light! Invisible,
Immeasurable Light!
Begotten of Divinity,
Impenetrably bright!
Heaven-filled, the Universe, aglow
Unveils its face before Thee.
All angels and archangels know,
And happily adore Thee.

THORNTON CHASE

FEBRUARY 22, 1847 SEPTEMBER 30, 1912

LETTER FROM LOS ANGELES, CALIFORNIA.

Dear Friends in El-Baha: Knowing that the friends will be anxious to learn the details of the passing of our brother, Thornton Chase, we hasten to send the following:

Mr. Chase recently returned home from a business trip north, visiting San Francisco and Oakland, Portland, Seattle, and we think also Victoria and Vancouver. At all points where there were believers special meetings were held and much good work done. At San Jose, Cal., a point where the Glad-Tidings had not been proclaimed, Mr. Chase gave the Message and interested many people. At one point he visited he made a record of thirteen meetings in fourteen evenings.

While on this trip we understand that he had two attacks of the trouble which cost him his life, being in hospital twice. Thursday evening, the 26th ult., was the first most of us knew of his illness, when, at a meeting at the home of Miss Clapp, it was announced that he was seriously ill and had been operated upon that day at Angeles Hospital.

On Saturday, Abdul-Baha was reached by wire and in reply sent word to Mr. Chase that he was coming West and, if it were God's will, he would see him soon.

On Monday morning word was received that Mr. Chase was very low. The friends prayed for him constantly and about 11 o'clock word came that he had rallied. We all hoped that a miracle would be performed and that he would be brought back to life and health, even though his life hung by a thread. On Sunday telegrams were sent to the various centers, asking for the prayers of the friends.

It was arranged that the friends here, as many as could, should assemble at Mr. Chase's home for a prayer service on Monday evening, September 30th. The sun had set when a little group of earnest souls, twenty in all, from various parts of Los Angeles, from Pasadena, Tropico and Glendale, assembled in silence on a street corner amid the bustle and din of the metropolis, to pray for the restoration of their brother to physical health and strength.

About seven o'clock we reached the home and had hardly entered before the telephone rang and we were informed that Mr. Chase had just passed away. Every head was bowed as Mr. Rice-Wray hung up the receiver and said, "Friends, he has gone." Miss Wise arose and read the prayer for the departed, from the little prayer book, and Mr. Rice-Wray read two or three selections from Hidden Words, also another of which Mr. Chase was fond and which he had asked his wife to repeat to him often during his illness:

"With patience, then, the course of duty run;
God never does, nor suffers to be done
But that which you would do, if you could see
The end of all events as well as He."

Mrs. Rice-Wray went to the piano and the friends sang "Nearer, My God, to Thee." Mr. Hall recited a beautiful poem, "He is not dead; he is just away," and the friends departed, a great stillness upon each soul. We felt, indeed, that we had been in the presence of the Most High and had accompanied our brother as far as we could.

The funeral was held in the chapel of Pierce Bros. undertaking establishment on Friday, October 4th, at 10 o'clock. The body of our departed brother lay in a beautiful casket amid a sea of flowers, covering the casket, banked upon easels and even carpeting the floor.

A quartet of fine male voices sang three selections during the service—"Nearer, My God, to Thee," "Lead, Kindly Light," and the departing poem of Lord Tennyson's "Crossing the Bar."

Mr. Rice-Wray spoke of our brother as a great teacher of the Bahai Revelation; that, splendid as was his physical stature, magnificent as was his character, they were as nothing compared to his conception of God's Word and His Will for mankind. He read several selections from Hidden Words and the prayer for the departed.

A most beautiful prayer, full of the Christ Spirit of love and unity, was offered by Rev. J. K. Shellenberger, pastor of the Wilshire Boulevard Christian Church, where Mr. Chase attended when possible and where he taught a class.

Rev. C. C. Pierce spoke feelingly of the character of our departed brother, of the warmth of his smile and his sunny nature, of the breadth and height and depth of his outlook, and thought the friends who had gathered there were to be congratulated to have had the privilege of knowing "this royal, kingly soul."

Frank G. Tyrrell, an attorney, a friend of the departed, read a short sketch of Mr. Chase's life—that he was born in Springfield, Mass., February 22, 1847, and for some time in his youth lived in the family and was a pupil of Rev. Samuel F. Smith, who wrote "America." At the age of seventeen he joined the army, serving during the last year and a half of the Civil War, entering as second lieutenant and rising to the rank of captain. So great was Mr. Chase's modesty that some of his best friends were not acquainted with this fact.

After the war he entered Brown University. Later he spent some years in Denver, engaging in the business of insurance. He was made superintendent of agencies of the Union Mutual Life Insurance Company, with headquarters in Chicago, from which point he traveled for many years. About two years ago he located in Los Angeles, Cal.

Mr. Tyrrell said such a life and such qualities would never die; that Mr. Chase was a man who inspired love and implicit trust. During the years he had known the departed, not one word of condemnation or carping criticism had he heard to pass his lips. He read from I. Thess. 4:13-18 and said that when we on earth are saying a man is dead, the angels are saying a man is born.

The body was laid in beautiful Inglewood Cemetery.

On Sunday afternoon, October 6th, a memorial service was held in Cleveland Hall, led by Mrs. Rosa V. Winterburn, who opened with the Greatest Name and prayer, followed by selections from Mr. Chase's book, "The Bahai Revelation." She traced the underlying thought of the author, to show how he had reasoned out his faith and his belief in this Revelation, taking as a foundation both the Old and New Testament, the words of the prophets, of St. Paul and Jesus Christ, building it, step by step, into a noble structure which neither his reason could deny nor his heart reject.

Some of the personal Tablets of the departed were read; also selections giving the Bahai view of death and the future life.

Mr. Rice-Wray gave a brief address, stating what the life of our brother had meant to him.

At the close of the service Mrs. Chase gave a short talk which rejoiced the hearts of all present. She told the circumstances leading up to Mr. Chase's first hearing of the Revelation and accepting the same, and how great had been his search after Truth and the conviction that he had found the thing for which his heart had always longed. She also spoke of his beautiful Christian mother who gave her life for him, and of his love for her all through life.

Los Angeles Bahai Assembly.

A TRIBUTE FROM PORTLAND, OREGON.

Thornton Chase, whose frequent visits to our assembly and whose words of good cheer and hopefulness gave us so much encouragement, has passed into the unseen. We are sad when we think of how much we shall miss him and his words of comfort, and glad that we have known him; glad that we have found in him the genuine friendship of the true man; glad that he brought to us the message and the true spirit of BAHA'O'LLAH, and left with us a unity that proclaimed a divine life.

Thornton Chase was a noble-minded and a large-hearted man. He understood the spiritual meaning of the Bahai life and had attained a height in his own experience reached by few. His greatest joy was in seeing others, especially those near and dear to him, coming into the Bahai light which he sincerely believed to be the Light of God. Every one loved him because he was a supremely lovable man. He knew Abdul-Baha as but few knew him, and to have passed away on the eve of the arrival of the one he loved so much is one of the mysteries we can never solve. Thornton Chase had a mind that was deeply spiritual as well as philosophical and had a profound grasp of the Bahai movement. In answer to a letter to one of our members, speaking of his aims in life, he says:

"I cannot doubt that some of the 'invisible Light' has shone on my pathway and all that I can do is to try to let a little of that Light reflect on others. Moments of the inner joyousness that Light brings are worth years of valley living. To breathe once the air of the mountain top is to ever long for the mountains thereafter."

Rev. David Buchanan.

A TRIBUTE FROM CHICAGO.

The world suffered a great loss in the death of Thornton Chase, which took place in Los Angeles, Cal.; but looking at it in the greater sense, which is the only true way, we should not grieve, as death but separated him from this narrow world of limitations to pass through the Pearly Gates into the realms of might and glory. Yet the world that knew him shall know him no more, and his brilliant efforts must now be universal, as individually we will not again meet him here, and

it is fitting that we make mention of his goodness and greatness as we knew him.

He was a man of great ability and untiring energy, great-hearted and generous, and many is the man who owes his success to his assistance and encouragement. As a Bahai he was one of the very first followers of the faith in America, and his efforts were always for the uplifting of humanity through the showing forth of the high standards of the Bahai faith in his teaching and in his life. In the early days of the Cause in America he rendered great service through his assistance to the Persian translators in the translation of, particularly, the "Hidden Words," "The Seven Valleys" and great numbers of Tablets.

His leaflets, "Before Abraham Was I Am!" and "What Went Ye Out for to See?" as well as the beautiful description of his visit to Abdul-Baha in the prison at Acca, under the title, "In Galilee," will be read and enjoyed more and more as the world more nearly approaches the reign of Peace on Earth, while his larger book, entitled, "The Bahai Revelation," bears witness of his great efforts and service in his endeavor to bring the Bahai teaching more readily within the grasp of western minds.

He was a man of great loving character, with a heart that drew to him warm friends and a love which seemed to reach out, surround and envelop you.

Oh, friend! when we consider thy loving heart, we do not feel that thou art separated from us. It seems that we should more naturally write to thee than of thee. Continue thou thine efforts for the good of the souls of men an hundredfold now that thou art free in the realm of might and power. Be nearer to the hearts of those in trouble and distress and cease not from thy labors until all the souls of men have come into Peace and Love, and mayest thou always be in the fullness of happiness and joy in nearness to thy Lord and in His good will and pleasure.

Arthur S. Agnew.

THE MASHRAK-EL-AZKAR IN AMERICA

ANNOUNCEMENT.

TO the Bahai Assemblies of the East and West:

Greeting:—It affords us great pleasure to announce the good news that the final payment upon the main tract of land of the Mashrak-el-Azkar site has been paid; and particularly so while Abdul-Baha, the Centre of the Covenant, is in America. The last payment was made on the second day of October, and the title to the site now rests in the Bahai Temple Unity free from encumbrances.

Praise be to God! the Generous, the Bountiful, that the hearts of the friends throughout the world have responded to the call of the Spirit. From every people, country, race and religion of the world, they have united in generous and willing gifts to the purchase of the site for this Temple of Unity.

And this has been accomplished in a little over three years. In the spring of 1909, on March 23rd, the Assemblies of America were invited by the Chicago Assembly to send delegates to a Convention to be held in that city for the purpose of purchasing ground upon which to build the first Mashrak-el-Azkar in the Occident.

Many obstacles have been in the path and great has been the anxiety of the Committee at times, who could proceed with the executive work only in proportion to the funds in hand. Therefore, the Executive Committee, in behalf of Bahai Temple Unity, desire to express their appreciation of the sacrifices made by those who have contributed to this necessary beginning of a great undertaking. May they receive a foretaste of the blessing which this Edifice shall be to humanity.

Now, we wish to call your attention to future payments needed for what is known as the Lake Shore tract, a strip of ground east of the main tract bordering on the water—insuring an outlook upon Lake Michigan—upon which $5,000.00 has already been paid. There remains a balance of $12,000.00 due, the payments spread over a period of years. The next payment—$3,000.00—will be due March 1, 1913. We hope everyone will arise with renewed vigor to clear this in-

(Continued on page fifteen)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (*Signed*) ABDUL-BAHA ABBAS.

Vol. III Chicago (October 16, 1912) Elm No. 12

"THE CHRISTIAN COMMONWEALTH"

The Tablets presented herewith are self-explanatory. We might add, however, that the matter came up when Mr. Albert Dawson, editor of the *Christian Commonwealth,* wrote to Mr. Joseph H. Hannen suggesting that someone be appointed Correspondent of his paper for the Bahai Cause, offering space in his columns. The letter was sent to Abdul-Baha, and the following was revealed:

To his honor Mr. Hannen—Upon him be BAHA'O'LLAH El-ABHA!—Washington, D. C.

HE IS GOD!

O thou my heavenly friend!

The letter which was written to you by the Editor of the *Christian Commonwealth* was perused. It is better that you be the Correspondent of this Journal, and spread it everywhere. This person (Mr. Albert Dawson) is a very excellent man, and showed us great love while we were in London. Therefore, the American Bahais must exercise toward him much respect. You correspond with him and send him the enclosed Tablet.

Show this Tablet that I write to you to all the Bahais, so that those friends who are able may subscribe to his paper.

Upon thee be Baha El-ABHA!

(*Signed*) ABDUL-BAHA ABBAS.

To his honor Mr. Albert Dawson—Upon him be BAHA'O'LLAH El-ABHA!—London, England.

HE IS GOD!

O thou beloved friend!

The letter which thou hast written to Mr. Hannen was read. I became very grateful and thankful to you. We have appointed Mr. Hannen to be your Correspondent, and we are hopeful in the Divine Favors to confirm and assist you in all the affairs.

It is my expectation to be in London before long, and then I shall find you there.

Upon thee be Baha El-ABHA!

(*Signed*) ABDUL-BAHA ABBAS.

A special American edition of 10,000 copies of the *Christian Commonwealth* was printed, containing Bahai articles, and sent for distribution in connection with Abdul-Baha's tour throughout America. About half of these have been used. Mr. Dawson has done much for us, and we can assist by subscribing for his paper, as suggested by Abdul-Baha. The subscription price from America is $2.11 per annum; it contains 16 large pages of matter and is published weekly. Address, 133 Salisbury Square, Fleet Street, London, E. C., England. Copies of the American edition above referred to may be obtained from Mr. Joseph H. Hannen, 510 McLachlen Bldg., Washington, D. C. THE EDITORS.

Donations of religious tracts and bound books published by the Swedenborgians, Adventists, Mormons, Jews, Theosophists, Vedantists, Buddhists, et al., devoted especially to the fulfillment of prophecy, are requested to be sent to the *Librarian, Orient-Occident Unity, 510 McLachlen Building, Washington, D. C.,* for a "Comparative Religious Study Library" now being organized.

Proceeds from the sale of the book, "God's Heroes," written by Mme. Laura Clifford Barney-Dreyfus, will be given to the Mashrak-el-Azkar. Friends desiring to use them for holiday gifts should order at once from Mons. H. Dreyfus-Barney, 15 Rue Greuze XVIE, Paris, France. The price is $3.25.

ABDUL-BAHA IN SAN FRANCISCO, CALIFORNIA.

By Frances Orr Allen.

THESE ARE wonderful days which we are living with Abdul-Baha in our midst. Our longing to see him was great, but much greater is our joy that our prayers were answered.

A house was taken for Abdul-Baha at 1815 California street. As our Assembly is composed of the friends in San Francisco, Oakland, Berkeley and several adjoining towns, each day has been filled to the utmost—receiving the friends and others interested in the movement, speaking to large audiences, giving talks in the parlors to groups of earnest seekers, and giving personal interviews to others. All, alike, are recipients of his favors.

The afternoon of the day of his arrival he crossed the Bay to Oakland where he met the friends at the home of Mrs. Helen S. Goodall. For twelve years this home has been a meeting place, but on the afternoon of October 3rd it became a memorable place—blessed by the presence of Abdul-Baha. After a beautiful address he took the children in his arms, kissed them and blessed them; they felt his love, even following him into the adjoining room, and one dear baby of four wanted to know if she "might pet the God-man."

Friday evening, October 4th, he received many people at his home—people from all the cities about the Bay, and after a short address, he greeted them, welcoming them to his home. Saturday from early morning he met the friends, and in the evening attended the regular Assembly meeting held each Saturday night at the Lick building, Montgomery street, where a most wonderful talk was given—only the immediate friends being present.

Sunday, October 6th, two public addresses were given—in the morning at the First Unitarian Church in San Francisco, and in the evening at the First Congregational Church in Oakland.

Monday was also a busy day, with interviews, talks in the parlor, and in the evening an address before the Japanese Y. M. C. A. of Oakland, in the Japanese Independent Church (formerly a branch of the Congregational Church). The meeting was opened by the president of the society, Mr. Toga, reading a Scripture lesson in Japanese; this was followed by the singing of "Nearer My God to Thee" also in Japanese, then prayer was offered by the pastor of the church, Reverend Kazahira, to which all present said "Amen" in English. Following this a short address was given by Mr. Kanno, a Japanese poet and philosopher, at the close of which he read a poem in honor of Abdul-Baha. Then Abdul-Baha spoke, and it was a most interesting occasion, for the words were spoken in Persian, translated into English by Dr. Fareed, then from English into Japanese by Reverend Kazahira. It was a marvelous mingling of the East and the West and the Islands of the Sea. In the audience were Japanese students and philosophers as well as those who serve in the humbler walks of life. As Abdul-Baha passed down the aisle, mothers held out their babies for his blessing and smiled most happily as he said in English, "Good baby; Japanese baby."

Early Tuesday morning, October 8th, Abdul-Baha, accompanied by the Persian friends and fifteen others, went to Leland Stanford Junior University, where an address was given before the student body. He was enthusiastically received by the 1,500 students who listened attentively to his address, the theme of which was "The Oneness of All Phenomena." At the close of the address Abdul-Baha was given a perfect ovation by the students, who thus showed their appreciation of his wonderful knowledge, not alone of religious and philosophical subjects, but of scientific as well. For the remainder of the day he was a guest of Dr. David Starr Jordan, with whom he drove in the afternoon, going later to the home of Mrs. Merriam.

In the evening Abdul-Baha spoke at the Unitarian church. The impressive service opened with soft music as Abdul-Baha entered accompanied by the pastor, Mr. Reed, who introduced him in the following words: "It is a great privilege to have with us tonight one who calls himself a Servant of God; one who also is a great lover of mankind."

The theme of Abdul-Baha's discourse was "The Reality of Divinity." Mr. Reed closed the service by saying:

"I feel that a man of God has spoken to us tonight. I know no better way to close the service than with a prayer; not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion, the religion of love, the religion of peace—a religion of the fullness of life." There was a moment's

silence, then the pastor said in quiet tones, "You are dismissed."

An interesting incident in the day at Palo Alto and the University was the attendance of Professor Rodgers and the boys of his school, which is located near Los Gatos. They came a distance of thirty miles by train and walked five miles each way to the station. But Professor Rodgers said as they took the late train home, "We are well repaid—more than repaid, and all very happy."

Abdul-Baha and the Persian friends spent the night at the home of Mrs. Merriam, after a most joyous day in which he expressed himself over and over as having been made so very happy.

Early the following morning Abdul-Baha and party returned to San Francisco.

ADDRESS BY ABDUL-BAHA

AT LELAND STANFORD JUNIOR UNIVERSITY, PALO ALTO, CALIFORNIA

October 8, 1912, 10:15 a. m.

Translated by Dr. Ameen U. Fareed; stenographically reported by Miss Bijou Straun.

INTRODUCTORY REMARKS BY PRESIDENT DAVID STARR JORDAN.

IT IS OUR portion to have with us, through the courtesy of our Persian friends, one of the great religious teachers of the world, one of the natural successors of the old Hebrew prophets.

He is said sometimes to be the founder of a new religion. He has upwards of three millions of people following along the lines in which he leads. It is not exactly a new religion, however. The religion of brotherhood, of good will, of friendship between men and nations—*that* is as old as good thinking and good living may be. It may be said in some sense to be the oldest of religions.

He will speak in Persian. He will be translated by Dr. Ameen U. Fareed, a graduate of the University of Illinois and also of Johns Hopkins University.

I have now the great pleasure, and the great honor also, of presenting to you Abdul-Baha.

ADDRESS BY ABDUL-BAHA.

The greatest attainment in the world of humanity has ever been scientific in nature. It is the discovery of the realities of things. Inasmuch as I find myself present in the home of science—for this is one of the great universities of the country and well known abroad—I feel a sense of keen joy.

The noblest body of men is a body of men devoting its energies to science, and the noblest center is a center devoted to the study of sciences and arts. It ever tends to the illumination of the world of humanity, for science is the cause of the eternal honor of man, and the sovereignty of science is far greater than the sovereignty of kings. The sovereignty of rulers comes to an end; a king may be dethroned, and a sovereignty may come to a terminus, but the sovereignty of science is everlasting. For it there is no end.

Regard the philosophers of past ages. Their sovereignty is still manifest. The Roman empire passed away with all its grandeur. The Greek sovereignty passed away with all its grandeur. The past sovereignties of the Orient are but memories, whereas the sovereignties of Plato and Aristotle still continue. Even now, in all the schools and universities of the world their names are the subject of commemoration. But where do you hear the names of bygone kings? They are all forgotten and rest in the valley of oblivion. Hence we learn, verily, that the sovereignty of science is greater than the sovereignty of rulers.

Kings have invaded countries and achieved conquest through the shedding of blood, but the scientist, through his achievement, invades the lands of ignorance, conquering the realm of the mind and the heart. Therefore his conquests—the scientific achievements—are everlasting.

This being a center of education, I am very happy indeed to be present, and in your behalf do I seek confirmation, aid and assistance. May you attain extraordinary progress in your educational pursuits. May you prove as radiant lights, which shall flood regions, exploring the dark recesses of ignorance.

Inasmuch as the greatest and most fundamental teaching of BAHA'O'LLAH is one relative to the oneness of humanity, I desire to speak to you of the fundamental oneness of phenomena, which subject is one of abtruse nature dealing with Divine philosophy.

It proves that fundamentally all existence

passes through the same phases, and that every given phenomenon epitomizes the others. An old philosophic statement in Arabic declares that "all things are involved in all things."

You will readily agree that all phenomena are nothing more nor less than aggregate expressions of single elements, and a given cellular element has its coursings or journeyings through various stages, or myriad stages, of life.

For example, the cellular elements which have gone into the makeup of the human organism at one time were in the vegetable kingdom; at another time in the animal kingdom; and, prior to that, in the mineral kingdom. They have ever been subject to transferences from one state of being, or life, to another. They have gone through myriad forms and phases, and in every form exercise special functions. The journeyings of phenomena are continuous. Therefore, every phenomenon you can see is expressive of the other phenomena. The difference is one of transferences and the length of time for processes.

For example, it has taken a certain time for this cellular element in my hand to go through the various processes of metabolism. At one time this cellular element was in the mineral kingdom, and it had its various changes and transferences in the mineral state. Then it was transferred to the vegetable kingdom, and there in the vegetable kingdom it possessed various grades and stations. Finally, it reached the animal kingdom, and in the animal kingdom it presented itself in various forms of animal organisms and in the form of man in the human kingdom. Thus it has its transferences and its coursings. Again, it reverts to its primordial elemental state, namely, the mineral. Thus it is subject to infinite journeyings, as it were, from one to another, experiencing every stage of being and life. When it appears in any distinct form or image, it has its opportunities, virtues and functions.

In the mineral kingdom it was possessed of certain mineral virtues. In the vegetable kingdom it presented vegetable virtues or qualities. In the animal kingdom it presented animal virtues—the senses. In the human kingdom it is imbued with certain qualities peculiar to the human state.

Hence, it becomes evident that every single element of phenomena is subject to transferences in myriad forms and manners, and in every form it has its peculiar virtue. Thus it becomes evident that phenomena, fundamentally, are one; that is to say, existence is fundamentally one.

If all phenomena in existence are possessed of that oneness, how much more should man possess that oneness in its state of idealism?

It is evident that ideality, as regards oneness, is expressed only in the human kingdom.

Verily, the origin of material life or existence is oneness, and its termination is the self-same oneness.

With all this fundamental unity of all phenomena, is it becoming of the world of humanity (which fundamentally is one) ever to wage war, or entertain strife?

Man is the noblest of creatures. He is possessed of the mineral virtues in his body. He is possessed of the vegetable virtues, to-wit: the virtue augmentative, the power of growth. In the animal kingdom he presents certain qualities, or functions, peculiar to the animal state, because he is possessed of sensibilities plus the human qualities, and that is a sound mind.

Considering this great oneness, is it behooving that man should ever think of strife and sedition? Is it meet that he should wage any war when all phenomena are at peace and interdependent? All the elements are at peace. Is it meet that man, who is the noblest of creatures, should remain ferocious? God forbid such a state!

Consider, when these contingent elements enjoy a state of commingling, or fellowship, then the result is life. It is freshness; it is radiance; it is comfort; it is composure, and conducive to life.

Just now, these phenomena, which you observe here and there, are all at peace. The sun is at peace with the earth upon which it shines. The zephyrs are at peace with the trees. The elements are at peace. When the least injury attacks them, when the least inharmony and discord occur among them, do you know what happens? You will have the San Francisco earthquake and fire. That is the result of war among the elements. Just a little quarreling will result in a big fire, such as you had in San Francisco a few years ago, and all its attendant losses.

This is in the mineral kingdom. Then consider what will be the result of discord, sedition and war in the human kingdom, a superior kingdom of creation. How great will be the attendant catastrophes! This is especially so when we regard the fact that man is endowed by God with mind and intellect. Verily, mind is the noblest gift of God. Verily, it is a faculty which is an effulgence of God. This is manifest and self-evident.

For instance, consider how all phenomena

other than man are subjects or captives of nature. They cannot deviate one hair's breadth from the postulates of nature. For example, the sun, although colossal, is a captive of nature. It cannot deviate one hair's breadth from the laws of nature. Likewise, all these great orbs in this interminable universe are captives of nature. They cannot deviate one hair's breadth from the regulations of nature. This earth of ours, this planet, is subject to nature.

The mineral kingdom in its entirety is subject to nature. The vegetable kingdom, with all its processes of growth, is the captive of nature. The animal kingdom is the captive of nature. The elephant, large as it is, with all its huge body, cannot deviate one hair's breadth from the institutes of nature. But this little man, small as he is, with his weak body, because he is confirmed by the mind, which is an effulgence of the Divine effulgences, can break and explode the laws of nature.

For example, according to the rules of nature, man was destined to be a denizen of the earth. He was to inhabit only the earth, but through the application of his mental faculties he breaks this law, and becomes a bird, and soars in the air. He becomes a fish, and in a submarine investigates the secrets of the sea; or he builds a fleet and sails over the seas—thus breaking laws of nature.

All the sciences and arts which you now enjoy were once mysteries of nature, and, according to the mandates of nature, they should be hidden and latent. The human intellect has broken this law and discovered the realities of objects. It has taken these mysteries out of the plane of invisibility and has brought them onto the plane of visibility. It has classified these laws, this being contrary to the postulates of nature.

For example, electricity was once one of the hidden or latent mysteries of nature, and it would have remained hidden if the human intellect had not discovered it. Man has broken the law of nature, and out of that invisible treasury has taken this energy and brought it onto the plane of visibility. Little man takes such a rebellious force as electricity, and arrests it in an incandescent lamp. This is extraordinary! It is beyond the ken of nature. In a few moments the East can communicate with the West. This is a miracle! This is beyond the power of nature. Man takes the voice and arrests it in a phonograph. The voice naturally should be a free agency, for the law of nature thus demands, but man takes it and puts it in a box. This is against nature's laws.

In all the other little things man changes the ways, and all the other discoveries were mysteries of nature. According to Nature's postulates, they should have remained hidden, but this human mind, which is the greatest of Divine effulgences, has verily broken the law of nature, and is constantly taking out of Nature's laboratory new and fresh things.

Having such a great bestowal of God, which is the greatest potency of the world, is it becoming of us to remain still like the ferocious animals, like the wolves fighting each other, killing each other? This is contrary to the law of nature, to the world of humanity.

If the animals exercise ferocity, it is simply for their sustenance, and they are deprived of the benefit of intellect. They do not reason, and cannot discriminate between justice and injustice, and therefore they are excusable. But man, when he exercises ferocity, does not do it for his food or sustenance. He does it for greed. Then is it becoming that such a noble creature, with such a delightful creation, with such a sound mind, with such lofty thoughts, with all his scientific achievements, with all these liberal thoughts, with all the new discoveries, with all the great achievements of the arts, with all the possibilities facing man as to his perceptions becoming keener, as to achieving noble things in life—for him still to go on to the battle-field, to spill the blood of his fellow men?

Man in this world is the edifice of God! He is not a human edifice. If you destroy an edifice built by man, the owner of the house will feel grief indeed, and will feel wrathy against you. How much more it is when man is destroying an edifice founded by God. Undoubtedly does he deserve the wrath of God.

God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals; He has conferred upon him mind; He has given him perception; He has given him the faculty of memory, the faculty of discrimination; He has endowed him with keen perceptions, the five senses. With all His good gifts to man, which were to make him the manifestation of virtues, which were to make him as a radiant candle, which were to make him a source of life, which were to make him an agency of constructiveness—shall we now destroy this great edifice of God? Shall we destroy to its very foundation, this great body-social or politic?

When we are *not* captives of Nature, when we *can* control ourselves, shall we allow ourselves to be captives of Nature and act in accordance with the exigencies of Nature?

In Nature there is the law of the survival of the fittest. If humanity be not educated, then, according to the natural institutes, the law of the survival of the fittest will demand of man supremacy.

What is the object of all the schools and colleges? What is the basis for the universities? They are for the purpose of rescuing man from the exigencies of Nature, to relieve or rescue from him the defects of Nature, and to endow him with the capability of controlling the benefits of Nature.

Consider: Were you to relegate this plot of ground here to Nature, leave it in its primordial status, it would become a thorny place and useless weeds would grow therein, but when we cultivate it, it becomes fertile soil, yielding a harvest.

Were you to leave these mountains to their original state, they would become jungles with no fruitful trees. When cultivation is followed, then these gardens will yield fruitful trees, and then yours will be a variegated flower garden to enjoy.

Therefore, the world of humanity should not be left to its naturalism. It is in need of education, and, according to the Divine education, must it be educated. The Holy, Divine Manifestations of God were teachers. They were the gardeners of God, in order that they might transform the jungles into fruitful orchards and make of the thorny places delightful gardens.

Then what is the particular function of man? It is that man should rescue himself, save himself, from the defects of Nature, and become qualified with the ideal virtues.

Is it behooving for us to sacrifice these ideal virtues and these possibilities of advancement? God has endowed us with a power whereby we can even *overcome* the laws of Nature. Ours is the power to wrest the sword from Nature's hand, and then use that sword against Nature itself. Is it meet that we should be captives of Nature still, and fail to act according to the exigencies of Nature, which demand the law of the survival of the fittest? That is, shall we allow no difference to exist between us and the ferocious animal, but continue exercising a ferocity like unto it?

There is no baser state than that of the ferocious type. There is no greater degradation for man than this. There is no worse debasement than the battle-field. It is the cause of the wrath of God! It is the cause of the destruction of the foundations of man.

Praise be to God! I find myself in an assemblage, the members of which are all peace-loving and advocates of international peace, the thoughts of all being for the oneness of humanity, and the ambition of all is to render service to the cause of humanitarianism.

Thus I supplicate God that He may confirm and aid you, that each one of you may at last become a professor emeritus, that each one of you may become the cause of spreading science, that each one of you may become a standard-bearer for peace and a bond connecting the hearts of men.

His Holiness BAHA'O'LLAH fifty years ago declared the necessity of peace among the nations, and the necessity of liberalism in the form of peace among the religions. He declared the necessity of peace among the races and peace among the countries. He says that the fundamental basis of all religions is one, that religion was aimed to be a bond to unite in fellowship all men, that the differences which have arisen are due to blind imitation (or dogma), and that these dogmatic institutes are distinct from the foundations of the prophets; that because the blind imitations are various, they have caused differences and sedition, but that if the reality underlying religious teaching should be investigated *all* the religions would be unified, that religion would be the cause of unity and accord, the cause of binding together the hearts.

If a religion should prove to be the cause of dissension and discord, He declared it is better to do without religion entirely, for religion then is a harm, and the absence of that which is a harm is better than its presence.

Religion was destined to be a remedy of God. It was to be a panacea for the ails of humanity. It was to be a salve for the wounds of man But if its misapplication, or misuse, has caused such a havoc, causing battle and war among men, causing bloodshed among humanity, irreligion is better then than religion.

He emphasized international peace exceedingly. He declared humanity to be mankind—*one*. All are the progeny of Adam. That is, they are the lineage of one personage, one family. However, it has become such a big family, such a large family. You cannot conceive of various races or distinct types in one family. If some of the members of a family were of a certain person, and if some were members of the offspring of another person; in other words, if we had two Adams for our

father, then we might say we had some difference. But because we belong to one progeny, one family, and they are not various or divergent, therefore such names distinguishing one from the other, as "This is Italian, this is German, this is French, the other is Russian"—this is nonsense. We are all human, and we are all the servants of God, and we all come from Mr. Adam's family. Then what is this superstitious idea?

All these distinctions or boundary lines have been created by people who were despotic. Their aim was fame, their aim was conquest of land, and they made use of the patriotic feeling.

They themselves enjoyed luxuries in their lofty palaces, surrounded with every ease and affluence, enjoying the most delightful food, enjoying feathery couches for sleep, and for exercise preferring the ball room. To the poor people—the farmers, the laborers, the soldiers—they said: "Go to the battle-field while we are enjoying ourselves. We are captains and officers; you are soldiers. Go to the battle-field." The others said: "You are destroying our homes. Why?" They answered: "Because they are Germans; we are French." But those who instigated it were all self occupied. They did not let go of their pleasure. But the blood of the innocent poor was shed. For what? For a superstition such as "this is German, the other is French," when both are human; both belong to Adam, one family, one people.

This prejudice, or limited patriotism, is so often used when patriotism in the larger sense includes all nativities. There must be peace among all nations. God created one earth, one sphere, one globe, and one mankind. This earth was to be the habitation of man. But we have come forth and have imagined certain superstitional boundary lines. They are purely imaginary, yet we pronounce one section Germany, the other France, and we let them fight. We say: "O, this is Germany; this is patriotic; this is a great country and should be helped and assisted," but of the other we say: "Let it go down; let us destroy it; it is evil; it is a bad country; the people ought to be killed." Why? The line is imaginary, absolutely, and for these imaginary boundary lines is it becoming for the precious blood of man to be spilled, and for him to behead his fellow men? For what?

After all, a claim for territory is a claim just for the dust—the love of, or attachment to, dust. Did you ever stop to think that we live on this earth of dust for a few days, and then we remain beneath it forever? So it is our *graveyard* eternally. Is it becoming of man to fight for his graveyard, which devours him, an eternal cemetery? For man to fight over his *grave,* to kill one another for his *grave*—what an ignorance! What an inadvertence! What a thoughtlessness on the part of man!

I hope that you people are reasonable enough not to fight over your graves, and that you will enjoy the utmost of fellowship, like one family—brothers, sisters, mothers, fathers—enjoying peace and having a good time.

CLOSING REMARKS BY PRESIDENT JORDAN.

We are all under very great obligation to Abdul-Baha for this illuminating expression of the brotherhood of man and the value of international peace. I think we can best show our appreciation by simply a rising vote of thanks.

MATRIMONY IN THE BAHAI SPIRIT.

MR. AND MRS. OBER.

ON Wednesday, July 17, two of our very dear friends, Grace Robarts, of Eliot, Me., and Harlan Foster Ober, of Beverly, Mass., were united in holy matrimony by Abdul-Baha, and in the evening the ceremony according to the law of our land was performed by the Rev. Howard Colby Ives, of the Brotherhood Church of Jersey City.

The friends present—the wedding guests at this marriage—had come from all parts of the world. Mrs. Helen S. Goodall, Mrs. Ella Goodall Cooper and Miss Harriet M. Wise from California; Mrs. Corinne True from Chicago; Mrs. Drum and Miss Heagle from Washington; M. Hippolyte Dreyfus-Barney from Paris, and a goodly representation of our Oriental brothers—Seyd Assad'Ullah of Ghom, Persia; Dr. Ameen U. Fareed of Haifa, Syria; Mirza Valiollah Khan, of Teheran, Persia; Mirza Mahmood, of Bombay, India; Mirza Ali Akbar, of Baku, Russia, and Mirza Ahmad Sohrab of Washington, D. C. There were also many of the Bahais of New York and neighboring centers.

Never before in America had such a wedding as this been witnessed. All seemed to feel the Power of the Holy Spirit. The Rev. Howard Colby Ives read the marriage rite and after the ring had been placed upon the

bride's finger the following prayer was chanted by Abdul-Baha, standing with his hands upraised, the bride and groom kneeling:

To Mr. and Mrs. Ober—Upon them be BAHA-'O'LLAH!

Glory be unto Thee, O my God! Verily, this Thy servant and this Thy maid-servant have gathered under the shadow of Thy mercy and they are united through Thy favor and generosity. O Lord! assist them in this Thy world and Thy Kingdom and destine for them every good through Thy bounty and grace. O Lord! confirm them in Thy servitude and assist them in Thy service. Suffer them to become the signs of Thy Name in Thy world and protect them through Thy bestowals which are inexhaustible in this world and the world to come. O Lord! they are supplicating toward the Kingdom of Thy mercifulness and invoking toward the Realm of Thy Singleness. Verily they are married in obedience to Thy command. Cause them to become the signs of harmony and unity until the end of time. Verily thou art Omnipotent, the Omnipresent and the Almighty!

As Abdul-Baha left the room he said: "This is a blessed evening." *Annie T. Boylan.*

MR. AND MRS. GREGORY.

On Friday, September 27th, at noon, Miss Louise Matthews, of London, England, and Mr. Louis G. Gregory, of Washington, D. C., were happily married in New York City, according to the ritual of the Church of England (Episcopal) by the Rev. Everard W. Daniel. Nine persons, including the minister and his wife, and the bride and groom, were present. They represented Christian and Jew, the white and colored races and the three Bahai Assemblies of New York, Philadelphia and Washington, D. C.

After the conclusion of the ritual the bridegroom said, "Verily, we are content with the Will of God;" the bride responded, "Verily, we are satisfied with the Desire of God." Then Mr. Howard MacNutt read the Tablet of Abdul-Baha on "Marriage"; Mr. Edward J. Braithwaite followed with a Tablet revealed by Abdul-Baha to the bridegroom three years ago and Mrs. Botay read a Tablet of BAHA'-O'LLAH'S, which concluded the ceremony.

THE MASHRAK-EL-AZKAR IN AMERICA.

(Continued from page seven)

debtedness, so that the important work of building may be started as soon as possible.

We desire to express our appreciation of the confidence and support given us, and humbly supplicate God's blessing to rest upon all.

The Executive Committee of Bahai Temple Unity.
Per Bernard M. Jacobsen, Sec'y.
Albert H. Hall, Pres.

Following is a financial statement in detail:

STATEMENT OF INCOME AND EXPENDITURES FROM MARCH 29, 1909, TO OCTOBER 1, 1912.

Receipts—Contributions

March 29, 1909, to April 23, 1910	$14,732.51
April 25, 1910, to April 29, 1911	10,453.59
May 1, 1911, to April 29, 1912	7,331.07
April 28, 1912, to October 7, 1912	10,612.91
Add March 29, 1909—Received from Chas. Scheffler, Treasurer Chicago Assembly	3,665.44
	$46,795.52

Expenditures

Land—Main tract	$32,500.00
Land—Lake Shore tract	5,000.00
Interest	4,086.62
Taxes and assessments	2,651.43
Expenses	1,789.77
Buildings	105.00
Convention Expenses, 1912	130.00
	$46,262.82
Cash in Bank, October 1, 1912	532.70
	$46,795.52

DETAILS OF PAYMENTS MADE ON LAND.

Main Tract

Purchase Price	$34,500.00
Less—Paid by Chas. Scheffler, Treasurer Chicago Assembly	2.000.00
	$32,500.00

Paid:

April 5, 1909	$ 5,000.00
December 10, 1909	5,000.00
July 1, 1910	5,000.00
January 1, 1911	5,000.00
June 14, 1911	2,500.00
June 24, 1912	5,000.00
September 21, 1912	2,500.00
October 1, 1912	2.500.00
	$32,500.00

Lake Shore Tract

Purchase Price	$17,000.00

Paid:

October 11, 1911	$ 200.00
December 11, 1911	2,800.00
January 30, 1912	1,000.00
March 1, 1912	1.000.00
	$ 5,000.00
Outstanding Indebtedness October 1, 1912	$12,000.00

Willard H. Ashton, Treasurer.

Corinne True, Financial Sec'y.

پنجمین خاتر

در این دو سال گذشته از برای خدمت اهل شرق کوشش میشود و انگه گاهی جریده را بدون قسم فارسی میفرستیم از این جهت قدر احساسات شریفهٔ ایشانرا خوب میدانیم. البتّه برادران وخواهران شرقی مطّلع شدند که مدیر قسم فارسی آقا میرزا احمد سهراب از برای ترویج "انجمن ارتباط شرق وغرب" مشغول بودند وچون ایشان در رکاب حضرت عبد البهاء مرکز میثاق در اقلیم امریکا در سفر هستند لهذا مصلحت دانستیم که مراسلات بنام سرکار خانم معاون مدیر دکتر ضیاء بغدادی در شهر شیکاغو ارسال شود. آدرس ایشان اینست :—

Dr. Zia M. Bagdadi,
803 W. Madison St.
Chicago, Ill, U.S.A.

وهمچنین از جمیع مشترکین خواهش مینمائیم که وجه اشتراک را (چک) باین آدرس حواله نمایند :—

Bahai News Service,
P.O. Box 283
Chicago, Ill, U.S.A.

ای کاش که جمیع احباب مساعده فرمایند که مشترکین جدید پیدا شوند ومشترکین قدیم اشتراک خودشانرا تجدید نمایند ودر آستان مبارک حیّ قدیر دعا کنند که این منادی اتحاد ویگانگی را اساسش از جهة مصاریف وامور ظاهره محکم وثابت کرده تا این طفل عالم بهائی بزودی بدرجهٔ قوّت وبلوغ رسد.

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STAR OF THE WEST

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بخش خاتر

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III Chicago (November 4, 1912) Kudrat No. 13

MESSAGE TO THE JEWS.

Address by Abdul-Baha Abbas before Congregation Emmanu-El, San Francisco, Cal., (Martin A. Meyer, Rabbi) Saturday, October 12, 1912.*

INTRODUCTION BY RABBI MEYER.

BRETHREN of the Congregation Emmanu-El: It is our privilege and a very high privilege indeed to welcome in our midst this morning Abdul-Baha, a great teacher of our age and generation.

The heart of the Orient seems to be essentially religious, whatever else it might be or might not be, and now and again, out of the heart of the Orient the fundamental religious message of the world is stated and restated. Abdul-Baha is the representative of one of the religious systems of life, and it appeals to us Jews because we Jews feel that we have fathered that ideal throughout the centuries of men.

This morning he will speak in his native tongue through his interpreter Dr. Fareed, on "The Fundamental Unity of Religious Thought," and I know that what he will say will be of significance to us. We thank him in advance for the message and for consenting to address us at this service this morning.

ADDRESS BY ABDUL-BAHA.

The first bestowal of God in the world of humanity is Religion, because Religion consists in Divine teachings to men, and most assuredly Divine teachings are preferable to all other sources of instruction.

Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to eternal happiness. Religion is the cause of everlasting honor in the world of man.

Religion has ever helped humanity towards progress. As a proof thereof let us first investigate Religion from an unbiased standpoint. Let us find out whether Religion is the cause of progress and development or whether it is not; whether or not Religion is after all the cause of illumination; whether or not Religion is the impetus which allows man to advance extraordinarily.

Let us investigate independently, careful that we are not bound by blind imitations or dogmas. For were we to be bound by blind imitations, some will believe that Religion is a cause of happiness, and others will disagree, saying that Religion has been a cause of degradation. Hence we must first investigate as to this: whether or not Religion is the cause of human advancement, and let us give it impartial and thorough research so that no doubt shall linger in our minds.

How can we find this out? That is, how can we discover whether Religion has been the cause of human progress or retrogression?

We will first investigate the founders of Religion—the Prophets. We will review the episodes of their lives, the events prior to their rise, and those subsequent thereto. But we will not present to you certain traditions which are subject to both credence and refutation. Nay rather we will cite certain historical facts provable to all, certain facts and evidences well known throughout the world, and which are irrefutable. They are these:

Amongst the great Prophets was His Holiness Abraham, who being an iconoclast and a herald of the Oneness of God, was banished by the people from his native land.

Let us observe right here how Religion is an impetus towards progress.

His Holiness Abraham founded a family, and this family God did bless, and it was owing to its religious basis that the Abrahamic house progressed and advanced. Through the Divine benediction, noteworthy and famous prophets have issued from the Abrahamic lineage. There appeared an Isaac. There appeared an Ishmael. There appeared a Jacob. There appeared a Joseph. There appeared a Moses. There appeared an Aaron. David issued therefrom. There appeared Solomon. The Holy Land was con-

* Translated by Dr. Ameen U. Fareed; stenographically reported by Miss Bijou Straun.

quered by them and was theirs by right, and the great Solomonic wisdom was established. All this was due to the Religion which they founded.

Hence we learn that Religion is the cause of honor, is the cause of advancement, is the cause of civilization, is the cause of happiness of mankind, even as the Abrahamic history well illustrates this fact, and just as his family clearly points thereto. Even unto the present time his household is visible and manifest throughout the world.

Let us discover or consider the greater phase of it.

The Children of Israel were in bondage and captivity in the land of Egypt. They were subjected to the tyranny and oppression of the Copts (the Egyptians). They were in the utmost state of degradation. One Copt conquered or subdued one hundred Septs (Israelites). They could make use of them as working men or laborers.

The Children of Israel were then in abject poverty, in the lowest abasement, in the lowest degree of ignorance, in the lowest degree of barbarism, until suddenly His Holiness Moses appeared amongst them.

When His Holiness Moses appeared amongst them, outwardly he was no other than a shepherd, but through the power of Religion He exhibited such majestic grandeur and efficacy that they continue to be seen. His Prophethood was well spread throughout the land. His Law was the foundation of the law.

His Holiness Moses was single and alone, and this single, unique personage through the power of Religion, rescued all the Children of Israel from bondage. He conducted them to the Holy Land and there He founded the great civilization which has become permanent, a civilization and development which are most noteworthy. Thereby they attained to the highest degree of honor and glory. He saved them from their bondage and captivity. He imbued them with qualities which caused them to be progressive. They proved to be a civilizing people, an educated and scholarly people. Their philosophy became noteworthy. Their industries were well known. In one word, along all the lines of advancement which characterize a progressive people they achieved progress. They reached such a degree that at last they were the ones who established the Solomonic sovereignty, and their sciences and arts reached such an exalted state that even the Greek philosophers used to take journeys to Jerusalem, in order to study with the Jews philosophy and the basis of law. According to Eastern history this is an established fact.

Even Socrates the Greek philosopher came to the Holy Land and consorted with the Jewish doctors, studying with them wisdom or philosophy. He studied with them the basis of their belief, and when he returned to Greece there he formulated his basis for Divine unity, and there he advanced his belief regarding the immortality of the spirit after the dissolution of the body. These verities Socrates learned no doubt from the Jewish doctors with whom he came in contact.

Likewise Hippocrates and many other philosophers used to go to the Holy Land, to Palestine, and there they acquired lessons from the Jewish prophets, studying with them the basis of ethics and morality, returning to their countries with contributions which have made Greece famous.

A cause or a movement which renders a *weak* nation, such as the Jews were before, *strong,* and changes them into a mighty and powerful nation, which rescues them from captivity and causes them to reach sovereignty, which transforms their ignorance into knowledge and science, and which endows them with an impetus to advance along all degrees of attainments—(this is not merely a theory or a story which I am telling; it is a historical fact which is provable; it is history well established in the world)—makes it evident that Religion is the cause of honor to man; that Religion is the cause of the sublimity of man.

When we speak of Religion we mean the *foundations* of Religion, not the blind imitations or dogmas which have crept in afterwards, and which are ever destructive, which are ever the cause of the effacement of a nation, which are ever the cause of the hindrance to progress of nations,—even as it is recorded in the Taurat and confirmed in all histories that when the Jews were fettered with imitations, then the wrath of God became manifest.

When they let go of the foundations of the Law of God, then God sent Nebuchadnezzar who came and conquered the Holy Land. He killed all the men; he took in captivity the children and women; he made waste the countries and the populous centers; he set afire all the hamlets and all the villages. Seventy thousand Jews did Nebuchadnezzar make captive, and took them with him to Babylon. He demolished Jerusalem. He destroyed the Holy of Holies, the great temple there. He burned

the Taurat. The Holy Bible caused he to be burned.

Thus we learn that the *foundation* of the Divine Religions is ever the cause of progress, and also that where the holy foundation becomes as it were destroyed and beclouded or surrounded by certain blind imitations, when it leaves the central axis, then the reverse takes place and it is a cause of debasement, the cause of degradation.

Even so was the case with the Greek nation when they were the conquerors. Then the Jews became captives in their turn, and they were followed by the Romans, who proved to be the conquering nation, and they almost did away with the Israelites.

Under Titus the Roman emperor, when he was commander of the Roman army, the Holy Land was laid waste and made a wilderness. The Israelites were scattered broadcast in the world, because he killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And such was the scattering and dispersion of the Jews, which has continued ever since.

Hence we learn that the foundation of the Religion of God which was laid by His Holiness Moses was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the cause of homage to be paid forever to this noteworthy people. The dogmas or blind imitations which later crept in proved to be the destructive influences of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right—the Holy Land.

In short, what is the *mission* of Prophets?

The mission of the Prophets is no other than the advancement or the education of the world of humanity. The Prophets are the genuine teachers or educators. The Prophets are the universal instructors.

Should we desire to find out whether or not any of these great souls or messengers was a Prophet, we will investigate the facts of the case, and the line of our investigation will be one of education. If he has been an educator, if he has really educated a people, if he has trained a nation, causing it to attain to the highest point of knowledge after it had been in the lowest abyss of ignorance, then we are *sure* that he was a Prophet. This is a plain and clear mode of procedure and is irrefutable. We do not have to go to other proofs. We do not have to cite miracles, saying that out of rock water gushed forth, because such a miracle may be denied by others—they may refute it. We do not need such miracles.

The very deeds of Moses are proofs conclusive concerning his Prophethood. We are in need of no further evidences—evidences which are usually refutable.

If a man be unbiased, be fair, and investigate reality, he will without doubt bear testimony to the fact that His Holiness Moses was verily a man of God; was a great personage.

Let us not digress. Let us go to the subject. But here I wish to ask you to be very fair in your judgment, setting aside for the moment all religious prejudice.

All of us should thoroughly investigate or search for verities, because the purpose of the Religion of God has been proved to be no other than the education of humanity and the cause of amity and fellowship among men. Therefore I wish to establish this point,—that the *foundations* of the Religions of God are one. They are not multiple, for they are realities.

Reality does not accept multiplicity, although every one of the Divine Religions is separable into two divisions. One is concerned with the world of morality, and that is essential. It is concerned with the ethical uplift of the human nature. It is concerned with the advancement of the world of humanity in general. It has to do with the knowledge of God. It has to do with the discovery of the verities of life. This is idealism; this is an essential division. This division is not subject to change or transformation. This is one; it is the foundation of all the Religions of God. Therefore all the Religions are one and the same.

The second classification or division has to do with social laws regulating the conduct of mankind. This division is not essential. It is subject to change and transformation according to the exigencies or the requirements of time and place.

For instance: in the time of Noah certain requirements demanded that all the sea foods be allowable or lawful. During the period of Abrahamic Prophethood it was considered allowable, because of a certain exigency that a man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue or current that a man should marry his own sister, even as the children of Adam—Abel, Cain and Seth—married their own sisters, for the reason that it was considered expedient at that time, but in the law of the Taurat that became abrogated—

that was forbidden. There were certain laws that were valid formerly, but during the time of Moses they were annulled. For example, camel's flesh during the time of Abraham was a food for man, but during the time of Jacob it was made unlawful.

Such changes and transformations in religious teaching have to do with the trifling things of life. They are not important.

His Holiness Moses lived in the wilderness of Terah, where retribution necessitated direct action. There were no penitentiaries. There were no forms of punishment. Hence, according to the exigency of the time and place, it was a law of God that an eye was to be for an eye, and a tooth for a tooth. If a man's tooth were broken by another, his tooth would be broken. If a man for instance, caused the deafness of another person, the other person would make him deaf. But you cannot do that now. You would not blind a man because he accidentally blinded you. Is it possible to carry such things out?

In the Taurat there are ten commandments concerning the murderer. Is it possible to carry these out? Can these ten ordinances, concerning the treatment of murderers, be enforced?

Modern times are such that even the question of capital punishment—the one form which some nations have decided to enforce in relation to a murderer—is a mooted question. Wise men are consulting as to its feasibility or otherwise.

So everything that is valid is only valid for the time being. The exigency of that time demanded that if a man committed theft to the extent of a dollar they would chop off his hand, but now you cannot cut off a man's hand for a thousand dollars. You cannot do it; it is impossible. This is true, for it was useful for that time, but things are useful in accordance with the exigencies of the time. Time changes, and when time changes the laws have to change. But remember, *these* are not of importance; they are the accidentals of religion. The essentials which are spiritual in character, which have to do with morality, which have to do with the ethical development of man, which have to do with the faith of man—*they* are ideal; they are necessary and permanent; they are one foundation, and they are not subject to change or transformation.

Hence for the fundamental basis of the Religion of God there is no change or transformation. That is the basis, the fundamental foundation of Religion. That never, never changes.

The basis of the law of Moses, His Holiness Christ promulgated. That self-same foundation of Religion was promulgated by Mohammed. All the great Prophets have served that foundation. They have served this Reality. Hence the purposes and the purports of all the Prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, the foundation whereof is one, and as we declared before, the proofs concerning the validity of a personage, the proofs of inspiration are, after all, the very deeds of valor and greatness emanating from that Prophet. If that Prophet has proved to be instrumental in the elevation of mankind, undoubtedly he has been a valid Prophet.

Again, I wish you to be very fair in the judgment of these following remarks:

At the time when the Israelites had again been put in captivity at a period when the Roman Empire had dispersed and effaced the Hebrew nation, because the Law of God had as it were, passed from amongst them, and the foundations of the Religion of God had been destroyed—at such a time as this Jesus Christ appeared among them.

When His Holiness Christ appeared from the Jews, the first thing He did was to proclaim the validity of the Mosaic mission. He declared that the Taurat, the Old Testament, was the Book of God. He declared that all the prophets of Israel were valid and true. He eulogized Moses, and through His recommendations Moses' name was spread throughout the world. The fame of Moses, through the Christian movement, was circulated broadcast.

Before the rise of Christ it is a fact that in Persia the name of Moses had not been heard. Throughout India they had no knowledge of Judaism, and were it not for the Christianizing of Europe it would not have had this knowledge of the Old Testament which it has. Throughout Europe there was not a copy of the Old Testament. But listen to this and judge it aright: It was through the instrumentality of Christ, it was through the translation of the New Testament—the little volume of the Gospel—that the Old Testament, the Taurat, was translated into six hundred languages and spread throughout the world at large.

The names of Israelitish prophets became household names everywhere. All the nations of the world believed on this, that the Children of Israel were verily the chosen people of God, and that *that* nation was a *holy* nation, that the blessing of God attended that nation, and that all the prophets of God which had issued therefrom were the dawning points of Divine Inspiration, were the day-springs of revelation, and each one of them glistened like unto a star.

Hence His Holiness Christ really promulgated Judaism, for He was a Jew and He was not against Jews. He did not deny the prophetic validity of Moses. Nay, he rather promoted it. He did not efface the Taurat. Nay rather He promulgated it. At most it comes to this: that the portion of that dispensation which had to do with transactions, *that* underwent change, and that is not important, but the essential teaching of Moses—Christ did promulgate virtually. He did not leave anything undone.

Likewise with the superlative power and the efficacious Word of God, He gathered together most of the nations of the East and West. This was achieved at a time when these nations were in the utmost contention and strife. He ushered all of them beneath the overshadowing tent of the oneness of humanity. He educated them in such wise as to be united and agreed, even as the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended together, and the heavenly civilization was the result. Now this efficacy of the Word and heavenly power which are extraordinary, undoubtedly prove conclusively the validity of His Holiness Christ. Consider how His heavenly sovereignty is yet permanent and lasting. Verily, this is conclusive proof and manifest evidence.

Then we see, appearing from another horizon, the prophet of Arabia—Mohammed.

Perchance you do not know that the first address of Mohammed to his tribe was this statement: "Moses verily was a Prophet of God, and the Taurat is a book of God. Verily, O ye people, ye must believe in the Taurat, and in Moses and the prophets. Ye must accept all the Israelitish prophets as valid."

In the Koran, the Mohammedan Bible, there are seven statements—in fact seven repetitions of the Mosaic episode, and in all the historic sketches Moses is praised.

Mohammed states that His Holiness Moses was the greatest prophet of God; that God guided Him in the Sahara or wilderness of Terah; that through the light of guidance Moses harkened to the summons of God; that He proved to be the interlocutor of God; that he was the bearer of the tablet of the ten commandments; that all the contemporaneous nations of the world arose against Him; that eventually Moses conquered all of them, because falsehood is ever defeated by truth.

There are many instances of this kind by Mohammed. I am citing just a few.

Consider that His Holiness Mohammed was born among the savage and barbarous nations of Arabia, lived amongst them, and outwardly was illiterate and uninformed of the holy books of God.

The Arabian nations were in the utmost state of ignorance and barbarism, to the extent that they buried their daughters alive. They considered this to be the utmost valor and sublimity of nature. They lived under the Persian and Roman governments in the utmost captivity and bondage. They were scattered throughout the Arabian desert, subject to continuous strife and bloodshed.

When the light of Mohammed dawned, the darkness of ignorance was dispelled from the Arabian desert. Those barbarous nations in a short space of time reached a superlative degree of civilization, even as their civilization extended to Spain and was established in Baghdad whence it was transplanted to Europe.

What proof is there concerning his Prophethood greater than this, unless a man should close his eyes to justice and appear obstinately unfair?

And now the Christians are believers in Moses. They believe that he was a prophet of God and they commend him most highly. The Mohammedans are believers in Moses, praising him most highly, proving the validity of Moses, and likewise believing in His Holiness Christ and praising Him highly.

Is it harm which has come to these nations, namely Christians and Mohammedans because they have admitted the validity of Moses and have accepted Him? No; on the contrary it proves that they have been fair-minded to that extent.

Then what harm is there that the Jewish nation should in turn now praise His Holiness Christ, also praise His Holiness Mohammed,

(Continued on page ten)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. III Chicago (November 4, 1912) Kudrat No. 13

"THE PALO ALTAN"

Friday, November 1, 1912, *The Palo Altan,* edited by H. W. Simkins, devoted its entire sheet to a presentation of the visit of Abdul-Baha to California. On the first page, under a six-column heading, appears an excellent half-tone portrait of Abdul-Baha. An introductory article telling of the visit to Leland Stanford Junior University—which we reproduce in this issue of the STAR OF THE WEST—is followed by a sketch of the life of Abdul-Baha, under the heading, "Bahaism and Its Prophet." Page two contains an editorial, "The New Evangel," and the Address delivered by Abdul-Baha at the University—published in our last issue. Page three contains the "Message to the Jews." Page four, Address delivered in the Unitarian Church, Palo Alto; also a reproduction of the original Tablet and translation of same to Mr. H. W. Smikins. We quote it as follows:

TABLET TO THE EDITOR OF "THE PALO ALTAN"

To his honor Mr. H. W. Simkins—Upon him be BAHA-O-LLAH-EL-ABHA!

At the time I met you and felt the susceptibilities of your conscience my heart and soul became greatly attached to that dear friend (i. e. yourself) and the utmost love was produced, and the spiritual emotions were obtained. Your visit gave me the utmost happiness. The address delivered in Stanford University and published completely in your paper was observed today—and on account of it I became both pleased and grateful. In order to express my pleasure and appreciation for this service of yours I am writing you this epistle. I shall never forget your cordiality, and as long as life lasts I shall remember you. I beg of God, that that dear friend (yourself) may become like unto a shining star in the horizon of Reality, and become the cause of bestowing spiritual life upon the world of humanity.

The address delivered at the Jewish temple establishing the validity of His Holiness Jesus Christ and inviting the Jews to believe in Him is enclosed herein. From its powerful contents you will realize that though there were many conservative Jews in the audience, yet in the most dauntless manner the validity of Christ was proven. After reading its contents should you think it best you may print it fully without abbreviation in the columns of your paper that others of the Jews may read it. Perchance this may prove an impetus for their respect for, and belief in Christ, that this strife and contention that has lasted between the two nations for two thousand years may disappear, and the oneness of the world of humanity be unveiled.

Upon thee be greeting and praise!

ABDUL-BAHA ABBAS.

On behalf of the Bahais in America, the STAR OF THE WEST not only congratulates the editor of *The Palo Altan* in that he became the recipient of such words of commendation from Abdul-Baha, but that he was assisted to render such excellent service through the medium of his newspaper—a service that shall be effective in these great days and remembered throughout the coming years. We take pleasure in reproducing his editorial herewith:

EDITORIAL FROM "THE PALO ALTAN."

THE NEW EVANGEL.

Wednesday morning at the University assembly and in the evening at the Unitarian Church in Palo Alto appeared and spoke the leader in a world movement for unity in religion, international peace and universal brotherhood. This is Abdul-Baha, a native of Persia, who has devoted his life to the mission handed down to him by his father. This mantle of inspired evangelism was consecrated by the persecution of forty years of imprisonment imposed by the Sultan of Turkey upon BAHA'O'LLAH, the elder.

As the stone that was rejected may become the head of the corner, or like the prophet's dream expand until it fills up the whole world, so may be the mantle of the wise men of the east, who rediscover a glorified star shining over the birth of a world movement toward idealism.

This idealism is the further perfection of the ideals of all the great religions of the world. In the science of photography there is a process by which any number of images of different faces may be composited together to produce the dominant type. What is truly representative leaves its impress upon the final result. What is vague and non-intrinsic surpluses into the shadow and disappears. Such a scientfic process to arrive at the true composite of religious truth may be likened to the aim of the Bahai movement. It seeks the true common denominator of all religions, rejecting nothing which is good and afraid of nothing which is true.

The spiritual kingdom is full of clashes and contradictions, just as the political and industrial worlds are full of contention and strife. And just as in the latter fields volunteers are spending their lives to pave a better way, so in the spiritual kingdom we have the dawning of a more perfect light. This light will shed its peaceful rays over all contentious factions and will show them the form and substance of truth, which may have been obscured by the dust of strife.

To build a structure by taking a plank from here and plank from there and a stone from hither and a stone from yonder, as some vague fancy might dictate, would result in an architectural monstrosity that would violate all the rules of unity and proportion. In no such way is the temple of true light to be founded. It is to be brought together in one focus of rays forming an image of all the elements which stand the searching test. This temple may be surrounded on all sides by the images of those beautiful non-essentials which have not gained entrance to the inner structure, but which the true spirit within may yet see as outer landscapes unfolding before the temple windows.

This is the task of the Bahai. It is a true ideal. Truly catholic and universal, it provides a meeting ground for Christian, Jew, Moslem and Buddhist. There is one God who is the God of all religions. His will is the law of all harmony and good. He stands revealed in the last analysis of universal truth. His truth is a gospel of love which surrounds and comprehends all things. In this there is no room for strife and discord, no place for darkness or deceit, and no beginning for bitterness and woe.

Whenever science discovers any great truth, that truth is not the property of science, but it is the heritage of the whole world. We do not refer all the marvels of electricity to Edison nor worship his laboratory at Menlo Park. We use the blessing and pass it along. It matters little, in the long run, who made the discovery. If the founders of Bahai arose from the ancient plains of Persia and sent out the true message, it matters little whether Persia is of the east or of the west. From the cradle of the human race and the oldest nation of the world comes a voice reaching down the centuries, to bring a message of peace to the strong young giant of the west, bidding America to usher in the dawn. *H. W. Simkins.*

CORRECTION

In the last issue of the STAR OF THE WEST it was stated that friends desiring to purchase the book "God's Heroes," should order same from Mons. H. Dreyfus-Barney, Paris, France. This is an error. The book is sold by J. B. Lippincott Co., Philadelphia; and Kegan Paul, Trench, Trubner & Co., London. It is understood that proceeds from the sale of the book will be given to the Mashrak-el-Azkar. The price is $3.25.

WALL CALENDAR

The Honolulu Bahai Assembly desires that every one of the friends possess a copy of the Wall Calendar, issued by them some months ago, and has written Miss Mary Lesch, 5205 Jefferson Ave., Chicago, to distribute them upon request. Ten cents in stamps should be sent to cover postage.

MESSAGE TO THE JEWS.

(Continued from page seven)

and by this humanitarian acceptance and praiseworthy view of the subject do away forever with this enmity and hatred which have faced mankind so many centuries, so that bloodshed shall cease, this fanaticism pass away forever, and all mankind be unified? This corruption shall cease as soon as this acceptance is established.

They admit that Moses was the interlocutor of God. Why do you not say that Christ was the Word of God? Why do you not say just the few words that will do away with all this sort of thing? Then there will be no hatred left, no fanaticism left, no warfare in the Land of Promise, no bloodshed whatever. Then there will be peace forever.

Verily I declare now to you that Moses was no other than that Interlocutor of God; that Moses was the most noteworthy Prophet of God; that Moses brought the fundamental Law of God; that Moses was the founder of the ethical basis which has proved happiness to humanity.

What harm is there in this? Do I lose by saying this to you and believing it as a Bahai? Not at all. On the contrary, as a Bahai, it benefits, and the founder of the Bahai movement, BAHA'O'LLAH, is well pleased with me, confirming me therein. He says: "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at the conclusion full well; you have believed in a Prophet of God, in Moses; you have accepted the Book of God, the Taurat."

Now inasmuch as it is possible to do away with this prejudice with such a bit of liberalism in the world, why not do it?

Why not do away with this continuous strife? Why not establish a bond which can easily connect the hearts of men? What harm is there in this Religion that everyone should praise the teacher or the founder of another? Inasmuch as the other nations praise His Holiness Moses and admit that Moses was the founder of Judaism, why have the Hebrews not also praised the other great men?

What harm comes from it? None at all. It is no loss to you at all. Nay rather you are contributing to the welfare of mankind. Nay rather you would be instrumental in establishing the happiness of the world of humanity. Nay rather the eternal honor of man depends upon this modern liberalism.

Inasmuch as our God is one and He has created all of us—He provides for all of us, He protects all of us—and we acknowledge such a kind and clement Lord, why should we —His children, His followers, fight each other? Why should we so easily break the hearts of one another?

God is so merciful and kind, and His aim in Religion has ever been the bond of unity and affinity.

Praise be to God, the mediæval ages of darkness have passed away and this century of radiance has dawned—this century wherein the reality of things is becoming evident, this century wherein science has discovered the very mysteries of nature, this century which is in toto a service to the world of humanity, this century wherein we have established the foundation of the world of humanity. Is it behooving that we should still linger in our fanaticism and tarry in our prejudice? Is it behooving that we should still be bound by the old fables and superstitions, and be handicapped by the superannuated beliefs of past and dark ages, again waging wars religious, again fighting one another, still shedding the blood of each other, shunning one another, anathematizing one another? Is it becoming?

Is it not better for us to be most loving to one another? Is it not preferable for us to enjoy fellowship together, unite and sing anthems of unity towards God, and praise all the Prophets in a good and praiseworthy spirit?

Then you will observe how the world will prove to be a paradise and the promised Day shall come. That will be the day when the wolves and the sheep will quaff from the same stream, when according to the prophecy of Isaiah, the quail and the eagle will enjoy the same nest together, and the gazelle or the deer will with the lion enjoy the same pasture.

What does this mean?

It means that contending nations are symbolized by this fact, that religions which have been formerly as wolves and sheep, divergent creeds, will associate with each other. Notwithstanding their former status they will then, through this liberalism, associate with each other in perfect fellowship and the utmost of love.

This is the meaning of the statement of His Holiness Isaiah. Otherwise you will never come to see a day when this prophecy will come to pass literally, for the wolf will never

enjoy the companionship of the sheep, and the lion and the deer will never associate together—because the lion and the deer will see each other—but the deer will be within the lion, and the sheep will ever be the prey of the wolf. As you know, the teeth of the lion are carnivorous. It has no molars to enjoy grass. Hence it must eat flesh.

Therefore this prophecy is symbolic of this state of affairs;—when certain nations and races symbolized or typified by lions and wolves and sheep, amongst whom there is no bond of fellowship or association, in that day of promise will be unified, and treat each other most kindly and liberally.

In a word, the age is ours when fellowship is to be established!

The century has come when all the religions are to be unified!

The century has come when all the nations shall enjoy international peace!

The century has come when all the races and the tribes of the world will do away with racial prejudice and associate perfectly!

The century has arrived when all the nativities of the world will prove to be one home of the human family!

Thus may human kind in its entirety rest comfortably and in peace under the great and broad tabernacle of the one Lord.

ABDUL-BAHA IN SAN FRANCISCO, CALIFORNIA.

Continued from last issue of the STAR OF THE WEST.

BY FRANCES ORR ALLEN.

THE only public address of Abdul-Baha in Berkeley was given the evening of October 9th at the High School Auditorium before a large and representative gathering. He had been invited by Mr. J. Stitt Wilson, the Mayor of Berkeley, to be the guest of the city. In the Mayor's absence, he was introduced by Mr. H. I. Stern, of the Public School Department.

The next morning, Abdul-Baha made quite a different visit—not to one of the great universities, but to the humble home of one of the friends, Charles Tinsley, a colored man, who was confined to his bed on account of a broken leg. During this visit, Abdul-Baha told a beautiful story of a ruler who trained the subject he loved best in order to fit him to hold the most important place in his kingdom—told how he scourged him, and maimed him, and caused him all manner of sorrow and suffering that he might know for himself what these conditions were in reality, meanwhile assuring him that he loved him and that only through this training could he be fitted for the great place he had destined him to fill.

The evening of the same day, October 10th, Abdul-Baha gave an address before the Open Forum, an organization for the discussion of economic and kindred subjects. His discourse was scientific, contrasting the philosophy of the East with that of the West.

Friday evening, he spoke before the Theosophical Society and their friends, being introduced at length by the President of the Society, who presented Abdul-Baha as one of the Enlightened.

The most remarkable public address given during the visit to the Coast was on Saturday morning, October 12th, at Temple Emmanu-El. It was a wonderful sight, Abdul-Baha standing in the pulpit of that magnificent synagogue, between pillars of palms. The morning sunshine came dimly through the beautiful colored windows, descending as in benediction and approval of the call to righteousness, once more being given to the chosen people of the Lord. In their own synagogue, he proved to the congregation the validity of Christ. He called upon them to investigate Reality,—not to be bound by dogma. He urged them to respect the name of Christ and of Mohammed, and, above all, exhorted them to be kind.

From the synagogue Abdul-Baha was driven to Mrs. Goodall's Oakland home, where Children's Day was to be observed. The afternoon was especially for the little ones, whom Abdul-Baha loves so tenderly. The spacious parlors were filled with the children and their parents and friends, and the rooms were sweet with the fragrance of many flowers. The children greeted him with the beautiful song, "Softly His Voice Is Calling Now." Calling them to him, he gave them candy and flowers, and then went to each one, child and adult, and gave an envelope, containing rose leaves. He named the children "radiant children." They followed him about and he took the little ones in his arms. Later the children gathered on the steps, where a photograph was taken. It was a beautiful afternoon. Truly one who has not seen Abdul-Baha with the children has missed a great deal.

At 3:30 o'clock of the following day, Sunday, Abdul-Baha spoke in the reading room

of the blind, at 1665 Jackson Street, San Francisco, where during the week instruction is given in manual training. To this meeting were invited, also, the blind from the Adult Home in Oakland, and the children and youth from the State Educational Institution in Berkeley. The service opened with a beautiful song by a child. Abdul-Baha first paid a tribute to Mrs. Rowan, through whose efforts the teaching at this place is made possible. Then he spoke of how, in receiving education, the blind are being endowed with sight. He told them—even though deprived of sight, having *insight*—they must not sorrow. Sight is only for a time, but insight is divine and discovers the Kingdom, sees the beauty of God. Though deprived of a drop, they possess the ocean, for insight comprehends all the other senses. He closed by saying, "May you not see dust, but purity—see the beauty of Christ, of BAHA'O-'LLAH and all holy souls."

In the evening, many of the friends gathered in the parlor and Abdul-Baha told them of his visit to the beach. He likened humanity to a sea,—at times smooth, at other times in motion. The sea in motion is most like life, even when tempestuous; when in motion, each hour brings results. He said: "Seek to dive in the spiritual sea and bring up pearls; seek to find that sea."

At the conclusion of the talk, he spoke of musical instruments, saying all are imperfect, but that BAHA'O'LLAH brought to earth a heavenly, divine instrument where each soul could find and strike his note and the music would be a heavenly chorus, and eternal. At this gathering there were Persians, Swiss, Hindu, Holland, Canadian, French, English, Japanese and Americans—all in love and fellowship.

Wednesday, October 16th, Abdul-Baha and party returned from a short visit to the country. To the nine Portland friends, who had arrived, he said, "Be happy, no tears! no tears!" Some of these friends had come at great sacrifice. One little boy said to his mother, "Why do you cry, mother? It is silly to cry *here*." In the afternoon Abdul-Baha addressed the Century Club on Equality between men and women. He spoke of woman's superiority in kindness and tenderness, and, when necessary, in valor and courage.

The evening of October 16th will never be forgotten, because of the memorable feast, held at the home of Mrs. Goodall, in Oakland. The beautiful rooms were filled with tables, adorned with yellow chrysanthemums and pyramids of fruit. The friends gathered quietly and talked in low but joyous tones. All seemed to feel the evening to be one set apart from all other evenings, for at this feast it was our great privilege to have Abdul-Baha with us. There were one hundred and ten present, friends from the Bay Cities and also from Portland and Seattle.

When all were seated at table, Abdul-Baha requested that we partake of the food so bountifully provided, while he walked about speaking words of wisdom and love, giving us the spiritual food, for which we hungered. Then, from the stairs, he pronounced a benediction upon all assembled, and soon the friends quietly withdrew. It was the most spiritual meeting. Gathered under one roof were people of different nations and various nationalities, the young and old, all meeting in love and fellowship, and in devotion to the Servant of God in this day.

Thursday passed in the usual way, with private interviews and talks. Friday, Abdul-Baha and party, accompanied by several of the friends, left for Los Angeles, returning early the following morning. During the day, friends from Seattle, Tacoma and Spokane arrived, and were welcomed and made very happy.

Tuesday evening, the farewell meeting of the friends was held at the home of Mrs. Goodall in Oakland. This was another especially memorable occasion. All realized that at this meeting would be given final words of exhortation and farewell. There was a reverent hush as Abdul-Baha told of BAHA'O'LLAH and of the two years He passed in solitude. At the close of this narrative, Abdul-Baha arose, and, in no uncertain terms, declared himself to be the CENTER OF THE COVENANT; and exhorted all believers to firmness, calling upon them to spread the message of the Kingdom both by deed and word. In farewell, he took each one by the hand, giving to each the Greatest Name.

Wednesday and Thursday went all too quickly, filled with the usual interviews and talks. The friends spent as much time as possible at the house of Abdul-Baha, realizing that the days of great privilege were swiftly passing. All the public discourses were well received and will bear much fruit; but it was through the more intimate and personal talks that the friends received greatest quickening and instruction.

From the University at Berkeley many of

the East Indian students came to visit Abdul-Baha, and to them and to the Japanese friends he showed great favor. It was most interesting and gratifying to witness the beautiful spirit of love and kindness in the friends who gathered to meet Abdul-Baha.

Abdul-Baha expressed himself much pleased with San Francisco and greatly enjoyed his visits to Golden Gate Park. He took especial interest in the flowers and would often leave the automobile for a walk along the shore of some one of the small lakes. But even on the drives and during the walks he dispensed blessing—giving many wonderful lessons to those whose great privilege it was to be with him at those times.

Early Friday morning, the friends gathered at the house to say good-bye. The admonition to be happy was given, the last words were said, the wonderful days were ended. Our cups have been filled to overflowing with blessing and it is for us now to give out to others some of the light and love we have received.

ABDUL-BAHA, THE BAHAI PROPHET, SPEAKS AT STANFORD UNIVERSITY.

A great assembly of students and teachers crowd the auditorium to hear the Bahai Prophet of Persia expound the doctrine of a new day for Universal Brotherhood, International Peace and Religious Unity. Oriental Savant with Entourage of Twenty-nine Persons spent the day at Stanford University and are Entertained in Palo Alto.

[From "The Palo Altan"]

A crowded Assembly Hall, holding nearly two thousand people, awaited with eager expectancy the appearance last Tuesday morning of Abdul-Baha, Abbas Effendi, the world leader of the Bahai movement. The venerable prophet, with his long gray beard and Persian cloak and turban, gave a true impression of the reincarnation of a Far Eastern prophet of old. He spoke in Persian, and his remarks were translated by Dr. Ameen Fareed, a graduate of the University of Illinois and also of Johns Hopkins University.

Abdul-Baha is revolutionizing the religion of Asia, bringing Mohammedans, Jews and Christians together on the basis of the laws of Moses, which they all ratify. He already has a vast host of followers and has aroused great interest by his present tour of America and England.

A pilgrimage through England and America undertaken by Abdul-Baha has created great interest in the Bahai movement. The knowledge of this movement has been brought home to thousands of people who are willing and eager to spread its beneficent teachings. On this far western shore of America the seeds of peace and welfare find fertile ground and abundant fruitage. At Stanford there is a keen interest taken in International Peace on account of the prominent part taken by Dr. Jordan, one of the trustees of the Carnegie Peace Endowment.

After the address at the university some time was spent by the party in viewing the campus buildings and surroundings. In the evening another large assemblage gathered at the Unitarian Church in Palo Alto to hear the message to the church, as the morning sermon had been addressed to the men of science. As before, the sermon was translated sentence by sentence by Dr. Fareed as uttered by the speaker. The venerable prophet was followed with close attention by the large audience of men and women present.

It seemed to be a notable day when Abdul-Baha from the far country of the Orient met Dr. David Starr Jordan of the far western shore, both carrying the standard of international peace and universal brotherhood. It was Persia, the oldest nation of the world, indeed the fabled country of the Garden of Eden and birthplace of the human race, bringing a message to America, the youngest great nation of the world.

"For there is neither East nor West,
Border nor Breed nor Birth,
When two strong men stand face to face,
Though they come from the ends of the earth."

Abdul-Baha carries the message of religion and Doctor Jordan carries the message of science, both aiming for one great result. As all men are the children of one God, so are they all brothers, and we are at the dawning of a new day when the relationship of world fraternity will be seen and recognized.

The prophets of Israel, Moses, Elijah and Christ, are firmly established in the heart and mind of humanity as great teachers who delivered the message of God to the world. They

lived and taught in one small country, never getting far away from the place of their nativity. In the case of Moses, who led the children of Israel up out of Egypt to Canaan, a notable journey in its day, would be a slight migration in the modern sense of people accustomed to traverse the globe. Our Savior lived and taught only in Palestine. Yet with all the differences which come in the stretch of two thousand years, one feels in the presence of Abdul-Baha that he is a living embodiment of the old patriachs and prophets. He has accomplished a great journey from the far East to the far West. Yet he was known before he came, and he will be long remembered.

In connection with these discourses, the wonderful skill and felicitous expression of the translater, Dr. Ameen Ullah Fareed, should not go unrecognized. To his ready learning is indebted the ability to fully appreciate the beauties of the discourses. They have been faithfully transcribed by the stenographer, Miss Bijou Straun.

The day, according to the wisdom of Solomon, is divided into three parts, whereof a part is for labor, a part for refreshment, and a part for repose. As fitting to follow the labor of a busy day, the company and a few guests enjoyed the hospitality of Mrs. I. C. Merriman at the home of her daughter on Waverley street. An evening of profitable and delightful discussion of the Bahai movement was followed by the serving of a sumptuous dinner at which all the appointments of refinement and good taste pervaded. Mrs. Merriman has taken a deep interest in the work of true benevolence best typified in the teachings of this universal religion and it was a pleasure to gather around her hospitable board on this occasion. The company remained over night and the next morning returned to San Francisco.

ABDUL-BAHA AT THE GRAVE OF THORNTON CHASE.

LOS ANGELES, CALIFORNIA, OCTOBER 19, 1912.

ABDUL-BAHA, in speaking of Mr. Chase, told the friends in San Francisco and Los Angeles to annually visit the grave of Mr. Chase, to pray and have a meeting there and detail his earnest endeavors, service and great love for the Cause. Abdul-Baha said that Mr. Chase's station was not known while he was alive but in the future years it will be known. Among the friends are many whose stations are not known while alive, but after their death, in the course of time their station becomes manifest. Annually the friends will visit the grave of Mr. Chase on the day Abdul-Baha visited it.

Upon our arrival in San Francisco, Oct. 4, 1912, when one of the Bahais gave the news of the departure of Mr. Chase, Abdul-Baha said: "This revered personage was the first Bahai in America. He served the Cause faithfully and his services will ever be remembered throughout future ages and cycles. He has written many books in this Cause and they will be studied carefully by the coming generations. He traveled once to Acca and there we associated with each other for several days. Indeed he became free from the troubles of this world. No matter how long he might have remained here, he would have met nothing else but trouble. The purpose of life is to get certain results; that is, the life of man must bring forth certain fruitage. It does not depend upon the length of life. As soon as the life is crowned with fruition then it is completed, although that person may have had a short life. There are certain trees which come to fruition very quickly, but there are other trees which attain to fruition very late; the aim is fruit. If the tree brings forth its fruit young, its life is short; it is praiseworthy. How regretful it is that a man may live a long life and yet his life may not be crowned with success, like unto the cypress tree which does not give any fruitage. Praise be to God! the tree of Mr. Chase's life brought forth fruit. It gave complete fruit, therefore he is free. He attained to eternal rest. He is now in the Presence of BAHA'O'LLAH. His Holiness Jesus Christ lived only thirty-three years, but the world is filled with the fruits of his life. Others have lived a hundred years, with no result and no fruitage from their lives. There was a rabbi in Tiberius who lived 120 years, but the tree of his life was fruitless. He had great enmity against Jesus Christ. He often used to argue: 'The ephemeral life is subject to many trials and vicissitudes; there is no enjoyment in it.' The life of Mr. Chase was spiritual in character; his services will ever be remembered and he has already attained to the desire of his heart."

On Saturday, Oct. 19th, at 1 p. m., Abdul-Baha and about twenty-five Bahais of Los

Angeles arrived at the cemetery Inglewood. The place is charming, the meadows are green and there are many trees. Abdul-Baha silently walked ahead of the friends and he was followed reverently by them. There are many flower beds and the fragrance thereof reached the nostrils. Most of the friends carried bouquets of flowers in their hands. After arriving at the grave, Abdul-Baha scattered his flowers and then one after another of the friends gave him their bouquets and he divided them and scattered them over the grave. Then Abdul-Baha, standing at the head of the grave and raising his hands toward heaven, uttered the following prayer:

Prayer.

O my God! O my God! Verily, this is a servant of Thine, who did believe on Thee and in Thy signs; verily he hearkened to Thy summons, turned to Thy Kingdom, humbled himself at Thy holy threshold, was possessed of a contrite heart, arose to serve Thy cause, to spread Thy fragrances, to promote Thy word, and to expound Thy wisdom.

Verily he guided the people to Thine ancient pathway, and led them to Thy way of rectitude. Verily he held the chalice of guidance in his right hand and gave unto those athirst to drink of the cup of favor. He presented himself at Thy lofty threshold, where he laid his brow on the fragrant soil of Thy garden and circumambulated Thy all-glorious and sublime abode, the traces of which are wide-spread and the fragrances of whose loyalty are sensed everywhere. Later he returned to these vast and extensive countries and proclaimed Thy Name amongst the people, until his respiration ceased and his outward sensation was suspended, returning to Thee with a heart throbbing with Thy love and with an eye opened to Thy direction.

O Lord! O Lord! Submerge him in the ocean of Thy glory. O Lord! O Lord! Usher him into Thy delectable garden. O Lord! O Lord! Usher him into Thy lofty paradise and cause him to be present in Thy meeting of transfiguration. O Lord! Submerge him in the ocean of Thy lights.

Verily, Thou art the Clement! Verily, Thou are the Merciful, the Precious, the Omnipotent!

Then after the prayer he spoke as follows: "Mr. Chase was of the blessed souls. The best time of his life was spent in the path of God. He had no other aim except the good pleasure of the Lord and no other desire except the attainment to the Kingdom of God. During his lifetime he bore many trials and vicissitudes, but he was very patient and long-suffering. He had a heart most illuminated, a spirit most rejoiced; his hope was to serve the world of humanity; during the days of his life he strove as much as he could—he never failed—until he witnessed the lights of the Kingdom of ABHA, and he was guided by the lights of Guidance. He summoned the people to the religion of God; he suffered them to enter into the Kingdom of God; he wrote books and epistles regarding the proofs and evidences of the Manifestations of BAHA'O'LLAH. In reality he has left behind him certain signs which will never be forgotten throughout ages and cycles. In reality this personage was worthy of respect. This personage is worthy of having the friends visit his grave. The traces of this personage will ever shine. This is a personage who will not be forgotten. For the present his worth is not known but in the future it will be inestimably dear. His sun will ever be shining, his stars will ever bestow the light. The people will honor this grave. Therefore, the friends of God must visit this grave and on my behalf bring flowers and seek the sublimity of the spiritual station for him and have the utmost consideration for the members of his family. This personage will not be forgotten."

Mirza Ahmad Sohrab.

TRIBUTE TO THORNTON CHASE FROM BROOKLYN, N. Y.

THE report of the illness of Brother Chase reached us after his spirit had ascended to the Supreme Concourse. Not aware of his departure, a number of the friends met at 935 Eastern Parkway to pray for the descent of the Divine Confirmations upon this blessed and faithful servant of the Heavenly Kingdom. It was a holy gathering, sanctified as we now know by the spirit of the attained one, forever free from the prison of the mortal body. Truly the benediction of his life, words and works haloed the meeting. Verily his spirit is still moving, his voice still upraised in the Cause of God.

On October 16th, the Nineteen Day Feast of Ilm was celebrated at the same Bahai home. Fifty of the heavenly companions were present and services commemorating the beloved brother were held. Tablets of BAHA'O'LLAH and Abdul-Baha were read and the invocation

from Kitab-el-Akdas offered in behalf of the attained one.

The readings included the Tablet written by Abdul-Baha in memory of another brother:

"O Beloved! O Faithful Brother! Where is thy beautiful face? Where is thy eloquent speech? Where is thy serene brow? Where is thy radiant beauty? Where is thy flame enkindled by the Fire of the Love of God? Where is thy attraction to the Perfumes of God? Where is thy discourse in praise of God? Where is thy determination to serve in the Cause of God? Where are thy beautiful eyes? Where are thy smiling lips? Where is thy noble countenance? Where is thy graceful form? Thou hast abandoned the human world and ascended to the Kingdom. Thou hast attained to the Divine Grace. Thou hast reached the Threshold of the Lord of the Celestial Kingdom. Thou hast abandoned the bodily lamp, the mortal garment, the earthly elements and the life of this world. Thou hast kindled thy flame in the Lamp of the Supreme Concourse and thou hast entered the Paradise of El-Abha. Thou hast taken shelter in the shadow of the Tree of Life and attained the Meeting with God in the Abode of Paradise. Thou wert a divine bird which has forsaken its mortal nest. Thou hast flown to the Garden of the Divine Kingdom and attained thy brilliant station. Thou hast already sung the verses of the Mercy of the Lord the Clement. Thou art a grateful servant, and thou hast entered into the joy of thy Lord. Verily thy Lord hath chosen thee for His Love;—hath guided thee to the side of His Holiness, caused thee to enter into the Garden of His Nearness and permitted thee to behold His Beauty. Thou hast laid hold of Eternal Life and attained to Everlasting Well-Being,—to the Good-Pleasure of God,—to His Delight—and His All-Sufficient Favor. Thou hast become a star in the Highest Horizon, a light among the Angels of Heaven, and a living soul in the Exalted World, resting upon the Throne of Immortality. I ask God to enable thee to attain to His Nearness and His Union;—to rejoice thee by His Presence;—to increase thy brightness and thy beauty;—to grant thee honor and glory. We remember thee continually and never forget thee. We pray for thee night and day. We see thee in the Supreme Horizon of El-Abha!

"O Beloved! O Faithful Brother!"

Howard MacNutt.

"The Brilliant Proof"—By Mirza Abul Fazl

Recently Abdul-Baha said:

"Consider the times of the past: Regard for instance the days of His Holiness Christ and days subsequent thereto. How many were the libelous things attributed to Him! How many were the utterances in the Temples against Him! How many titles were given unto Him, they gave the title Beelzebub—Satan! They did not say 'Jesus;' they used the word 'Beelzebub.' 'Beelzebub was captured! Beelzebub was paraded through the streets! Beelzebub was crucified!' they said. . . . But remember that these did not affect the Cause of Christianity; nay, rather, It advanced daily in power and potency, in splendor and effulgence. Therefore, my purpose is to warn you against accusations, certain criticisms, certain revilings in articles in the newspapers. Do not worry; they are the very cause of confirming the Cause, of uplifiting the Movement. . . . A great confusion will take place in the churches. . . Some ministers will arise saying the Bahais are misguided. That is the day the Cause is going to spread.

"My purpose is this: That his honor Mirza Abul Fazl has written a treatise answering the criticisms of a London preacher. It is published in Chicago; each one of you should have a copy of that book, and read, memorize and ponder over it. Then when anybody advances any accusations or criticisms, you will be well armed."

Price each 15 cents

Order of MISS MARY LESCH, 5205 Jefferson Avenue, Chicago

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Special "Center of the Covenant" Issue

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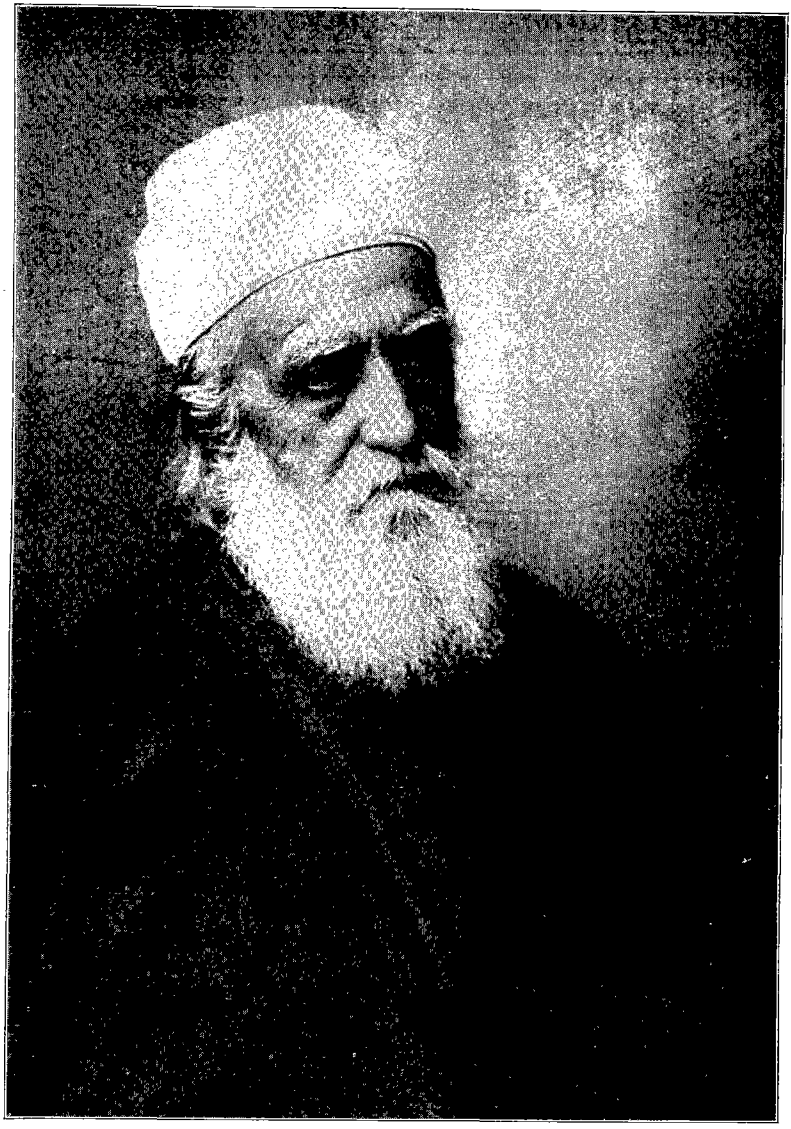
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THE CENTER OF THE COVENANT

ABDUL-BAHA

عبدالبهاء

هيئة الله الكافي ما دام عصان ولفان وسبب غرا به عصن اعظم
ناظرا بسه اطوارا من الزلفا قد كانوا الاقدس اذا غصن من الوصال
وقصى كتاب الله في المثل فوجدوا الدين اراد الله الذي انشعب
من هذا الاصل القديم مضمون الاين ايه مباركه عصن اعظم
بعده كذلك اظهرنا الامر وهذا من عندنا وانا الفعال الكريم

"When the ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces toward Him Whom God Hath Purposed, who hath branched from this Pre-Existent Root."—Words of BAHA'O'LLAH.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III Chicago (November 23, 1912) Kowl No. 14

THE "DAY OF GOD."

Selections from *The Bahai Proofs*, by Mirza Abul Fazl.

In the Name of GOD, the Most Holy Beauty of EL-ABHA!

O YE PEOPLE! Know—may God the Exalted assist ye through a spirit sent from Him!—Verily, when ye consider carefully the announcements in the Heavenly Books and perceive the glad tidings in the Holy, Divine Writings, ye will find they agree in promising the coming of the "Day of God" and foreshadowing the arrival of the "Hour" wherein the Face of God will be manifested, the regions of heaven and earth will be illuminated by His coming, all former things will be changed by His rising, and every sorrow effaced. The essence of all that is recorded concerning these glad tidings is this, that when oppression and tyranny prevail throughout the world; when distress and tribulations are intensified among the nations; when divergencies of religions and creeds become grave and widespread, and the heaven of worship of the Merciful God is riven and overthrown; when the greed of souls grows fierce to violate men and property; when terrors and adversities prevail; at that time the Divine Herald will arise, the Holy Heavenly Spirit will descend, announcing the coming of the Manifestation of the promised Lord and proclaiming the approach of the dawn of the Orb of His Glorious Beauty. Then will the Path be made plain, hearts brought nigh unto God, breasts healed, griefs dispelled and tears wiped away. Then will the glorious Lord arise and utter a Call which shall shake the pillars of this lofty edifice. He will cry out in a voice which shall fill the expanse of the world and summon all the nations of the earth, both east and west, to God, The Mighty, The Glorious! Then will He institute for them new laws, and trace out for them a plain, direct path.

And after the setting of the Sun of His Beauty, the breeze of His Presence being hushed, the Glorious "Branch" extended from the Tree of His Essence will arise; the dawning Moon will shine from the horizon of the Heaven of His Bounty, diffusing the lights of His Religion, establishing the Temple of His Worship and sitting upon the Throne of His Glory. His holy Word will penetrate all regions until the saying be fulfilled, "The earth will be illuminated with the Light of its Lord, in the day of judgment."

With the rising of such Divine Souls and the shining forth of such Heavenly Lights, the clouds of fictitious beliefs will be dispersed and the pearls of the Realities of Knowledge will become manifest; religious divergences will be removed and nations will be united in worshipping the Merciful One. So the worship of satan shall pass away. In that Day, God will "make all things new." Everywhere affairs will change, until all parts of the earth shall rejoice. Enlightenment, learning, arts and trades will become universal among mankind. The remote ones of the world will be brought nigh; nations and peoples will be harmonized; the rancours and animosities hidden in breasts shall be removed, and love, affection, attraction and brotherhood become general throughout the world. Then souls will be cheered by the wafting of the fragrances of joy, and hearts will rejoice at the blowing of the Breezes of Gladness. The Lord will destroy all vestiges of tyranny, oppression and rebellion through His Power, and will propagate evidences of Equity, Justice and Charity.

He will judge between nations, render justice between people, correct souls and unite hearts. Then the time of spoiling will pass away, and the days of warring cease; the swords will be made into plough-shares, the spears into pruning-hooks; no nation will raise sword against another, and no "multitudes will wage wars together."

In a word: the Fragrances of Resurrection will stir and the Breezes of Life will blow; the "dead" will be quickened, the darkness of former things be dispelled, and the lights of ideal virtues will shine; the emblems of true humanity will be raised in all places,

and the Lord of Heaven and Earth will illumine all regions, both east and west.

THE BAB—*The Gate.*

Then know, O ye people, that in the year 1844 A. D., the Star of Guidance dawned, the Planet of Purity shone forth, the Fountains of Knowledge gushed out in one of the best lands of the Orient, when the Tree of Grace was ignited in the city of Shiraz, the chief town of the province of Fars, Persia. The Most Great Bab (Gate) arose, preaching to the multitudes and peoples, heralding the expiration of the gloomy night, foreshadowing and clearly declaring the coming of the great and dreadful "Day of God." He raised this call betwixt the heaven and earth: *"Rejoice! Rejoice! The Morn of Guidance hath indeed appeared, the gloomy night hath cleared away, and the Dawning of the Beauty of* GOD, EL-ABHA, *is at hand. The springtime of the Return of the Realities of Regeneration hath come!"* All regions trembled with this most sweet call and the Resurrection appeared through the supreme Message. The storms of oppression blew and the whirlwinds of rancour stirred in the breasts of religious doctors. Then the brilliant Flame was extinguished, the spiritual Fragrance ceased and the Beauty of the Merciful One was martyred in the city of Tabriz, the chief town of Azerbeyjan, under the sentence of a satanic and impious one. Calamities and afflictions appeared, animosity and malice showed forth and the dark clouds of discord became violent; until the appointed time came and the Signs of the arrival of the "Day of God" were manifest in all directions.

BAHA'O'LLAH—*The Glory of GOD.*

Then dawned the Sun of the Beauty of the Promised One; then arose and beamed the Orb of the Face of the Adored One. The Hour arrived, the Resurrection came, the Trumpet sounded and the dawn of the Manifestation shone forth. BAHA'O'LLAH-EL-ABHA arose; the Beauty of the Supreme GOD appeared and called out with a voice that filled all regions, causing the "seven strata of the earth" to tremble.

* * * * * * *

Now the *promised* GOD hath indeed come, the Beauty of the Adored One hath appeared, the appointed "Day of God" hath dawned and his irrefutable and glorious Command hath arisen. The Lord hath descended in the shadow of clouds; the earth is shining with the Light of the Face of its Lord, the Bestower; the Bridge is extended, the Book is appointed, the curtain is lifted and the veil is removed. Showers of Verses have fallen, branches of Knowledge have put forth leaves and become flourishing in all directions. The dead have arisen and the lifefless are resurrected. The rivers of Knowledge and enlightenment have flowed from his Supreme Pen and He hath broken the seal of the "Sealed Wine" with his Generous Finger. He hath explained in His Holy Tablets the realities of the Words of the Prophets, and hath disclosed in His precious Writings the meanings of the symbols of the Elect, until all the seals of the Prophets have been opened and the aims of the Messengers become unveiled to the possessors of pure hearts. He instituted new laws which are destined to unite all nations and multitudes; issued a glorious Command which will bring together all religions and creeds, enjoined His Saints to love all nations and exhorted them to serve all the people of the world. He enacted for them devotional ordinances, such as fasting, prayer, pilgrimage, almsgiving and other rites and ceremonies. He forbade crimes and sins, such as murder, adultery, theft, backbiting, lying, calumny and other iniquities and offences. He commanded them to submit to the laws of government, urged them to obey kings and princes and to respect those who are good among the learned men and doctors. He exhorted them to universally spread enlightment, to educate their children of both sexes and absolutely prohibited them from that which may create oppression and hatred in the world. He forbade them from cursing, execration, insult, strife, conflict and all that is calculated to separate hearts or perturb souls. He even forbade them from carrying arms without the permission of rulers, and from everything that may cause confusion.

During His last days He wrote the *Kitab-el-Ah'd* (The Book of the Covenant, Testament or Will) with His blessed fingers in which He clearly stated and appointed the CENTER OF THE COVENANT, directing peoples to the Orb of the Universe. In this Book He again exhorted His friends and followers to show forth good characteristics and noble attributes, so that there may appear pure and chaste souls among His believers; shining and beaming stars in the heaven of His Cause.

Likewise, the torrent of His Verses and the shower of His Graces abundantly poured

down, until the time of Disappearance drew nigh, and the Sun of Truth was concealed in the veil of Absence. The Lord ascended to the Supreme Court of His Might, and His blessed Identity was hidden in His Invisible, Furthermost Essence. This calamitous event and lamentable disaster happened in the month Zi-Ka-'da, 1309 A. H., which corresponds to the month of May, 1892, A. D.

ABDUL-BAHA—*The Servant of GOD and the Center of His Covenant.*

When the Sun of Guidance was set and the rustle of the Sadrat-el-Muntaha* hushed, then the Orb of the Covenant dawned and the Moon of the Testament appeared with the utmost brilliancy and effulgence. The glorious "Branch extended from the Ancient Root" arose to promote the Word of the King of the Day of Judgment, and now He is crying and heralding throughout all regions: *"The Judgment of* GOD *hath come; respond ye, respond ye unto the Call of* GOD! *Hearken ye, hearken ye, to the Melodies of* GOD! *Inhale ye the Fragrances of* GOD! *Be illumined, be illumined with the lights of the Face of* BAHA'O'LLAH! *The promises of the Prophets have already been fulfilled, the prophecies and the Messengers realized; the Day of Judgment hath come, and mankind hath stood before the Lord of the creatures!"*

* A Tree planted at the end of the Road for the Guidance of the traveler.

SUPPLICATION REVEALED BY ABDUL-BAHA.

O GOD! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the COVENANT and TESTAMENT. I am weak in the COVENANT and TESTAMENT; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the Kingdom. I am ignorant; open before my face the doors of knowledge. I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue, so that with a fluent expression I may raise the call of Thy Kingdom and quicken all of them *in firmness to the* COVENANT. Thou art the Generous, the Giver and the Mighty!

THE "CENTER OF THE COVENANT."

Selections from *The Bahaï Proofs*, by Mirza Abul Fazl.

In the Name of GOD, the Most Holy Beauty of EL-ABHA!

TO the people of Faith, the clear appointment of the CENTER OF THE CAUSE, after the Departure [death] of the Manifestation [BAHA'O'LLAH], is considered *the most important point in religious matters,* as it is the greatest channel which connects the servants of God with Holy Divine Truth. They are all sure and convinced that the CENTER OF THE COVENANT is no other than His Holiness, ABDUL-BAHA; for, apart from the Divine signs that were manifest in Him, BAHA'O'LLAH clearly and implicitly, verbally and in writing, directed all of His servants to the blessed Person of ABDUL-BAHA, and, under all circumstances, clearly showed that He was far distinguished above others, in order that all the servants should look unto Him alone, and follow His Commands. For it is only through His explanation and decision that all discord is removed. Consequently the Bahais appreciate the determining of the "Appointed Center" as the greatest of the Divine Providences, and account His blessed Being as an impregnable fortress which protects the Divine Religion from the doubts of the skeptic and fanciful imaginations of men.

But notwithstanding all this, as BAHA'O'LLAH foresaw, that when His Beauty of Oneness was concealed under the veils of disappearance, the people of desire, through jealousy, would hold to groundless doubts and suspicions and disregard the prohibition to interpret the Book. He, therefore, prior to His Departure, revealed the blessed *Kitab-el-A'hd* [Book of the Covenant, the Will of BAHA'O'LLAH]. This He wrote, and sealed it with His own blessed Hand and Seal, in order that the darkness of discord might not again obscure the brilliant Horizon of the Cause of God, and the calamities and disasters which afflicted other religions might not overtake this Movement. In this Book (His Covenant) He clearly indicated that the purpose of the "Branch extended from the Ancient Root," revealed in the blessed Verse of *Akdas,* was the Center of the Circle of Names, the Exalted Branch of the Blessed Tree of ABHA, His Holiness ABDUL-BAHA. Then He, for the second time, enjoined, through an unchangeable and irrefutable command, all His "branches," "twigs," (relatives) and the Bahais without exception, to look unto that Dawning-place of Divine Light, and to know Him as the Source and Origin of the commands and prohibitions of the Heavenly Religion. He

desired, by this clear elucidation, to counteract the imaginations of the ignorant, extinguish the world-consuming flame of jealousy and hatred of the people of error, and guard the Divine Religion from divisions and sects which are, according to the judgment of common sense and the clear texts of the Holy Tablets of God, the most deplorable for religion and humanity. By this He sought to preserve the Divine Word from human doubts, suspicions and artifices.

* * * * * * *

But alas! All these clear texts of God, commanding people to turn to the Day-spring of the Light of the Covenant, did not check the evil thoughts of the people of discord; and His repeated exhortations and advices did not soften the hard hearts of the men of hostility, nor prevent them from ruinous discords and divisions. For when, in May, 1892 A. D. (Zul-Ka'da, 1309 A. H.), BAHA'O'LLAH ascended to His Most Holy Station, and nine days after His Departure, the Book of the Covenant of God was chanted in the Holy Tomb in the assembly of believers, the gloom of animosity and disappointment became instantly manifest upon the faces of those who had groundless pride and desire for leadership, and who sought to raise discord and contradiction. On the other hand, cheerfulness and joy were manifest in the shining faces of those who had no desire but that of seeking the Truth and telling the Truth. Some were seated upon the right hand of certainty, firmness and steadfastness in the solid Covenant of God, and some stood upon the left hand of unhappiness, in their impossible desire and erroneous thoughts. The former became distinguished for their firmness and inflexibility; noted for the effectiveness of their word, their good name and success in assisting the Cause, while the others were distinguished by their instability, degradation and shame. From that day, the thorn of violating the Covenant of God grew in the Garden of the Bahai community and the signs of senseless hatred and hostilly proceeded from a limited number of persons who are known as the "nakezeen" (violators of the Covenant).

Although these people who violated the Covenant received, during the life of BAHA'O'LLAH and after His Departure, every kindness and favor from His Holiness ABDUL-BAHA, who considered their welfare and prosperity before His own and that of the faithful believers, yet, on account of jealousy and selfishness, they violated the Cause of God. Thus came to pass that which was prophesied by the Prophets — especially Christ — concerning the people of the right hand and the people of the left hand; and each will receive the reward of his deeds according to the justice of God. Two important points increased the flame of the fire of jealousy in the hearts of these Nakezeen, whose number does not exceed thirty. One was that the Bahais of all countries refused to accept the seditious books and pamphlets forwarded to them by the Nakezeen. According to the command of BAHA'O'LLAH, they unanimously determined not to pay any attention to these intrigues and temptations, but took shelter, with the utmost union and harmony, under the banner of the CENTER OF THE COVENANT. Another point was that during a short space of time the Cause of God became far more widely spread than before, through the fluent pen and brilliant explanations of ABDUL-BAHA; so the number of the Bahais became enormously multiplied since the Departure of BAHA'O'LLAH. The fame of the Dawning-Place of the Light of the Covenant spread throughout all religions, and His Holy Tablets became scattered as rose-petals throughout all countries. His Great Name has filled the world with awe and the renown of His glorious deeds has reached all in the east and west.

KITAB-EL-AH'D—Book of The Covenant.

The Will and Testament of BAHA'O'LLAH.

ALTHOUGH the Supreme Horizon is devoid of the vanities of the world, yet in the Treasury of Trust and Resignation We have placed a priceless and unequalled inheritance for the heirs. We have not placed (therein) a treasure, neither have We added to the pain.

By GOD! In wealth fear is concealed and peril is hidden. Behold and then reflect upon that which the Merciful One hath revealed in the *Koran:* "Woe unto every maligner and backbiter who heapeth up riches and counteth them over." There is no continuance in the riches of this world. That which is subject to mortality and undergoeth a change

hath never been and is not worth regarding. But as is well known, the purpose of this Oppressed One in enduring these adversities and calamities, the revelation of the Verses and the manifestation of the Proofs, has been to quench the fire of hatred and animosity, so that perchance the horizons of the minds of the people of this world may shine with the light of concord and attain the real tranquillity. The sun of this explanation is shining and arising from the horizon of the Divine Tablet;—all must look toward it.

O people of the world! I enjoin ye to that which is the means of the elevation of your station. Hold to the virtue of GOD and grasp the hem of that which is just. Verily I say the tongue is for mentioning that which is good; pollute it not with evil speech. GOD hath forgiven ye that which is past; hereafter ye must all speak that which is befitting. Avoid execration, reviling and that which is aggravating to man. The station of man is high. A short while since, this exalted Word was revealed from the Repository of the Pen of ABHA:

"This is a great and blessed Day, but that which has been hidden in man is and shall be disclosed (in this Day)." The station of man is great if he holds to Reality and Truth, and if he be firm and steadfast in the Commands. The true man appeareth before The Merciful One like unto the heavens; his sight and hearing are the sun and moon; his bright and shining qualities are the stars; his station is the highest one; his traces are the educators of the existence. Every believer who hath found the Perfume of the Garment in this Day and turneth with a pure heart toward the Supreme Horizon, he is mentioned as one of the followers of Baha upon the red Page.

Take the Chalice of My Favor in My Name; then drink from It to My Remembrance, the Dearest, the New!

O people of the world! The Creed of GOD is for love and union; make it not the cause of discord and disunion. In the sight of the men of discernment and those who are holding to the Manifestation, that which is the means of preservation and the cause of the ease and tranquillity of the servants is revealed from the Supreme Pen; but the ignorant of the earth who are fostered in ambition and lust are heedless of the matured Wisdom of the True Wise One and are speaking and working in imaginations and fancies.

O saints of GOD and His loyal ones! Kings are the appearances of power and the day-springs of the might and wealth of the True One. Pray in their behalf, for the government of the earth is ordained to those souls; but the hearts He hath appointed for Himself.

He hath forbidden dispute and strife with an absolute prohibition in the Book *(Kitab-el-Akdas)*. This is the command of GOD in this Greatest Manifestation, and He hath preserved it from any order of annulment and hath adorned it with the ornament of confirmation. Verily He is the All-Knowing and the All-Wise!

It is incumbent upon all to aid those souls who are the day-springs of authority and the dawning-points of command, and who are adorned with the ornament of equity and justice. Blessings be upon the princes and learned ones in Baha. These are My trusted ones amongst My servants; these are the rising-points of My commandments amongst My creatures. Upon them be My Glory, My Mercy and My Grace which have surrounded all the existence!

It is revealed in the *Kitab-el-Akdas* concerning this, that which from the Horizons of its Words, the Lights of the Divine Bounties gleam, rise, and glitter.

O My Branches! In this Existent Being the greatest strength and the most perfect power is hidden and concealed; look towards It and gaze in the direction of Its union and not at Its seeming differences. *This is the* TESTAMENT OF GOD, *that the Branches* (Aghsan), *Twigs* (Afnan), *and Relations* (Muntessabeen), *must each and every one look to the Greatest Branch* (Ghusn Azam). Reflect upon that which is revealed in My Book, The *Akdas:*—"When the Ocean of My Presence hath disappeared and the Book of Origin is achieved to the end, turn your faces towards Him whom GOD hath purposed, Who hath branched from this Pre-Existent Root." *The aim of this blessed verse hath been the Greatest Branch.* We have likewise elucidated the Command as a favor from before Us; and I am the Generous, the All-Dispenser!

[Continued on page ten]

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (*Signed*) ABDUL-BAHA ABBAS.

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ALLAH'O'ABHA!

A WORD TO THE READER:

To those who understand the claim and purpose of the Bahai Teaching the contents of this issue of the STAR OF THE WEST will be clearly apparent; to those who are but slightly familiar with the Movement or who know nothing of the Revelation, its contents may startle and shock.

Our purpose is that "sleepers" become awakened, the "dead" resurrected, the "lame" and "halt" assisted, and the "blind' enlightened.

Although the entire issue is devoted to brief presentations of vital moment to religionists, we trust its contents will cause all seekers for knowledge to investigate thoroughly the precepts of the Bahai Revelation and what it is destined to accomplish throughout the world.

The articles presented are not the ravings of diseased minds, nor the fanatical outbursts of the unbalanced; but are from the heads and hearts of wise men who are recognized authorities on the subjects, having spent years of thorough investigation, and who have personally contacted with both BAHA'O'LLAH and ABDUL-BAHA.

The startling statements regarding the arrival of the Day of GOD; the Appearance on the planet of GOD "The Father," and "The Son" of GOD will undoubtedly be ridiculed by many; but the burden is upon the skeptic to disprove these statements.

A word of explanation, however, should be given regarding the unusual inference and emphasis given to the sacred word "GOD:"—

The Bahai Teaching is, *"The root of all knowledge is the Knowledge of GOD, and this Knowledge is impossible save through His Manifestation."*

That is, they understand that all the people have formed a God in the world of thought and that form of their own imagination they worship* and acknowledge to be the creator of all things, when in reality, that Essence of the Divine Entity and Unseen of the unseen is holy above imagination and is beyond thought. It is a different realm, arrival thereat is impossible, attainment thereto is prohibited and inaccessible. This much is known: It exists and Its Existence is certain—but the condition is unknown.

As no one hath any access to the Invisible Essence and the way is barred and impassable, therefore the Creator has created a glorious Person among mankind for the Manifestation of this Holy Essence and Single Reality. He has selected a precious Gem among the pure gems of humanity for the showing forth of Its light and traces, so that He may be as a throne for His Essence, a horizon for the rising of the lights of His Splendor, a manifestor of His hidden Reality, a recipient of His Names and Attributes, a tongue to reveal His Revelation and Inspiration; a channel for His Laws and Ordinances, an elucidator of His Signs and Evidences, and a deliverer of His Commands and Messages. Thus through Him becomes manifest, in the first grade and primary station, His Knowledge, Wisdom, Power, Dominion, Grandeur, Will, Beauty, Glory, Grace, Perfection, Mercy and Beneficence.

Such an excellent Person, glorious Man, preserved Gem and greatest Name must needs exist in every cycle, age and time, in order to be the Channel of the Knowledge of GOD,

*Polytheism (see *Tablet of "The Branch,"* page 15.)

so that the proofs of GOD, His evidences and signs may not be void, the breeze of Devotion and Sanctity may not be hushed, the door of Faith and Assurance may not be closed and that mankind may not be finally lost in barbarism.

Furthermore, they understand that the Prophets and Messengers have all declared that at "the time of the end," a "child would be born," a Form would appear Manifesting completely the Qualities of Divinity; and this mighty MANIFESTATION of Manifestations would be the recipient of the greatest Names and Titles revealed in the Heavenly Scriptures: "KING of Kings," "LORD of Lords," "Wonderful," "Counsellor," "The Everlasting FATHER," *"The Mighty GOD!"* (Rev. 1:18; XIX:16; XXI:3, 22; Isaiah IX:6.) All men are commanded to turn their faces toward Him* for He is the "Dawning-place of Divinity," the "Manifestation of Deity," the "Ultimate Goal," the "Adored One" of all, and the "Worshipped One" of all—in a word: "HE IS GOD!"—otherwise, whatever flashes through the mind is not that Essence of essences and Reality of realities; nay, rather it is pure imagination and returns to the realm of suppositions and conjectures.

As the Bahais believe and declare that this "Mighty MANIFESTATION" and "Promised GOD" has come in the Appearance of BAHA'O'LLAH—*Unto Him be blessing, honor, glory and power forever and ever!*—therefore they adorn their books and epistles with holy utterances, such as: "In the Name of GOD, BAHA'O'LLAH-EL-ABHA!" and similar phrases, while Abdul-Baha adorns his Tablets with the all inclusive declaration: "HE IS GOD!"†

"THE CENTER OF THE COVENANT."

As the twenty-sixth of November is known among the Bahais as the "Feast of the Appointment of the Center of the Covenant," the STAR OF THE WEST devotes this issue to a presentation of the important question of the CENTER OF THE COVENANT.

During Abdul-Baha's sojourn in America, he awakened the friends to a realization of the greatness of this matter and the necessity of understanding it and turning to the appointed Center and remaining firm therein, saying:—

"Today, the most important affair is firmness in The Covenant, because firmness in The Covenant wards off differences.

"In former cycles no distinct Covenant was made in writing by the Supreme Pen; no distinct personage was appointed to be the Standard differentiating falsehood from truth, so that whatsoever he said was to stand as truth and that which he repudiated was to be known as falsehood. At most, His Holiness Jesus Christ gave only an intimation, a symbol, and that was but an indication of the solidity of Peter's faith. When he mentioned his faith, His Holiness said, 'Thou art Peter'—which means rock—'and upon this rock will I build my church.' This was a sanction of Peter's faith; it was not indicative of his (Peter) being the expounder of the Book, but was a confirmation of Peter's faith.

"But in this Dispensation of the Blessed Beauty (BAHA'O'LLAH) among its distinctions is that He did not leave people in perplexity. He entered into a Covenant and Testament with the people. He appointed a CENTER OF THE COVENANT. He wrote with His own pen and revealed it in the *Kitab-el-Akdas*, the Book of Laws, and *Kitab-el-Ah'd*, the Book of the Covenant, appointing him (Abdul-Baha) the Expounder of the Book. You must ask him (Abdul-Baha) regarding the meanings of the texts of the verses. Whatsoever he says is correct. Outside of this, in numerous Tablets He (BAHA'O'LLAH) has explicitly recorded it, with clear, sufficient, valid and forceful statements. In the Tablet of THE BRANCH He explicitly states: *Whatsoever* THE BRANCH *says is right, or correct; and every person must obey* THE BRANCH *with his life, with his heart, with his tongue. Without his will, not a word shall anyone utter.* This is an explicit text of the Blessed Beauty. So there is no excuse left for anybody. No soul shall, of himself, speak anything:* Whatsoever his (Abdul-Baha's) tongue utters, whatsoever his pen records, that is correct; according to the explicit text of BAHA'O'LLAH in the Tablet of THE BRANCH.

"His Holiness Abraham covenanted with regard to Moses. His Holiness Moses was the Promised One of Abraham, and He, Moses, covenanted with regard to His Holiness Christ, saying that Christ was the Promised One. His Holiness Christ covenanted with regard to His Holiness 'The Paraclete,' which means His Holiness Mohammed. His Holiness Mohammed covenanted as regards The Bab, whom He called, 'My Promised One,' His Holiness The Bab, in all His books, in all His epistles, explicitly covenanted with regard to

*Monotheism (see *Tablet of "The Branch,"* page 15).

†"All people worship an imagination, for they have created a God in the realm of imagination and him they worship. If you ask a soul, when he is praying, 'Who are you worshipping?' He will say, 'God.' 'Which God?' 'The God of my conception.' The truth is, what he imagines is not GOD. Hence, all people are worshippers of imaginations and ideals. Consequently, there is no pathway for man except the Holy Manifestations, for the Essence of Divinity is pure, is holy, and cannot be brought into the world of ideas. That which can be brought to ideation are the Holy and Divine Manifestations. Further than this, man has no other point for concentration; if he exceed that bound, it is an imagination. Therefore, the purpose of the phrase 'HE IS GOD!' is this: *The visible Majesty and Promised Beauty of the Sun of Reality, the Manifestation of the mysteries of Divinity and Deity, the Revealer of the mysteries of the Merciful, the Origin of the signs of Singleness; and I begin with His Blessed Name."*—ABDUL-BAHA.

* BAHA'OLLAH'S admonitions to the teacher: "The effect of the word spoken by the teacher depends upon his purity of purpose and his severance" . . . *"The words must be according to what has proceeded from the Mouth of the Will of GOD and is recorded in Tablets"*; and His command to turn to Abdul-Baha's interpretation thereof, also recorded in Tablets, is what we understand by these statements.—EDITORS.

the Blessed Beauty, BAHA'O'LLAH, that BAHA'O'LLAH was the Promised One of His Holiness The Bab. His Holiness BAHA'O'LLAH covenanted, not that I (Abdul-Baha) am the Promised One, but that Abdul-Baha is the Expounder of the Book and the CENTRE OF HIS COVENANT, and that the Promised One of BAHA'O'LLAH will appear after one thousand or thousands of years. This is the Covenant which BAHA'O'LLAH made. If a person shall deviate, he is not acceptable at the Threshold of BAHA'O'LLAH. In case of difference, Abdul-Baha must be consulted. They must revolve around his good pleasure. *After Abdul-Baha, whenever the Universal House of Justice is organized it will ward off differences.*

"Now I pray for you that GOD may aid you, may confirm you, may appoint you for His service; that He may suffer you to be as radiant candles; that He may accept you in His Kingdom; that He may make you the cause of the spread of the light of BAHA'O'LLAH in these countries, and that the teachings of BAHA'O'LLAH may be spread broadcast.

"I pray for you, and I am pleased with all of you, each one, one by one; and I pray that GOD may aid and confirm you. . . . At present, farewell to you!" *The Editors.*

KITAB-EL-AH'D—Book of The Covenant.

[Continued from page seven]

Verily GOD hath ordained the station of the Greater Branch (Ghusn Akbar) after the station of the former. Verily He is the Ordainer, the Wise. We have surely chosen the Greater (Akbar) after the Greatest (Azam) as a Command from the All-Knowing, the Omniscient!

The love of the Branches is incumbent upon all, but GOD hath not ordained to them any right from the properties of people.

O My Branches, My Twigs and My Relations! We enjoin ye to the virtue of GOD, to follow that which is just and benefiting, and that by which your station will be exalted. Truly I say, piety is the greatest commander for the assistance of the Divine Religion, and the hosts that befit this commander have been and are good, pure and pleasing qualities and deeds.

Say: O servants, make not the causes of order to be the cause of confusion, and make not the reason of union to be the occasion of discord! It is hoped that the people of Baha will look towards the blessed Word *"Say: all are from the Presence of* GOD"—and this exalted Word resembles water for extinguishing the fire of hatred and animosity which is deposited in all minds and hearts. The different creeds will attain the light of real union through this simple Word. Verily He sayeth the Truth and guideth in the Path, and He is the Powerful, the Mighty, and the Wonderful!

Respect and regard for the Branches is incumbent upon all for the honoring of the Religion and the exaltation of the Word; and this Command hath been both previously and afterwards recorded and mentioned in the Books of GOD. Blessed is he who attaineth to that which hath been commanded from the Presence of the Commander, the Pre-Existent!

Also respect (is enjoined) for the Ladies of the Household of GOD, and the Twigs and the Relations. I enjoin ye to the service of the nations and to the pacification of the world.

From the Kingdom of the Revelation of the Aim of the people of the world, is revealed that which is the Cause of the Life of the world and the salvation of the nations. Hearken to the admonitions of the Supreme Pen with the true ear. Verily they are better unto ye than all that which is upon earth. To this beareth witness My Book, the Mighty, the Wonderful!

THE "FATHER" AND THE "SON."

A brief presentation of Old and New Testament prophecies fulfilled in the Appearance of BAHA'O'LLAH and ABDUL-BAHA.

Selections from *Addresses of Abdel Karim Effendi.*

In the Name of GOD, the Most Glorious!

IN Matthew, tenth chapter, seventh verse, Jesus says: "And as ye go, preach, saying, The kingdom of heaven is at hand"; also in the twenty-third chapter, verse twenty-ninth: "For I say unto you ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord," which shows that the Son of Man shall not be seen again until the time when He shall come in the Kingdom of His Father, which hath ap-

peared in these days in the Name of the Lord of the earth.

Look at the twenty-third chapter of Deuteronomy, second verse: "And he said: The Lord came from Sinai—and rose up from Seir unto them—he shined forth from Mount Paran—and he came with ten thousand of saints: from his right hand went a fiery law for them."

This means, four appearances of GOD; the first refers to the time when GOD appeared to Moses in Mount Sinai; the second, to Christ in the Name of the Son; the third, to Mohammed from Mount Paran; and the fourth in BAHA'O'LLAH, when He, GOD, "The Almighty," came with ten thousand of His saints.

Read the fourteenth verse of the epistle of Jude: "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints."

Read also from the ninth to the sixty-first Psalms and consider well what is therein mentioned, that their hidden meaning may be revealed unto you; also from Isaiah first to sixty-first chapters, which refers to the emblems and symbols of the coming of the "Day of GOD"; also Zechariah the eighth chapter. *In all these reference is made to the appearance of the Father and the Son.*

Read the thirty-first chapter of Ezekiel; also eighth to the twelfth chapters of Daniel, where reference is made to the empire of Cyrus, who is known by the name of Chasroes, and to the vision seen by Daniel, especially the twelfth chapter which refers to 1290 days, *i. e.,* 1290 years from the higera of Mohammed. In all these places, as well as many others, there are sufficient proofs to convince anyone of the *coming of* GOD.

* * * * * * *

Then know, O people, that upon the Day when GOD, "The Almighty"—in the form of man, known as BAHA'O'LLAH—declared Himself* and uttered to the inhabitants of the contingent world, to the mountains, hilltops, trees, grass, shrubs, flowers, weeds, stones, sands, seas, winds, waves, and every atom comprising the earth, and all the ethers comprising the air: "I AM GOD AND THERE IS NO GOD BUT ME!"—the old heaven and the old earth passed away and was no more, and from that moment all things became new and that which was, was not!

That Day marked the era of a new creation, a new people, a new heaven, and a new earth! And the secret Word—the Word of Mystery mentioned first by Adam, then by the Prophets, Messengers, Christ, and later by Mohammed, then by the Bab—that Word became flesh and dwelt among men. Its Power and Glory was flashed from heaven to earth when BAHA'O'LLAH stood up and declared: "I AM GOD AND THERE IS NO GOD BUT ME, THE ANCIENT, THE EVERLASTING, THE CREATOR OF ALL THINGS, THE ALMIGHTY, THE POTENT!"

Then know, O people, at that time the earth trembled and did quake, the heavens rolled together as a scroll, and in less than the twinkling of an eye all things passed away and GOD alone existed!

Then from the Shining Mouth of the Living Word went forth the command "BE!"—and in another twinkling, a new creation was!

Then know, O ye who are seeking for knowledge, that *the first creature* of this new and extraordinary creation to come forth, recognize and acknowledge "The-Word-Made-Manifest," was His first begotten Son—in the form of man, ABDUL-BAHA—who professed, testified and confessed to the Appearance of GOD "The Almighty," "The Heavenly Father," by saying: "THOU ART GOD! THOU ART THE WORSHIPPED! THOU ART THE FATHER OF THE SPIRITS! THOU ART THE CREATOR OF WHAT WAS AND NOW IS! O GOD, HERE I AM, I AM READY!"

Therefore, He is the first fruit of those who slept and the first to believe in GOD and in the fulfillment of the Promised Day, which is in accordance with what GOD hath said in the Book of Names: "Thou testifieth for Me and I testify for Thee," and this testimony was recorded in *Kitab-el-Akdas* (The Most Holy Book) and *Kitab-el-Ah'd* (The Book of the Covenant).

Not only is the Will of GOD recorded in these Books, but in many Tablets He states: "Blessed is the Land which is honored by the Visit of one of Thy Beloved; exalted is he who comes into Thy Presence and opened is the eye which seest Thy Beauty!" Also in *Surat-ul-Hykl* He says: "This is the Day which is not followed by the night!"

Think over these words, O ye people, that ye may know and realize the great station of the CENTER OF THE COVENANT, and arise for the service of His Commands throughout the cities and regions of America, for His

*On April 21, 1863, A.D., in the Garden of El-Rizwan (Paradise) in Bagdad.

fields are white unto the harvest, but His laborers are few, very few!

O people! Did you know the value of these days in which we are living, you would give up the treasures of the earth—yea, even life itself—to fulfill but one of His Commandments!

From all of His matchless Addresses, merciful Tablets, Messages and tender words, you hear but the one prayer, the one pleading, that you shall be united together in soul and spirit and be loving and kind to each other.

* * * * * * * *

O friends of Jesus Christ! know that the promises of nineteen hundred years ago are today fulfilled, and that the Son of Man is here in "the Kingdom of His Father," holding out His loving arms toward the North, South, East and West, while His Voice is calling, ever calling:

"O people! The Doors of the Kingdom are opened; the Sun of Truth is shining upon the world; the Fountains of Life are flowing; the Daysprings of Mercy have appeared; the Greatest and Most Glorious Light is now manifest to illuminate the hearts of men. Wake up and hear the Voice of GOD calling from all parts of the Supreme World—'Come unto Me, O ye children of men; come unto Me, O ye who are thirsty, and drink from this sweet Water which is descending in torrents upon all parts of the globe.'

"Now is the time! Now is the Accepted Time!

"Look ye at the time of Christ;—had the people realized that the Holy Spirit of GOD was speaking to them through His Divine Mouth, they would not have waited three centuries before accepting Him. And now is it meet for you that you are sleeping upon the beds of idleness and neglect, while THE FATHER *whose coming Christ foretold has come among us, and opened the Greatest Door of Bounteous Gifts and Divine Favors? Let us not be like those in past centuries, who were deaf to His Call, and blind to His Beauty; but let us try and open our eyes, that we may see Him; and open our ears that we may hear Him; and cleanse our hearts that He may come and abide in our temples. These days are the days of Faith and Deeds—not the days of words and lip service: Let us arise from the sleep of negligence, and realize what a great feast is prepared for us; first eating thereof ourselves, then giving unto others who are thirsting for the Water of Knowledge, and hungering for the Bread of Life. These Great Days are swiftly passing; and once gone they can never be recalled. So while the Rays of the Sun of Truth are still shining and the 'Center of the Covenant of GOD' is manifest, let us go forth to work.* * * * *

"The Light of Knowledge hath appeared, before which the darkness of every superstitious fancy will be annihilated. The Hosts of the Supreme Concourse are descending to assist all those who rise up to serve their Lord, to subdue and gain the victory over the city of the hearts; to proclaim the Glad-Tidings of the Coming of GOD and to unite the souls of His creatures."

IN PRAISE OF "THE GREATEST BRANCH."

Written by Mirza Abul Fazl, November 24, and read in Washington, D.C., November 26, 1902, at the celebration of the anniversary of the Feast of the Appointment of The Center of the Covenant.

In the Name of GOD, the Most Holy, the ABHA!

O YE beloved of God and His friends! Praise and glorification behoove the Holy Court of the True One, the Exalted, who has, in this great age and wonderful cycle, primarily caused the Shining Star of the Blessed Being of the First Point (The Bab) to appear like unto the beaming orb of the morn from the horizon of the world; has rejoiced and revived the creatures through the glad tidings of the advent of the New Day, and the Manifestation of the Glorious Lord. Praise be to God! Who subsequently caused the Sun of the Most Holy Beauty of El-ABHA (Exalted is His Supreme Name!) to dawn forth in the midst of the heaven of power and grandeur. After the disappearance of these two Lights a third Splendor became manifest from the Sinai of Epiphany, and the Orb of THE COVENANT shone forth from the firmament of beatitude, the apex of exaltation and glory, with the most marvelous effulgence. Through these three Shining Lights, the darkness of the nations, superstitions, will be dispelled, the dust of discord of the people will be subsided by the showers of mercy descending

from the clouds of Divine Providence; the banner of peace will be hoisted; the mortal world will be clothed in the excellent robe of ideal humanity; the bond of perfect love will be strengthened among contradictory nations and repugnant peoples; and the world, east and west, will become the Paradise of El-Abha and as a garden bringing forth fruits of Divine Grace. We, therefore, praise Him in such glorification from which the lights of sincerity may gleam forth and scintillate throughout ages and epochs; and we thank Him in such sanctification from which the pure fragrances of meekness and humbleness will be diffused and exhaled with the duration of nights and days!

O ye beloved of God and His friends! This Great Day has been assigned to the Blessed Name of the Lord of the world, the Sign of Pre-existence, the standard of Divine victory among nations, the Light of the heaven and the earth, the Point around which the Supreme Concourse revolves, in the kingdom of Names—His Holiness, Abdul-Baha (May the life of the creatures be a sacrifice to Him!)! Ye are all attracted to His Love, united in His servitude, overshadowed under His banner, and are assembled together in this excellent meeting, with rejoiced hearts and shining faces, speaking the praise of the Most Holy Beauty of El-Abha, and uttering the glorification of the Center of His Covenant, His Holiness, Abdul-Baha.

How can this servant duly praise and thank God, the Exalted, who hath enabled him to make his tongue fluent in glorifying the Center of the Covenant in this wonderful meeting, in the presence of His chosen ones and friends? Again I praise Him for this wondrous confirmation and glorious success. Verily, He is the Mighty, the Praiseworthy!

How can this weak one befittingly glorify and sanctify a Most Holy Personage with whose Name all the ancient and heavenly Books are adorned and who has been announced and prophesied by the tongue of the prophets and chosen ones, from the beginning to the end? Every prophetic page seems like unto a heaven, studded with the beaming stars and shining pearls of the praises of the Orb of the Universe; or like unto a rose-garden decked and embellished by the verdant leaves and fragrant flowers of the glorification of the Center of the Covenant. Again we praise Him with such words whereby hearts are cheered and breasts are dilated, and we thank Him in such hymns whereby the light of bliss and beatitude shine forth from the horizon of the hearts!

O ye beloved of God and His friends! Consider how in the second Psalm David (Peace be upon him!) has announced the appearance of the Son of God in dominion and judgment, and how he hath warned the kings and judges of the earth to serve Him! Consider in the fourth chapter of Isaiah how that great prophet has foretold the appearance of the Exalted Branch of the Lord in the utmost beauty and glory, and how God hath appointed Him a place of refuge for the saved ones. Consider how Isaiah has spoken in the eleventh chapter of his book that the lofty Branch of the Blessed Tree shall appear from the root of David, and shall grow out of the Holy Lands; how the spirit of supremacy and power, of counsel and Divine wisdom shall rest upon Him; the lights of glory and divine grandeur shall beam forth from His Shining Face; how He shall hoist the pavilion of universal Peace and Divine equity, and assemble all the various and contradictory nations, including weak and strong, high and low, under the shadow of union and harmony.

Reflect upon the 26th verse of the 30th chapter of the book of Isaiah, how God the Almighty, has clearly spoken that in the day when Israel shall be saved, and the sins and errors of the heirs of Abraham effaced, the Shining Moon of the Center of the Covenant shall gleam forth in the utmost Glory and Splendor, and the beaming lights scintillating from the brilliant Face of that dawning-place of Supremacy and Lordship shall be like unto the Sun of Truth! Consider how, in the first few verses of the 42d chapter of Isaiah, it is clearly shown that in the last day, God, the Exalted, shall elect the Bearer of the Banner of His servitude, confer upon Him the Holy Spirit of His Divinity, unfurl the standard of the Supreme Covenant and Testament in His Name, and shall protect Him, with His Strong Hand, from the deceit of the violators and the devices of the people of rancor; that Servant of the Lord shall become a Banner for the people's salvation and a Light for hearts and souls; shall restore the blind and deliver the captives; direct those who sit in darkness unto light; place all the creatures under the standard of universal peace, security and absolute emancipation, and make the tongues of all in the east and west fluent in new hymns and wonderful glorifications!

Likewise, consider the 7th chapter of Dan-

iel. First, in the 9th and 10th verses, God hath announced the Manifestation of the Great Lord, the Ancient King, the Most Holy Beauty of ABHA (Glorified is His Supreme Name!) and hath spoken of the founding of the sound religion and manifest law and of the rise of the hosts of chosen ones and holy ones.

Then He hath said in the 13th and 14th verses of the same chapter that the Excellent BRANCH shall be extended from that Ancient Root, and the Spirit of God descended from Heaven shall shine forth from His Beaming Face, and Glory and Kingdom shall be conferred upon Him from God; His command shall influence all nations and multitudes, and His Kingdom shall continue forever.

Likewise, consider the 8th and 9th verses of the 3rd chapter of Zechariah, where the great prophet has clearly prophesied that in the day of the Most Great Manifestation, the dawning of the Sun of the Ancient Beauty, God, the Exalted, shall bring about the removal of the nations' iniquity and the elimination of the people's calamities by the rise of that Excellent BRANCH extended from the Pre-existent Root; and He hath made the restoration of the Holy Lands, the covenanted country of the prophets and chosen ones, dependent upon the power of that Blessed Being.

Likewise, in the 12th and 13th verses of the 6th chapter of the same book, God, the Exalted, hath explicitly promised Zechariah that in the Day of the Lord's Manifestation the Blessed BRANCH shall grow up out of the Pure Tree of Divinity, shall bear the Glory of the Lord, shall sit and rule upon His Throne, and shall build the Temple of the Divine worship; the banner of universal peace and eternal beatitude shall be hoisted among all mankind through the council of peace held between the BRANCH and the LORD.

Consider the New Testament: in every instant in which His Holiness, Christ (Glory be to Him!) and His eminent disciples have announced the coming of the Kingdom of God, they have spoken of the rising of the Excellent BRANCH and of the dawning of the ORB OF THE COVENANT. Especially His Holiness, John, has adorned all the prophecies of his Book of Revelation with this Glorious Name, and has clearly stated the appearance of the Covenant of God in the Day of the Lord's Manifestation. He has explicitly said that in that Great Day, the New Holy City shall be illuminated with lights shining from the Face of the Lord and His appointed BRANCH; the rivers of wonderful enlightenments, which would impart life to the people of the world and save nations, shall flow forth from the Throne of the Lord and that of the CENTER OF HIS COVENANT. Nay, rather, he hath elucidated that those written in the Book of Life of the Excellent BRANCH shall be saved, and those overshadowed under His Ancient Standard shall inherit everlasting glory.

To resume: the tongues of all the prophets sung the praise of His Blessed Name, and the hearts of the chosen ones rejoiced at the announcement of His coming, until that Most Holy Being was born in the Day* of the Manifestation of the "First Point" (Exalted is His Supreme Name!). The birthday of the "BRANCH extended from the Ancient Root," coincided with the day of the appearance of the Lord's precursor, and the "Mystery of God" was realized by this coincidence. In His childhood He was nurtured under the favors of the Most Holy Beauty of El-ABHA, until, at the age of nine, He escorted the Ancient Beauty (BAHA'O'LLAH) from Teheran to Bagdad. He shared with the Beauty of El-ABHA in every calamity and affliction during their exile from Bagdad to Constantinople, Adrianople, and finally to Acca (the prison), and endured unbearable sufferings. The Tongue of Grandeur was always uttering the greatness of His station, and appointed His Holiness, the Excellent BRANCH, to the position of the "CENTER OF THE COVENANT." In a Tablet revealed by the Beauty of El-ABHA to ABDUL-BAHA, while the latter was in Beyrout, He said: *"We have appointed Thee a protection to all the creatures, a guardian to all in the Heaven and the earth, and a fortress to those who believe in God, the One, the Omniscient!"*

O ye beloved of God! How can I duly praise the Lord of mankind, the CENTER OF THE COVENANT (May the life of all the creatures be a sacrifice to Him!), and how can I explain the loftiness of His station! For He is the One Whom all the Divine Manifestations have praised and extolled.

Let us now offer our humble efforts in praising and glorifying God, the Exalted, Who has honored us by serving the CENTER OF HIS COVENANT, hath made us know in His Name, and hath placed us under the shadow of His Glorious Banner. We thank Him in such praises whereby the faces of the steadfast ones are illuminated!

Praise be to God, the King of the Heaven and the earth!

(Signed) ABUL FAZL.

*May 23, 1844 A. D.

THE TABLET OF "THE BRANCH."

FROM THE SUPREME PEN OF BAHA'O'LLAH.

[This has been revealed in Adrianople for Mirza Ali Riza in order that he may be nourished by the Favors of GOD]:

HE IS ETERNAL IN HIS ABHA HORIZON!

VERILY the Cause of GOD hath come upon the Clouds of Utterances and the polytheists are in this Day in great torment. Verily the Hosts of Revelation have descended with Banners of Inspiration from the Heaven of the Tablet in the Name of GOD, the Powerful, the Mighty. At this time the monotheists all rejoice in the Victory of GOD and His dominion and the deniers will then be in manifest perplexity.

O ye people! Do ye flee from the Mercy of GOD after it hath encompassed the existent things created between the heavens and earths? Beware lest ye prefer your own selves before the Mercy of GOD, and deprive not yourselves thereof. Verily whosoever turneth away therefrom will be in great loss. Verily Mercy is like unto Verses which have descended from the one heaven and from them the monotheists drink the choice wine of Life, whilst the polytheists drink from the fiery water (Hameem); and when the Verses of GOD are read unto them, the fire of hatred is enkindled within their breasts. Thus have they preferred their own selves before the Mercy of GOD, and are of those who are heedless.

Enter, O people, beneath the shelter of the Word:—then drink therefrom the choice wine of Inner Significances and Utterances; for therein is hidden the Kawther of the Glorious One—and it hath appeared from the horizon of the Will of your Lord, the Merciful, with wonderful lights.

Say: Verily the Ocean of Pre-existence hath *branched* forth from this Most Great Ocean. Blessed therefore is he who abides upon Its shores, and is of those who are established thereon. Verily this Most Sacred Temple of ABHA—the BRANCH OF HOLINESS—hath branched forth from the Sadrat-el-Muntaha; Blessed is whosoever has sought shelter beneath It and is of those who rest therein!

Say: Verily the BRANCH OF COMMAND hath sprung forth from this ROOT which GOD hath firmly planted in the ground of the Will, the LIMB of which hath been elevated to a station which encompasses all existence. Therefore exalted be He for this Creation, the Lofty, the Blessed, the Inaccessible, the Mighty!

O ye people! draw night unto It* and taste the fruits of Its Knowledge and Wisdom on the part of the Mighty, the Knowing One. Whosoever will not taste thereof shall be deprived of the Bounty, even though he hath partaken of all that is in the earth—were ye of those who know.

Say: Verily a Word hath gone forth in favor from the Most Great Tablet and GOD hath adorned It with the Mantle of Himself and made It Sovereign over all in the earth and a Sign of His Grandeur and Omnipotence among the creatures; in order that, through It, the people shall praise their Lord the Mighty, the Powerful, the Wise; and that, through It, they shall glorify their Creator and sanctify the Self of GOD which standeth within all things. Verily this is naught but a Revelation upon the part of the Wise, the Ancient One! Say: O people, praise ye GOD for Its Manifestation (THE BRANCH), for verily It (THE BRANCH) is the Most Great Favor upon you and the Most Perfect Blessing upon you; and through Him every mouldering bone is quickened. Whosoever turns to Him hath surely turned unto GOD and whosoever turneth away from Him hath turned away from My Beauty, denied My Proof and is of those who transgress. Verily, He is the Remembrance of GOD amongst you and His Trust within you and His Manifestation unto you and His Appearance among the servants who are nigh. Thus have I been commanded to convey to you the Message of GOD, your Creator; and I have delivered to you that of which I was commanded. Whereupon, thereunto testifieth GOD, then His Angels, then His Messengers, and then His Holy Servants.

Inhale the fragrances of the Rizwan from His roses and be not of those who are

*THE BRANCH referred to in this Tablet both as "It" and "His."

THE TABLET OF "THE BRANCH."

deprived. Appreciate the Bounty of God upon you and be not veiled therefrom—and verily We have sent Him forth in the temple of man. Thus praise ye the Lord, the Originator of whatsoever He willeth through His wise and inviolable command!

Verily those who withhold themselves from the Shelter of THE BRANCH are indeed lost in the wilderness of perplexity,—and are consumed by the heat of self-desire,—and are of those who perish.

Hasten, O people, unto the Shelter of God, in order that He may protect you from the heat of the Day whereon none shall find for himself any refuge or shelter except beneath the Shelter of His Name, the Clement, the Forgiving. Clothe yourselves, O people, with the Garment of Assurance, in order that He may protect you from the dart of doubts and superstitions, and that ye may be of those who are assured in those days wherein none shall ever be assured and none shall be firmly established in the Cause except by severing himself from all that is possessed by the people and turning unto the Holy and Radiant Outlook.

O ye people! Do ye take unto yourselves the Jebt* as a helper other than God, and do ye seek the Taghoot† as a lord beside your Lord the Almighty, the Omnipotent? Forsake, O people, their mention, then hold the Chalice of Life in the Name of your Lord the Merciful. Verily by God, the existent world is quickened through a drop thereof, were ye of those who know.

Say: In that Day there is no refuge for any one save the Command of God, and no salvation for any soul but God. Verily this is the truth and there is naught after truth but manifest error.

Verily God hath made it incumbent upon every soul to deliver His Cause (the Message) according to his ability. Thus hath the Command been recorded by the Finger of Might and Power upon the Tablet of Majesty and Greatness.

Whosoever quickens one soul in this Cause is like unto one quickening all the servants and the Lord shall bring him forth in the Day of Resurrection into the Rizwan of Oneness, adorned with the Mantle of Himself, the Protector, the Mighty, the Generous. Thus will ye assist your Lord, and naught else save this shall ever be mentioned in this Day before God your Lord and the Lord of your forefathers.

As to thee, O servant: hearken unto the admonition given unto thee in this Tablet; then seek the Grace of thy Lord at all times. Then spread the Tablet among those who believe in God and in His Verses; so that they may follow that which is contained therein, and be of those who are praiseworthy.

Say: O people, cause no corruption in the earth and dispute not with men; for verily this is not worthy of those who have chosen in the shelter of their Lord a station which shall indeed remain secure.

If ye find one athirst, give him to drink from the Chalice of Kawther and Tasneen; and if ye find one endowed with an attentive ear, read unto him the Verses of God, the Mighty, the Merciful, the Compassionate! Unloose the tongue with excellent utterance, then admonish the people if ye find them advancing unto the sanctuary of God; otherwise abandon them unto themselves and forsake them in the abyss of hell. Beware lest ye scatter the pearls of Inner Significance before every barren, dumb one. Verily the blind are deprived of witnessing the Lights and are unable to distinguish between the stone and the holy, precious pearl.

Verily wert thou to read the most mighty, wonderful Verses to the stone for a thousand years, will it understand, or will they take any effect therein? No! by thy Lord the Merciful, the Clement! If thou readest all the Verses of God unto the deaf, will he hear a single letter? No! Verily by the Beauty, the Mighty, the Ancient!

Thus have We delivered unto thee some of the jewels of Wisdom and Utterance, in order that thou mayest gaze unto the direction of thy Lord and be severed from all the creatures. May the Spirit and Glory rest upon thee, and upon those who dwell upon the plain of Holiness and who remain in the Cause of their Lord in manifest steadfastness!

*An idol worshipped by the ancient Egyptians from which "Egypt" was derived. †Another idol.

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THE MASHRAK-EL-AZKAR IN AMERICA

IN No. 12 Vol. III of the STAR OF THE WEST the Executive Board of Bahai Temple Unity rendered a full statement of its work during the existence of that Unity. The original tract of Land has been completely paid for and $5,000.00 paid on the second tract across Sheridan Road, giving a Lake shore outlook. The original price of this second tract (293 feet) is $17,000.00, to be met by annual payments of $3,000.00 each, Sept. 1st. Because of Abdul-Bahai's great longing to see the main tract clear of debt the owner of the second tract was seen and kindly postponed the September payment of $3,000.00 to March 1st.

Just before leaving Chicago, Abdul-Baha instructed the Secretary that the friends of America should raise the debt on the Lake Shore tract as quickly as possible and then collect money to begin construction of the building of the House of Prayer, the Mashrak-el-Azkar.

Abdul-Baha says: "Today the Mashrak-el-Azkar in Chicago has great importance. All the Bahais must turn their faces in that direction"; also, "The matter of the Mashrak-el-Azkar does not depend upon personal endeavor, *it needs united endeavor.*"

When in Washington, D. C., in November, Abdul-Baha gave the following Prayer for his return to America. Cannot the Bahais of America make this a daily prayer and dedicate their lives through "united endeavor" to prepare the Mashrak-el-Azkar so that—if God Wills—Abdul-Baha may dedicate the Building?

Prayer.

When asked if he would return to America, Abdul-Baha said: "It is in God's hands. Pray for me to return and say: O BAHA'O'-LLAH! Confirm Abdul-Baha in the Cause of God. Confirm Him in the servitude of the East, so that He may not spend all His time in the Orient; that He may return to America and occupy His time in the Western World."

CORINNE TRUE,
Financial Secretary Bahai Temple Unity.

"The Brilliant Proof"—By Mirza Abul Fazl

Recently Abdul-Baha said:

"Consider the times of the past: Regard for instance the days of His Holiness Christ and days subsequent thereto. How many were the libelous things attributed to Him! How many were the utterances in the Temples against Him! How many titles were given unto Him, they gave the title Beelzebub—Satan! They did not say 'Jesus;' they used the word 'Beelzebub.' 'Beelzebub was captured! Beelzebub was paraded through the streets! Beelzebub was crucified!' they said. . . . But remember that these did not affect the Cause of Christianity; nay, rather, It advanced daily in power and potency, in splendor and effulgence. Therefore, my purpose is to warn you against accusations, certain criticisms, certain revilings in articles in the newspapers. Do not worry; they are the very cause of confirming the Cause, of uplifiting the Movement. . . . A great confusion will take place in the churches. . . Some ministers will arise saying the Bahais are misguided. That is the day the Cause is going to spread.

"My purpose is this: That his honor Mirza Abul Fazl has written a treatise answering the criticisms of a London preacher. It is published in Chicago; each one of you should have a copy of that book, and read, memorize and ponder over it. Then when anybody advances any accusations or criticisms, you will be well armed."

Price each 15 cents

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STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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"We must investigate Reality and forsake imitations."

A GLIMPSE OF ABDUL-BAHA AT GREEN ACRE, MAINE.

BY MIRZA AHMAD SOHRAB.

ON August 16th, Abdul-Baha and party arrived at Green Acre, Maine, after a pleasant automobile trip from Nashua, N. H., a ride of nearly a hundred miles. The automobile belonged to Mrs. Tatum, a New York Bahai who sent it from Boston. All along the way Abdul-Baha discoursed on the beauty of nature, the verdancy of the fields, the grandeur of the mountains, and the glory of the country. Many believers and visitors gathered at the gate to welcome him. He and his party, Dr. Ameen U. Fareed, Mirza Ali Akbar and Mirza Ahmad Sohrab, were taken to their rooms overlooking the shimmering Piscataqua river, where in the distance could be seen the mountains of New Hampshire.

Half an hour after his arrival, before a large gathering, Abdul-Baha spoke briefly on the "Investigation of Reality," and in the evening another large audience listened to his discourse on "Love,"* wherein the life hereafter was demonstrated and the four criterions of reason, senses, traditions and inspiration were explained.

These two meetings were arranged in his honor and the "Eirenion" was decorated with flowers and bunting. From the gate of Green Acre to the hotel on both sides of the roads two long lines of Japanese lanterns were hung. Each person in Green Acre, whether Bahai or not, had hung one of these lanterns. There were over a thousand. When the grounds were illuminated, Abdul-Baha said: "Very beautiful; very beautiful."

Everybody was delighted with the coming of Abdul-Baha and the atmosphere of Green Acre became Divine and spiritual with His Presence. His majestic figure became a familiar object, greeting everyone, whether friend or stranger, young or old, in English, "Good morning? How are you? Are you well? Are you happy? Very happy?" When the answer was given he said, in good English, as the first time, "Very well? Very

*See next issue of the STAR OF THE WEST.

happy? *All right!*" And then the party addressed laughed because he laughed.

How the people loved him!

* * * * * * *

The day of his farewell address in Dublin, N. H., the people were so moved that many eyes were wet with tears. They could not bear to see him go away. When some of the friends expressed their sorrow he said: *"The mature wisdom requires this. I must go everywhere and raise the call of the Kingdom. As the days of my life are limited in this world, I must perfect my services; I must go everywhere and raise the summons of the Kingdom!"* He uttered these words with a countenance shining with the splendor of God and with such spiritual condition that all wept like children.

He is indeed the Master!

ADDRESS BY ABDUL-BAHA AT THE "EIRENION."

GREEN ACRE, MAINE, AUGUST 18, 1912.

Interpreted by Dr. Ameen U. Fareed; stenographic notes by Miss Edna McKinney.

THE worlds of God are in perfect harmony and correspondence one with another. Each world in this limitless universe is as it were a mirror reflecting the history and nature of all the rest. The physical universe is likewise in perfect correspondence with the spiritual or Divine realm. The world of matter is an outer expression or fac-simile of the inner kingdom of spirit. The world of minds corresponds with the world of hearts.

If we look reflectively upon the material world we realize that all outer phenomena are dependent upon the sun. Without the sun the phenomenal world would be in a state of utter darkness and devoid of life. All earthly creation whether mineral, vegetable, animal or human is dependent upon the heat, light and splendor of the great central solar body for training and development. Were it not for the solar heat and sunlight no minerals would have been formed, no vegetable, animal and human organisms would or could have become existent. It is clearly evident therefore that the sun is the source of life to all earthly and outer phenomena.

In the inner world,—the world of the Kingdom,—the Sun of Reality is the trainer and educator of minds, souls and spirits. Were it not for the effulgent rays of the Sun of Reality, minds, souls and spirits would be deprived of growth and development, nay rather they would be non-existent. For just as the physical sun is the trainer of all outer and phenomenal forms of being through the radiation of its light and heat, so the radiation of the light and heat of the Sun of Reality gives growth, education and evolution to minds, souls and spirits toward the station of perfection.

His Holiness Christ was the Sun of Reality which shone from the heavenly horizon of Christianity, training, protecting, confirming minds, souls and spirits until they came into harmony with the Divine Kingdom and attained capacity for descent of the infinite Bounties of God. Were it not for the appearance of His Splendor they would have remained in the darkness of imperfection and remoteness from God. But because that Sun of Reality shone forth and flooded Its light into the world of minds, souls and spirits, they became radiant. He conferred a new and eternal life upon them.

When the prenomenal sun appears from the vernal point of dawning in the zodiac, a wondrous and vibrant commotion is set up in the body of the earthly world. The withered trees are quickened with animation, the black soil becomes verdant with new growth, fresh and fragrant flowers bloom, the world of dust is refreshed, renewed life forces surge through the veins of every animate being and a new springtime carpets the meadows, plains, mountains and valleys with wondrous forms of life. That which was dead and desolate is revived and resuscitated;—that which was withered, faded and stricken is transformed by the spirit of a new creation. In the same way the Sun of Reality, when It illumines the horizon of the inner world, animates, vivifies and quickens with a divine and wonderful power. The trees of human minds clothe themselves in new and verdant robes, putting on leaves and blossoms and bearing spiritual fruits of the heavenly glad-tidings. Then fragrant flowers of inner significances appear from the soil of human souls and the whole being of man awakens to a new and Divine activity. This is the growth and development of the inner world through the effulgent Light of Divine Guidance and the heat of the Fire of the Love of God.



His majestic figure became a familiar object.

The physical sun has its rising and its setting. The earthly world has its day and its night. After each sunset there is a sunrise and the coming of a new dawn. The Sun of Reality likewise has Its rising and setting. There is a Day and a night in the world of spirituality. After each Departure there is a Return and the Dawning-Light of a New Day.

Furthermore, the Reality of Divinity is characterized by certain Names and Attributes. Among these Names is "Creator," "Resuscitator," "Provider," the "All-Present," "Almighty," "Omniscient," and "Giver." These Names and Attributes of Divinity are eternal and not accidental. This is a very subtle point which demands close attention. Their existence is proved and necessitated by the appearance of phenomena. For example, "Creator" presupposes creation, "Resuscitator" implies resuscitation, "Provider" necessitates provision, otherwise these would be empty and impossible names. "Merciful" evidences an object upon which mercy is bestowed. If Mercy was not manifest, this Attribute of God would not be realized. The name "Lord" proves the existence of subjects over whom sovereignty is exercised. The Name "Omniscient" demands the objects of All-Knowing. Unless these objects existed, Omniscence would be meaningless and without function. The Name "The Wise" necessitates objects for the exercise of wisdom, and unless wisdom comprehended them this Name would be inconceivable. Therefore the Divine Names and Attributes presuppose the existence of phenomena implied by those Names and Attributes. And vice versa the Sovereignty of God is proved and established through their verity and being.

Reflect then carefully that the Sovereignty of God is not accidental but everlasting and eternal, and that it necessitates the existence of phenomenal being. Kingship necessitates a kingdom, an army, a treasury, subjects, a court and ministers. How could there be a king without subjects, dominion and wealth? Otherwise anybody could claim to be a king. "Where is your army?" "I do not need one." "Where is your country?" "It is unnecessary. I am a king without a kingdom, without army, subjects or sovereignty." Is this possible?

Therefore Divine Sovereignty necessitates a Creation over which Its dominion is exercised. There must be evidences of sovereignty. If we try to conceive of a time when creation was non-existent, when there were no subjects or creatures under Divine dominion and control, Divinity Itself would disappear; there would be a cessation of the Bounty of God, just as the kingship and favor of an earthly monarch would disappear if his kingdom did not exist. The Sovereignty of God is eternal. There has been no beginning; there will be no end. This is as evident as the sun at midday even to one endowed with limited reason.

When we consider the phenomenal sun we



"How are you?"

see that its heat and light are continuous. There is no cessation to the solar bounty. If the sun at any time was without light or heat it would not be the sun. How do we recognize the sun? Through its heat and effulgence. If it be deprived of its rays and heat it is no longer a sun,—it is merely a dark globe or sphere in the heavens. The bounties of the sun must be perpetual in order that it may be qualified as a solar center of energy, illumination and attraction.

Likewise the Divine Bounties of the Sun of Reality are perpetual. Its Light is forever shining. Its Love is forever radiating. Its Bounty never ceases. It could not be said that the power and effulgence of God was ever subject to cessation. It could not be claimed that the Divinity of the Almighty One had come to an end. For the Divinity of God is eternal. Therefore the Divine Bounties, whether phenomenal and accidental or spiritual and ideal, are perpetual. But the people of religion are of two kinds. Some worship the Sun and some adore the Dawning-Points from which the sun rises. For instance the Jews adore the Mosaic Point of Dawning, the Zoroastrians that of Zoroaster. The people of Abraham turned to the Point of Rising in Abraham. When the Sun of Reality transferred its Illumination from the Abrahamic to the Mosaic Point of Dawning, the people of Abraham denied Its Appearance because they were turning toward the Point and not to the Sun of Reality Itself. When that Sun of Reality with Its Divine Bestowal, Its heavenly glow and effulgence tranferred to the Messianic Point of Rising, the Jews denied Its appearance in Jesus, for they were not worshippers of the Sun Itself but adored Its Rising in Moses. Had they been worshippers of the Sun of Reality they would have turned to His Holiness Christ instead of denying Him as Messiah.

What was the reason of this deprivation? It was simply because they were imitating fathers and ancestors in forms of belief instead of turning towards the Sun of Divinity. For this reason they were deprived of the Bounty which dawned in the Messianic Day-Spring. Holding tenaciously to the former Dawning-Point they still remain in this position of deprivation. Consider the people and nations of the earth today and observe this same tenacious allegiance to ancestral belief. He whose father was a Zoroastrian is a Zoroastrian. He whose father was a Buddhist remains a Buddhist. The son of a Mohammedan continues a Mohammedan, and so on throughout. Why is this? Because they are slaves and captives of mere imitation. They have not investigated the Reality of Religion and arrived at its fundamentals and conclusions. The Jew for instance has not proved the validity of Moses by investigating the Reality. He is a Jew because his father was a Jew. He imitates the forms and belief of his fathers and ancestors. There is no thought or mention of the Reality. And so it is with the other peoples of religion. This is the purpose of our statement that they worship the Dawning-Point rather than the Sun of Reality Itself.

If in the Day of His Holiness Jesus Christ the Jews had forsaken imitation and investigated Reality they would assuredly have believed in and accepted Him, for the Messianic Effulgence was far greater than the Mosaic. The Sun of Reality when It appeared from the Dawning-Point of Christ was as the midsummer sun in brilliancy and beauty.

Now therefore we must be admonished and realize that mere imitation of fathers and ancestors is fruitless. Nay rather we must exert ourselves to the utmost in investigating and turning toward the Sun of Reality, no matter from what Day-Spring or Dawning-Point It may appear. The phenomenal sun is one sun. If tomorrow it should rise in the West, it is the same sun. We cannot say, "This is not the sun because it has appeared in the West." For East and West are but earthly and imaginary directions. In the station of the sun there is neither East nor West. It is ever shining from its place in the heavens. In the focal point of the solar circle there is no rising, no setting. Therefore sunrise and sunset have relation to earthly observation and not to the luminary itself. Nay rather night in the solar orb is inconceivable. In that center of effulgence, constant light and illumination prevail. Its risings and settings are therefore only apparent and not actual. They have relation to our earthly point of view. We could not consider it the sun if there was a cessation of its light, heat and splendor. To do so would be equivalent to calling a black stone a diamond. This would be meaningless. If a man is a miser and you call him generous it will produce no change in him.

The purport of this is that God is Almighty, but His greatness cannot be brought within the grasp of human limitation. We cannot limit God to a boundary. Man is limited but the world of Divinity is unlimited. Prescribing limitation to God is human ignorance. God

is the Ancient, the Almighty; His Attributes are infinite. He is God because His Light, His Sovereignty, is infinite. If He can be limited to human ideas He is not God. Strange it is that notwithstanding these are self-evident truths man continues to build walls and fences of limitation about God, about Divinity so glorious, illimitable, boundless. Consider the endless phenomena of His Creation. They are infinite; the universe is infinite. Who shall declare its height, its depth and length? It is absolutely infinite. How could an Almighty Sovereignty, a Divinity so wondrous, be brought within the limitations of faulty human minds even as to terms and definition? Shall we then say that God has performed a certain thing and He will never be able to perform it again? That the Sun of His Effulgence once shone upon the world but now has set forever? That His Mercy, His Grace, His Bounty once descended but now have ceased? Is this possible? No! We can never say or believe with truth that His Manifestation, the adored Verity, the Sun of Reality shall cease to shine upon the world.

Supplication.

O God! Thou who are kind. Verily certain souls have gathered in this meeting turning to Thee with their hearts and spirits. They are seeking the Bounty Everlasting. They are in need of Thy Mercy Infinite.

O Lord! Remove the veils from their eyes and dispel the darkness of ignorance. Confer upon them the Light of Knowledge and Wisdom. Illumine these contrite hearts with the radiance of the Sun of Reality. Make these eyes perceptive through witnessing the Lights of Thy Sovereignty. Suffer these spirits to rejoice through the great Glad Tidings and receive these souls into Thy Supreme Kingdom.

O Lord! Verily we are weak; make us mighty. We are poor; assist us from the Treasury of Thy Munificence. We are dead; resuscitate us through the breath of the Holy Spirit. We lack patience in tests and in long-suffering; permit us to attain the Lights of Oneness.

O Lord! make this assemblage the cause of upraising the standard of the oneness of the world of humanity and confirm these souls so that they may become the promoters of international peace.

O Lord! Verily the people are veiled and in a state of contention with each other, shedding the blood and destroying the possessions of each other. Throughout the world there is war and conflict. In every direction there is strife, bloodshed and ferocity.

O Lord! Guide human souls in order that they may turn away from warfare and battle; that they may become loving and kind to each other; that they may enter into affiliation and serve the oneness and solidarity of humanity.

O Lord! The horizons of the world are darkened by this dissension. O God! Illumine them and through the Lights of Thy Love let the hearts become radiant. Through the blessing of Thy Bestowal resuscitate the Spirits until every soul shall perceive and act in accordance with Thy Teachings. Thou art the Almighty! Thou are the Omniscient! Thou are the Seer! O Lord be compassionate to all!

THE "CENTER OF THE COVENANT" IN CHICAGO.

ADDRESS DELIVERED BY ABDUL-BAHA, AT THE HOME OF MRS. CORINNE TRUE, 5338 KENMORE AVENUE, CHICAGO, MONDAY EVENING, SEPT. 16, 1912.*

ALLAH-O-ABHA! This is my last evening in Chicago, for I am leaving tomorrow morning [for St. Paul, Minn.]. Some days I passed among you here and—Praise be to God!—I met you all, associating with you with the utmost of love, and I am very pleased with each and all of you. Praise be to God! your hearts are pure, your faces are radiant and your spirits exhilarated through the glad-tidings of God, and I pray in your behalf, seeking heavenly confirmation for you that each one of you may be a radiant candle, shedding light in the world of humanity. May you become the quintessence of Love, may you prove an effulgence of God, may you be the efficacy of the Holy Spirit, may you be the cause of amity and unity in the world of man, for the world of humanity has today the greatest need of love and unity. If it remain as it is today, great dangers shall face it; but if conciliation and unity shall obtain, if security and confidence shall be inspired, and with heart and soul we strive in order that the teachings of BAHA'O'LLAH shall find an effective penetration in the realities—thus becoming the cause of fellowship and

*Interpreted by Dr. Ameen U. Fareed; stenographic notes taken by Miss Gertrude Buikema.

(Continued on page eight)

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (*Signed*) ABDUL-BAHA ABBAS.

Vol. III Chicago (December 12, 1912) Massa'ulk No. 15

WAR—THE APPALLING DISEASE OF MANKIND TODAY, AND ITS REMEDY:

Quotations from the Addresses of Abdul-Baha—

"You see what is happening in the Balkans! How human blood is being shed! How little children are torn to pieces! How men's properties are pilaged! How cities and towns are sacked! *It is a world enkindling fire that is astir in the Balkans!*"

"Until the Holy Spirit becomes effective, interpenetrating the hearts and spirits, and until perfect reasonable faith shall obtain in the minds of men, it is impossible for the social body to be inspired with security and confidence. Nay, on the contrary, day by day enmity and strife shall increase among men and the differences and divergences of the nations shall augment; day by day additions to armies and navies of the world shall be made, and *great is the fear of the great pandemic war—the war unparalleled in history.*"

"For six thousand years ye have been contending and warring. Enough of that! Now is the time for unity. You should lay aside self-purposes and know ye for a certainty that all mankind are the servants of one God and all are to be bound together."

Comment is unnecessary.

The Editors.

THE "CENTER OF THE COVENANT" IN CHICAGO.

(Continued from page seven)

accord, binding together the hearts of the various religions and uniting the divergent peoples—the world of humanity shall attain to peace and composure and the will and good pleasure of God shall be executed and the world of men shall become a veritable world of angels. Souls shall be educated, vice shall be dispelled and the virtues of the world of humanity shall take their place; irreligion shall pass away and religion shall be strengthened, proving the bond to bind together the hearts of men.

In the world of existence there are various bonds which unite the hearts, but none of these bonds are efficient. For instance, the first and foremost bond is the family bond, but this bond is not effective, for how often it happens that in some families divergence and difference obtains. A patriotic bond may be the means of amity and fellowship; but the oneness of nativity will not suffice, for if we regard history, we shall find that the inhabitants of the same nativity have often waged war against each other. In civil strife how often they have shed the blood of each other; how often they have pillaged the property of each other! Hence, it becomes evident that the oneness of nativity is not sufficient. Another means of amity is the racial oneness. How often we have seen that men of the same race have engaged in the severest strife against each other. They have spilled the blood of each other; they have laid waste their country—which proves that the oneness of nativity

is not oneness in reality. Among the bonds of unity is the political bond. How often we find that certain governments have been politically bond together, amongst whom there obtained political intercourse and oneness, which afterwards was subjected to change and who arose against each other on the battlefield. Thus the oneness of politics is not sufficient.

That which in the world of existence is the cause of perfect unity and amity is the oneness of reality. If reality enters the arena, the fundamental reality can conserve the states, and that reality—oneness of humanity—is a oneness which can only come into being through the efficacy of the Holy Spirit, for the efficacy of the Holy Spirit is like unto the spirit in the body; it dispels all differences and it ushers all beneath the same solidarity and unity. Regard how numerous are the parts and members of the human organism, but the oneness of the spirit animating it keeps its various parts and particles together in perfect co-ordination and solidarity. It brings such a unity into the organism that each member, were it to be subjected to any injury or were it to become diseased, all the other members would sympathetically suffer, due to the perfect unity existing. Hence, it becomes evident that the oneness of reality—perfect amity amongst mankind—cannot be accomplished save through the power of the Holy Spirit, for the world of humanity is likened to the body and the Holy Spirit is likened to the animus of that body; just as the human spirit is the cause of the cohesion of the various parts of the human organism, likewise the Holy Spirit is the cause of the unity and amity of all mankind.

Hence, we must strive in order that the power of the Holy Spirit may become effective throughout all humanity, in order that it may confer a new life upon the body politic, that all of the body politic may be ushered beneath the shelter of the same Word. Then the world of humanity shall become the world angelic, the ethereal darkness shall pass away and celestial illumination shall take its place; the defects of the human world shall be erased and the virtues Divine shall become resplendent, and this is unobtainable save through the power of the Holy Spirit. Hence, today the greatest need of the world of humanity is for the efficacy of the Holy Spirit. Until the Holy Spirit becomes effective, interpenetrating the hearts and spirits, and until perfect, reasonable faith shall obtain in the minds of men, it is impossible for the social body to be inspired with security and confidence. Nay, on the contrary, day by day enmity and strife shall increase among men and the differences and divergences of the nations shall augment; day by day additions to armies and navies of the world shall be made, and great is the fear of the great pandemic war, the war unparalleled in history, for armaments which heretofore have been so limited are now becoming amplified on a grand scale. It is becoming severe, drawing nigh unto the degree of men warring upon the seas, warring upon the plains, nay, rather, warring in the very atmosphere, and such never obtained in by-gone days. With such growth of armaments, the dangers are equally great.

Therefore, we must endeavor that the Holy Spirit shall affect peacefully the minds and hearts; the bounties of God shall surround; all the Divine effulgences shall become successive, in order that human souls advance, minds expand in liberalism, souls become holier and the world of humanity become rid of this great danger. For this, His Holiness BAHA'O'LLAH endured all the hardships, ordeals and vicissitudes of life, sacrificing His very being, sacrificing His comfort, forfeiting His possessions, forfeiting His estates, forfeiting His honor—all that pertains to human existence—not for one year, nay, rather for fifty years. For fifty years He bore hardships, endured ordeals; was cast into prison; was banished from His home; was subjected to severities and exiled four times. He was first exiled from Persia to Bagdad; then from Bagdad to Constantinople; thereafter from Constantinople to Roumelia, and from Roumelia was He exiled to the Great Prison, Acca [Syria], the great fortress of Acca, where He passed the remainder of His life. Every day a new exposure and every day a new ordeal, until in the dungeon He winged to the very Heaven, that is to say, He returned to His Lord. The purpose of enduring all these ordeals and difficulties was no other than the illumination of the human world, that this earthly world become heavenly; that the realm of the Kingdom become a reality; that the individual members of humanity advance, minds progress, the efficacy of the Holy Spirit become greater in penetration and thereby the happiness of the human world assured. He desired for all composure and ease and He exercised love and kindness towards all nations regardless of difference. He addressed humanity, saying: *"O! human-*

kind, verily, ye are all the leaves of one tree; ye are all the fruits of one tree; ye are all one. Hence, associate with one another with amity; love one another; abandon the prejudices of race; forget forever this gloomy darkness of ignorance, for the century of Light, the Sun of Reality hath appeared. Now is the time for affiliation and now is the period for unification. For six thousand years ye have been contending and warring. Enough of that! Now is the time for unity. You should lay aside self-purposes and know ye for a certainty that all mankind are the servants of one God and all are to be bound together."

And inasmuch as in the past there was caused great differences, divergences, denominations were created, every man with a new idea, attributing that to God, He, therefore, did not desire that among the Bahais there should occur any difference. Therefore, with His pen He wrote a Book of His Covenant, addressing all the Bahais, and all His relations, saying: *"Verily, I have appointed a personage who is* THE CENTER OF MY COVENANT. *All must obey him; all must turn to him; he is the expounder of My Book and he is informed of My purposes. All must turn to him. Whatsoever he says is correct, for, verily, he knoweth the texts of My Book. Other than him no one knows the Book."* And this He said because among the Bahais there is not to take place any difference; that all were to be unified and agreed. Also, He said in His prayers: *"O God, whosoever violates My Covenant, O God, humiliate him. Verily, whosoever violates My Covenant, him, O God, erase and efface."* In all His Tablets, among which is the Tablet of The Branch, He has elucidated the various points or qualities of that personage; He has expounded the potency and power of that personage, so that no person with a new desire shall say, "I understand this from the writings of BAHA'O'LLAH," for He appointed the Center or Expounder of the Book. He said: *"Verily, he is the appointed one; other than him there is none"*—so that no sects or prejudices were to be formed; so that not every man with a new thought should create a thing. It is as though a king should appoint a governor general. Whosoever obeys that governor general has obeyed the king. Whosoever has violated the governor general has violated the king. Therefore, whosoever obeys the CENTER OF THE COVENANT, appointed by BAHA'O'LLAH has obeyed BAHA'O'LLAH, and whosoever disobeys him has disobeyed BAHA'O'LLAH. It has nothing to do with him [Abdul-Baha] at all—precisely as the governor general of a king; whosoever obeys the governor general obeys the king; whosoever disobeys the governor general disobeys the king.

Therefore, you must read the Tablets of BAHA'O'LLAH. You must read the Tablet of The Branch. You must regard that which He has clearly stated. Beware! Beware! if anyone should say anything out of his own thoughts or should create a new thing out of himself. Beware! Beware! you should care nothing at all for such a person, according to the explicit Covenant of BAHA'O'LLAH. His Holiness BAHA'O'LLAH shuns such souls, and for the conservation of the Teachings of BAHA'O'LLAH, I have expounded for you, so that you may be informed lest any souls shall deceive you, lest any souls shall cause suspicion among you. You must love all people, though if any soul put you in doubt, you must know that BAHA'O'LLAH is quit with them. Anyone who works for unity, who works for amity, is a servant of BAHA'O'LLAH and BAHA'O'LLAH is his Helper and his Assistant. I ask God that He may cause you to be the very means of accord and unity, that He may make you radiant, merciful, heavenly, of the Kingdom Divine; that day by day you may advance; that you may become as bright as these lamps, thus shining throughout humanity—and here I bid you farewell.

OUR PERSIAN SECTION:

A word of explanation is given regarding the re-appearance of our Persian section after many months: As the editor, Mirza Ahmad Sohrab, accompanied Abdul-Baha on most of his journeyings throughout America, it was almost impossible for him to look after the matter, and now that he has returned to the East, it has become necessary to place that department in other hands.

Dr. Zia Bagdadi, who has been associated with him in this work, has consented to render this service. He is located at Chicago.

The services of Mirza Ahmad Sohrab are thoroughly appreciated and will never be forgotten. The good wishes of the Bahais are with him in his travels with Abdul-Baha.

Our Persian section contains: (1) Gladtidings for the Orient; (2) farewell address of Abdul-Baha at the summer home of Mrs. Agnes Parsons, Dublin, N. H.; (3) announcement of "The Brilliant Proof"; (4) an apology.

روز بروز روشن تر گشت چه قدر
در این عالم ملکه ها آمدند که در نهایت
اقتدار بودند جمیع اینها معدوم شدند
اثری از آنها نمانده است مگر آنکه
در بعضی کتب تاریخ اسمی از آنان مذکور
ولکن مریم مجدلیه یک زن دهاتی
بود چون بانوار ملکوت روشن شد
نجم ساطع گشت والی الأبد از افق
عزت ابدیه میدرخشد از اینجا قیاس
کنید که نفوسیکه در ملکوت ابهی
داخل میشوند عزت ابدیه می یابند
حیات آنان الی الأبد باقی است واز افق
ملکوت مانند ستاره میدرخشند حیات
آنها ابدی است آثار آنان ابدیست .
پس بکوشید تا انوار ملکوت ابهی بیابید
تا بفضل الهی زنده شوید تا بنفثات
روح القدس حیات یابید این است وصیت
من من در حق شما دعا میکنم که خدا
الطاف بی پایان خود را بر شما نازل
کند . من محبت شما را ابداً فراموش
نمی کنم وآنچه در حق من مجری داشتید
در مراسلات ذکر نموده وخواهم نمود
والی الأبد از شماها خوشنودم

برهان لامع

در وقتیکه حضرت مولی الوری عبد البهاء در امریکا
تشریف داشتند امر فرموده بودند که کتاب برهان
لامع که جناب آقا میرزا ابو الفضل نوشته اند
چاپ وانتشار شود وبه جمیع احباب یک
نسخه از آن ارسال گردد "برسم الهدیه" واین
اداره امر مبارک را اجرا نموده است . والآن
پنج هزار نسخه دیگر چاپ کردیم که اگر کسی بخواهد
فوراً ارسال می نمائیم . قیمت هر شش نسخه را
یک دلار است .

عذر

از جمیع قارئین ومشترکین محترم باز عذر میخواهیم
که بواسطهٔ مسافرت مدیر ومعاون مدیر ایران
بنقاط مختلفهٔ امریکا در حضور مقدس عبد البهاء دچار
هائی اخیره جزوهٔ فارسی چاپ نشد وتعویق افتاد

تعمید یابند وبماء الحیات تعمید یابند وبنار
محبت الله تعمید جویند چنانچه حضرت مسیح
میفرماید تا حیات ابدیه یابند تا انوار ملکوت
الهی مشاهده کنند تا در ملکوت الهی
داخل شوند

باری حالا روز آخر است من فردا
عازم رفتن هستم وشماها را نصیحت میکنم
همتتان را بلند کنید ومقصدتان را
عالی فرمائید این عالم جسمانی حیات
موقت است لابد منتهی میشود حیات
ولذائذ این عالم ترابی فانی است راحتش
منتهی بزحمت است عزتش منتهی به ذلت
حیاتش منتهی به ممات بقایش منتهی
به فنا می شود وهرچیزی که بقا ندارد
درنزد عاقل جلوه ندارد زیرا انسان
عاقل توجه بعالم فانی نمی کند توجه بامر
باقی می کند حیات ابدی میطلبد در
ظلمات طبیعت نمی ماند آرزوی ملکوت
انوار میکند لهذا قناعت باین حیات
فانیه نکند یک حیاتی طلبد که نهایت
ندارد یک عزتی طلبد که ابدی وسرمدی
است یک راحتی طلبد که آسمانی است
یک روحانیتی طلبد که ربانی است کمالات
معنویه طلبد وفضائل ملکوتیه جوید

فرصت خدارا آرزو نمائید توجه بملکوت
الله کنید پس آنچه نهایت کمالات
عالم انسانی است بآن فائز گردید
ومنتهی فیوضات آسمانی را بطلبید
ملاحظه کنید عقلائی که ازپیش
گذشته اند دانایانی که ازپیش
گذشته اند انبیائی که ازپیش
گذشته اند فلاسفهٔ الهی که از
پیش گذشته اند آنها خودرا از
ظلمات عالم طبیعت نجات دادند واز
انوار عالم ملکوت بهره ونصیب گرفتند
اعتنائی بحیات موقتهٔ این دنیا نمی
نمودند حیات ابدیه می طلبیدند
هرچند در زمین بودند لکن در ملکوت
ابهی سیر می نمودند هرچند ارواحشان
اسیر این جسد بود ولکن آزادی
عالم بقارا می جستند تا آنکه ارواح
مقدسهٔ آنها بملکوت ابهی صعود
نمود وحیات ابدی یافتند

ملاحظه کنید که جمیع اعاظم
دنیا کل معدوم شدند اثری از آنها
باقی نیست ولکن آن نفوس مقدسه
الی الابد آثارشان باقی است شمع
جمع ملوک خاموش شد ولکن شمع آنان

را بکلّ شامل نماید تا روز بروز بهتر شود

من چون باقلیم امریکا آمدم آثار رحمت پروردگار را از هر جهت مشاهده کردم مملکتی دیدم در نهایت اتّساع جمیع کمالات طبیعت را شامل است ملّتی است در نهایت نجابت روز بروز در ترقّی هستند لهذا از این جهت بسیار ممنون و مسرور هستم ولکن چون من از شرق آمدم پیام الهی آوردم زیرا در این ممالک روحانیّات ترقّی نکرده است در امور طبیعی ترقّی کرده ولی در امور ماوراء الطّبیعه ترقّی نکرده است لهذا من پیام الهی آوردم بشارت آسمانی آوردم جمیع را بسطوع انوار ملکوت بشارت دادم تعالیم بهاء الله را بیان کردم اسرار کتب مقدّسه را شرح دادم جمیع تعالیم انبیاء را بیان کردم اسرار کتب مقدّسه را بیان کردم دلائل و براهین عقلیّه بر وجود الوهیّت آوردم دلائل عقلیّه بر وجود وحی آوردم حجج عقلیّه اقامه کردم که رحمت پروردگار مستمرّ است ابواب ملکوت مفتوح است فیض الهی ابدی است انوار شمس حقیقت ساطع است و ازا انقطاعی نیست و چون سلطنت الهیّه سلطنت

دائمی است لهذا فیض الهی دائمی است هرکس فیوضات الهیّه را محدود بحدودی نماید خدا را محدود بحدّی کرده است مادام خداوند محدود بحدودی نیست فیوضات الهی را انتهائی نه خلاصه هر برهانی را بیان و هر دلیلی را واضح نمودم که در عالم انسانی یک قوّه روحانیّه است یک روح فعّاله است و انسان بآن ممتاز از ما دون انسان انسان با جمیع کائنات در جمیع مراتب مشترک است امّا بموهبت روح ممتاز از جمیع کائنات است این روح نفحهٔ از نفحات الهی است و شعاعی از شمس حقیقت و براهین قاطعه بر بقاء روح اقامه کردم و واضح و آشکار نمودم که روح انسانی بدون فیوضات الهی مرده است و قلب انسانی بدون هدایت الله ظلمت است لهذا قلوب باید توجّه بملکوت الهی نماید تا انوار فیوضات نامتناهی جلوه کند تا این ملّت نجیبهٔ امریکا که در مادّیات نهایت ترقّی نموده اند بهم چنین ترقّیات روحانی نمایند و از عالم ماوراء الطّبیعه خبر گیرند و سلطنت الهی را به بصیرت خود مشاهده کنند تا بروح القدس

پیدا شده که در هر شهری از شهرهای ایالات متحده جمیع با قوهٔ عظیمه وحیات تازه متحداً مانند یک روح در اجسام متعدده بخدمت امر الله قیام نموده اند مجالس روحانیه منعقد و ندای یا بهاء الابهی شبانه روز بلند است!

البته معلوم و واضح است که چون باغبان حقیقی تخم را بدست خود بکارد حاصل آن در نهایهٔ درجهٔ کمال است وما بچشم خود مشاهده نمودیم که حضرت مولی الوری تخم الفت ویگانگی را در اراضی افئدهٔ صافیه کاشتند وثمرش هم فوراً ظاهر شد

باوجود این همه نتائج عظیمه حضرت مولی الوری فرمودند که این از اثر یک شعاع از شمس حقیقت است که بافق امریکا درخشید دیگر معلوم است در مستقبل چه هنگامه خواهد گشت

حضرت مولی الوری که مرکز میثاق ومبین کتاب است تعالیم حضرت بهاء الله را از برای جمیع خلق بکمال وضوح بیان فرمودند ومانند آفتاب بر کل ساطع ولامع که تعالیم مبارکه ایشان مطابق عقل وعلم وبرهان است وابداً منکر ندارد

هیکل مبارک از اهالی امریکا خوشنود وراضیند چنانچه مکرراً از لسان مبارک شنیده شده که فرمودند ملت نجیبهٔ امریکا طالب حقیقت هستند در جستجوی هرچیز برمیایند تا از اصل وفصل آن خبردار شوند

در روز حرکت احباب آنچه از هدایا وخوراکی ومرکبات وشیرینی جات وگل که بحضور مبارک آوردند حضرت مولی الوری بهمه بخشیدند بلکه از جیب مبارک مبالغ کلیه بفقرا و اتقیا فرمودند

نطق وداعی عبدالبهاء

در هم صیف جان فزای دبلین در منزل امة الله مسس اگنس پارسنز بعد از ظهر ۱۵ اغسطس ۱۹۱۲ در جلوی جمعی از نفوس محترم

سه هفته است که من در دبلین هستم دبلین جای بسیار خوش است جای بسیار باصفاست جای بسیار خوش هوائیست علی الخصوص نفوسیکه در دبلین هستند نفوس محترم هستند اخلاقشان بسیار خوش است میهمان نوازند غریب پرستند نهایت رعایت را از آنها دیدم واین محبت ورعایتشان را ابداً فراموش ننمایم همیشه در خاطرم هست لهذا دعا میکنم که خدا تائید کلی بفرماید واین نفوس محترمه را مبارک کند الطافش

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جلد سوّم
شمارهٔ ۱۵
قیمت اشتراک
شیکاغو ۱۲ دسمبر ۱۹۱۲

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ وتوزیع میگردد ودر نهایت آزادی درمسائل یگانگی بشر ووحدت ادیان وانتشار علوم وفنون این قرن وتربیت اطفال وپیشرفت امر حضرت بهاء الله دراطراف جهان وتوضیح حقائق این دین عمومی خواهد نوشت ومقالات مفیده که موافق سبک اداره است قبول ونشر خواهد گردید

مژدهٔ ابرای شرق

بعداز سفر نه ماهه درامریکا حضرت مولی الوری عبدالبهاء درکمال روح وریحان یوم پنجشنبه بیست وششم ذوالحجه مطابق پنجم دسمبر ماه فرنگی ۱۳۳۱ هجری و۱۹۱۲ مسیحی تقریبًا وقت ظهر تشریف فرمای واپور ابیض شده ازشهر نیویورك عازم لندن شدند جمهور عظیمی ازاحباب برای مشایعت درکشتی جمع آمدند وباچشمهای گریان ودلهای بریان وداع وخداحافظ مینمودند واحساسات قلبی شانرا بواسطه الله ابهی وبابهاء الابهی تقدیم میداشتند

هیکل مبارك ازشرق اقصی تاغرب امریکا سیاحت فرمودند ودرهر شهریکه تشریف میبردند جمیع محافل ومجالس عظیمه ومعابد وکنائس مهمه وانجمنها ومدارس عالیه دعوت والتماس مینمودند که بحامعشان بقدوم مبارك مزین وگوشهایشان باستماع این نبأ عظیم ملتذ شود حضرت مولی الوری هم تشریف میبردند ومطابق حال آنان فرمایشات میفرمودند.

درکنائس مسیحیان اثبات حقیقت حضرت رسول مینمودند ودرمعابد کلیمیان ازدلائل وبراهین دراثبات حقیقت حضرت مسیح وحضرت محمّد سخن میفرمودند مختصر خیمهٔ وحدت عالم انسانی را درهرانجمن زدند وعلم صلح وسلام درهرمرکزی بلند فرمودند گوشی نماند که ندای ملکوت را نشنید جمع علماء وفلاسفه وحکماء ورؤساء وغیره که درحضور مبارك مشرف شدند شهادت دادند که تعالیم حضرت بهاء الله روحانیت نورانیت سبب سعادت ابدیه وراحت و آسایش عموم خلق است جای انکار برای نفسی باقی نماند

ازیوم ورود حضرت مولی العالم عبدالبهاء باین صفحات درمیان احباب هم چنان انجذاب واشتعالی

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Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

Vol. III Chicago (December 31, 1912) Sharaf No. 16

WITH ABDUL-BAHA ON SS. "CELTIC."

December 5th: The wonderful farewell of the New York friends at the dock will ever be remembered. (Midnight) The sea is smooth. Abdul-Baha is very well. He had dinner at ten in his cabin.

December 6th: The sea is as calm as a mirror. The Master walked on deck for an hour and spoke of many of the friends. In a Tablet revealed in his cabin he said: "This is the Ark of Noah, its moving power is the Fire of the Love of God and its Captain is BAHA'O'LLAH." (11 p. m.) He spoke to us about the early life of BAHA'O'LLAH. Wonderful story. He sent two boxes of roses to the captain and is feeding all the stewards on candy and fruit. Lovely night.

December 7th: The weather is as balmy as spring; the sailors marvel at such weather at this time of the year. Captain called on Abdul-Baha and expressed pleasure in having him on the ship. (6 p. m.) Sky clear. Abdul-Baha said he would like to see a big storm. He said: "In future people will cross the Atlantic in airships; steamers will only carry freight."

December 8th: Cloudy, but sea calm. Had an hour's talk with the Beloved. He spoke of Columbus and the discovery of America, concluding: "I want two souls like Columbus in America who may be filled with the love of BAHA'O'LLAH and spread His Teachings. Then you shall see the results. Columbus discovered America; they must establish the oneness of the world of humanity."

December 9th: (10:30 a. m.) The sea is getting rough. (5 p. m.) Storm. Went on deck and saw Abdul-Baha watching the storm. He said: "Look at that imperial wave, how it mounts high and devours the smaller waves! It is a wonderful sight. This is the best day. I am enjoying it."

December 10th: The storm continues.

December 11th: The storm is at its height.

December 12th: The sea has calmed down. We are all very happy because the trip is nearing its end. Abdul-Baha is well. (11 p. m.) Tonight the Master addressed the passengers of the first class. More than sixty were present. He spoke about his nine months in America. They were all greatly impressed and came and expressed their pleasure.

December 13th: Since three o'clock we occasionally see land. (Later) We are now near the docks. (11:30 p. m., Midland Adelphi Hotel, Liverpool) Here we are at last in the most beautiful hotel in the city. When the steamer docked there were about twelve Bahais waving their handkerchiefs and welcoming Abdul-Baha to England.

Mirza Ahmad Sohrab.

CABLEGRAM:

On the 14th of December the following cablegram was received in New York, Chicago and San Francisco: "Thanks to BAHA'O'LLAH, we arrived safely at Liverpool. Greeting to the friends." ABDUL-BAHA.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. III Chicago (December 31, 1912) Sharaf No. 16



ABDUL-BAHA AT GREEN ACRE.

BY CHARLES MASON REMEY.

WITH the fulfillment of the Divine promises of the past in the coming of the Bab and BAHA'O'LLAH, and the establishment of God's Kingdom upon earth, there have appeared countless signs in the realm of humanity indicative of this great day. These, when viewed in the light of this new revelation, are seen to be as ways preparing people and making them ready to receive the Manifestation of God, to accept His teaching and to abide according to His laws.

One of the earliest of these signs was the so-called Millerite, or latterly known Adventist Movement which taught people that the coming of the Lord was very near at hand. Following this were very many other movements in various parts of the world, all of which were forecasts of this great event to which the prophets of all ages testified "The coming of the Day of God," when the Covenant of God should be fulfilled and the Divine promise of "Peace on earth" would be realized by all mankind.

Most people recall the Congress of Religions held in connection with the Columbian Exposition in Chicago in 1893. Before this gathering representatives of all the great world religions spoke, each expounding the philosophy of his own religious system. The effect of this philosophic congress was that of broadening the public mind, and many people realized that the one spirit of Truth was at the root of each true religion.

Shortly after the Columbian Exposition, Miss Sarah J. Farmer, of Eliot, Maine, established the summer school at Green Acre, on the Piscataqua. Her idea was to provide a platform open to all, from which each might proclaim his message, whatever it might be, the only restriction being that each speaker

should expound his theories in the spirit of toleration toward all holding views other than his own.

At Green Acre there gathered scholars and speakers from every nation, race and religion. Thus began the work of trying to find a common ground upon which all people could meet in brotherhood.

In the abstract Green Acre has always stood for peace and harmony, despite that in the concrete she has harbored under her tent such a heterogeneous combination of creeds, philosophies and doctrines.

In the spring of the year the land is prepared to receive the new crop. During the process of plowing whatever is growing is sacrificed, uprooted and overturned in order to make ready the soil for the seed to be sown. Such has been the work of each of these movements, which has prepared the souls of people for the Bahai Message of Peace and Brotherhood. Each has been the direct cause of a general sacrifice, uprooting and overturning of the doctrines, ideas and thoughts imposed upon mankind from the people and thinkers of the past, and thus has humanity been prepared to receive the revealed Word of God which is the seed of the Kingdom.

In the days of Babel the people tried to make a way to heaven out of the material of this earth, and great confusion resulted. Never has any organic or spiritual unity resulted from the coming together of people upon the basis of creeds, philosophies or doctrines. Such theories, which come from the minds of men, are not spiritual truths, but are the products of human minds, therefore they form no foundation whatever for divinely spiritual realities. When people deal with such unrealities, confusion always results, yet this very confusion creates spiritual hunger and thirst and causes people to earnestly seek God in spirit.

When the Bahai Message was given at Green Acre, some storm-tossed and seeking souls responded to the call and a small center of the faith was there established. Each succeeding season has added to both the spiritual strength and material numbers of this group until this year these people of the Covenant had the blessed privilege of welcoming to their midst Abdul-Baha, the Center of the Covenant.

Abdul-Baha remained in Green Acre one week. His addresses and interviews were many. The hearts of all who contacted with him were quickened with the joy and love of the Kingdom, and many souls were spiritually confirmed, realized his mission and received through him inspiration to follow in his path of service to humanity.

The people of the future will understand the spiritual importance of Abdul-Baha's work at Green Acre. One thought which he reiterated more than once was that now the people assembled at Green Acre should devote their time and attention only to the *spiritual reality of religion.* Spiritual reality is spiritual life and light, while the creeds, philosophic systems and doctrines of the past ages blind people to the basic truth of all religions, which basic truth has again been given to the world through the inspired revealers of the Bahai Movement.

It was quite evident to all that Abdul-Baha enjoyed the spiritual atmosphere of the Green Acre people, for gathered there he found many responsive souls. These friends are confident that Abdul-Baha's visit, which was indeed a spiritual benediction, is going to have a great and lasting effect upon their community, for now all wish to adhere only to the spiritual realities, freeing themselves from all else. Abdul-Baha prophesied great things for the future of the work at Green Acre if the people adhered firmly to the spiritual reality of Truth.

The original Green Acre ideal had its mission to perform. It gathered together people to receive the spiritual teachings of the Bahai Message. That being accomplished, it has fulfilled its mission according to the lines prescribed and outlined by its founder. Little did Miss Farmer and her friends realize, when they started this work, that the Covenant of God would be proclaimed there, and that the Center of the Covenant would actually appear there and teach the people!

Now, through the bounty of God, a new and a great opportunity is offered to Green Acre, that of becoming a great center for the study of the Covenant and the investigation of spiritual reality. Green Acre has diligently sought the Truth from all sources, and she has found it, and now her work lies in nurturing souls in the pure reality of *The Word of God.*

Abdul-Baha is supplicating God to make firm in the Covenant the friends in all parts of the world. It, therefore, behooves every one to seek shelter in the Covenant, realizing that this is the day of the Center of the Covenant, Abdul-Baha.

ADDRESS OF ABDUL-BAHA AT GREEN ACRE, MAINE.

DELIVERED AT THE "EIRENION," AUGUST 16, 1912.

Translated by Dr. Ameen U. Fareed; stenographic notes by Miss Edna McKinney.

THE SUBJECT OF "LOVE" WAS SUGGESTED.

EVERY subject presented to a thoughtful audience must be supported by rational proofs and logical arguments. Proofs are of four kinds: first, through sense-perception; second, through the reasoning faculty; third, from traditional or scriptural authority; fourth, through the medium of inspiration. That is to say there are four criterions or standards of judgment by which the human mind reaches its conclusions. We will first consider the criterion of the senses. This is a standard still held to by the materialistic philosophers of the world. They believe that whatever is perceptible to the senses is a verity, a certainty, and without doubt existent. For example they say "here is a lamp which you see, and because it is perceptible to the sense of sight you cannot doubt its existence. There is a tree; your sense of vision assures you of its reality, which is beyond question. This is a man; you see that he is a man; therefore he exists." In a word, everything confirmed by the senses is assumed to be as undoubted and unquestioned as the product of five multiplied by five; it cannot be twenty-six nor less than twenty-five. Consequently the materialistic philosophers consider the criterion of the senses to be first and foremost.

But in the estimation of the divine philosophers this proof and assurance is not reliable; nay rather they deem the standard of the senses to be false because it is imperfect. Sight for instance is one of the most important of the senses, yet it is subject to many aberrations and inaccuracies. The eye sees the mirage as a body of water,—regards images in the mirror as realities when they are but reflections. A man sailing upon the river imagines that objects upon the shore are moving whereas he is in motion and they are stationary. To the eye the earth appears fixed while the sun and stars revolve about it. As a matter of fact the heavenly orbs are stationary and the earth turning upon its axis. The colossal suns, planets and constellations which shine in the heavens appear small, nay infinitesimal to human vision whereas in reality they are vastly greater than the earth in dimension and volume. A whirling spark appears to the sight as a circle of fire. There are numberless instances of this kind which show the error and inaccuracy of the senses. Therefore the divine philosophers have considered this standard of judgment to be defective and unreliable.

The second criterion is that of the intellect. The ancient philosophers in particular considered the intellect to be the most important agency of judgment. Among the wise men of Greece, Rome, Persia and Egypt the criterion of true proof was reason. They held that every matter submitted to the reasoning faculty could be proved true or false, and must be accepted or rejected accordingly. But in the estimation of the people of insight this criterion is likewise defective and unreliable. for these same philosophers who held to reason or intellect as the standard of human judgment have differed widely among themselves upon every subject of investigation. The statements of the Greek philosophers are contradictory to the conclusions of the Persian sages. Even among the Greek philosophers themselves there is continual variance and lack of agreement upon any given subject. Great difference of thought also prevailed between the wise men of Greece and Rome. Therefore if the criterion of reason or intellect constituted a correct and infallible standard of judgment, those who tested and applied it should have arrived at the same conclusions. As they differ and are contradictory in conclusions it is an evidence that the method and standard of test must have been faulty and insufficient.

The third criterion or standard of proof is traditional or scriptural, namely that every statement or conclusion should be supported by traditions recorded in certain religious books. When we come to consider even the holy books,—the books of God,—we are led to ask "Who understands these books? By what authority of explanation may these books be understood?" It must be the authority of human reason, and if reason or intellect finds itself incapable of explaining certain questions, or if the possessors of intellect contradict each other in the interpretation of traditions, how can such a criterion be relied upon for accurate conclusions?

The fourth standard is that of inspiration. In past centuries many philosophers have claimed illumination or revelation, prefacing their statements by the announcement that "this subject has been revealed through me"

or "thus do I speak by inspiration." Of this class were the philosophers of the Illuminati. Inspirations are the promptings or susceptibilities of the human heart. The promptings of the heart are sometimes satanic. How are we to differentiate them? How are we to tell whether a given statement is an inspiration and prompting of the heart through the Merciful assistance or through the satanic agency?

Consequently it has become evident that the four criterions or standards of judgment by which the human mind reaches its conclusions are faulty and inaccurate. All of them are liable to mistake and error in conclusions. But a statement presented to the mind accompanied by proofs which the senses can perceive to be correct, which the faculty of reason can accept, which is in accord with traditional authority and sanctioned by the promptings of the heart, can be adjudged and relied upon as perfectly correct, for it has been proved and tested by all the standards of judgment and found to be complete. When we apply but one test there are possibilities of mistake. This is self-evident and manifest.

We will now consider the subject of "Love" which has been suggested, submitting it to the four standards of judgment and thereby reaching our conclusions.

We declare that love is the cause of the existence of all phenomena and that the absence of love is the cause of disintegration or non-existence. Love is the conscious bestowal of God,—the bond of affiliation in all phenomena. We will first consider the proof of this through sense-perception. As we look upon the universe we observe that all composite beings or existing phenomena are made up primarily of single elements bound together by a power of attraction. Through this power of attraction, cohesion has become manifest between the atoms of these composing elements. The resultant being is a phenomenon of the lower contingent type. The power of cohesion expressed in the mineral kingdom is in reality love or affinity manifested in a low degree according to the exigencies of the mineral world. We take a step higher into the vegetable kingdom where we find an increased power of attraction has become manifest among the composing elements which form phenomena. Through this degree of attraction a cellular admixture is produced among these elements which make up the body of a plant. Therefore in the degree of the vegetable kingdom there is love. We enter the animal kingdom and find the attractive power binding together single elements as in the mineral, plus the cellular admixture as in the vegetable, plus the phenomena of feelings or susceptibilities. We observe that the animals are susceptible to certain affiliation and fellowship, and that they exercise natural selection. This elemental attraction, this admixture and selective affinity is love manifest in the degree of the animal kingdom.

Finally we come to the kingdom of man. As this is the Superior Kingdom, the light of love is more resplendent. In man we find the power of attraction among the elements which compose his material body, plus the attraction which produces cellular admixture or power augmentative, plus the attraction which characterizes the sensibilities of the animal kingdom, but still beyond and above all these lower powers we discover in the being of man the attraction of heart, the susceptibilities and affinities which bind men together, enabling them to live and associate in friendship and solidarity. It is therefore evident that in the world of humanity, the greatest king and sovereign is Love. If love were extinguished, the power of attraction dispelled, the affinity of human hearts destroyed, the phenomena of human life would disappear.

This is a proof perceptible to the senses, acceptable to reason, in accord with traditions and teachings of the holy books and verified by the promptings of human hearts themselves. It is a proof upon which we can absolutely rely and declare to be complete.

But these are only degrees of love which exist in the natural or physical world. Their manifestation is ever according to the requirement of natural conditions and standards. Real Love is the Love which exists between God and His servants,—the Love which binds together holy souls. This is the Love of the spiritual world, not the love of physical bodies and organisms. For example, consider and observe how the Bestowals of God successively descend upon mankind; how the Divine Effulgences ever shine upon the human world! There can be no doubt that these Bestowals, these Bounties, these Effulgences emanate from Love. Unless Love be the Divine motive, it would be impossible for the heart of man to attain or receive them. Unless Love exists the Divine blessing could not descend upon any object or thing. Unless there be Love the recipient of Divine Effulgence could not radiate and reflect that Effulgence upon other objects. If we are of those who perceive we realize that the Bounties of God manifest

themselves continuously, even as the rays of the sun unceasingly emanate from the solar center. The phenomenal world through the resplendent effulgence of the sun is radiant and bright. In the same way the realm of hearts and spirits is illumined and resuscitated through the shining rays of the Sun of Reality and the Bounties of the Love of God. Thereby the world of existence, the kingdom of hearts and spirits, is ever quickened into life. Were it not for the Love of God, hearts would be inanimate, spirits would wither and the reality of man would be bereft of the everlasting Bestowals.

Consider to what extent the Love of God makes itself manifest. Among the signs of His Love which appear in the world are the Dawning-Points of His Manifestations. What an infinite degree of Love is reflected by the Divine Manifestations toward mankind! For the sake of guiding the people they have willingly forfeited their lives to resuscitate human hearts. They have accepted the Cross. To enable human souls to attain the supreme degree of advancement they have suffered during their limited years extreme ordeals and difficulties. If His Holiness Jesus Christ had not possessed Love for the world of humanity surely He would not have welcomed the Cross. He was crucified for the Love of mankind. Consider the infinite degree of that Love! Without Love for humanity John the Baptist would not have offered his life. It has been likewise with all the prophets and holy souls. If His Holiness the Bab had not manifested Love for mankind surely He would not have offered His breast for a thousand bullets. If His Holiness BAHA'O'LLAH had not been aflame with Love for humanity, He would not have willingly accepted fifty years' imprisonment.

Observe how rarely human souls sacrifice their pleasure or comfort for others; how improbable that a man would offer his eye or suffer himself to be dismembered for the benefit of another. Yet all the Divine Manifestations suffered, offered their lives and blood, sacrificed their existence, comfort and all they possessed for the sake of mankind. Therefore consider how much they love! Were it not for their Love for humanity, Spiritual Love would be a mere nomenclature. Were it not for their illumination human souls would not be radiant. How effective is their Love! This is a sign of the Love of God; a ray of the Sun of Reality.

Therefore must we give praise unto God for it is the Light of His Bounty which has shone upon us through His Love which is everlasting. His Divine Manifestations have offered their lives through Love for us. Consider then what the Love of God means. Were it not for the Love of God all the spirits would be inanimate. The meaning of this is not physical death; nay rather it is that condition concerning which His Holiness Christ declared "Let the dead bury their dead, for that which is born of the flesh is flesh and that which is born of spirit is spirit." Were it not for the Love of God the hearts would not be illumined. Were it not for the Love of God the pathway of the Kingdom would not be opened. Were it not for the Love of God the Holy Books would not have been revealed. Were it not for the Love of God the Divine Prophets would not have been sent to the world. The foundation of all these Bestowals is the Love of God. Therefore in the human world there is no greater power than the Love of God. It is the Love of God which has brought us together here tonight. It is the Love of God which is affiliating the East and the West. It is the Love of God which has resuscitated the world. Now must we offer thanks to God that such a great Bestowal and Effulgence has been revealed to us.

We come to another aspect of our subject—Are the workings and effects of love confined to this world or do they extend on and on to another existence? Will its influence affect our existence here only or will it extend to the life everlasting?

When we glance at the human kingdom we readily observe that it is superior to all others. In the differentiation of life in the world of existence, there are four degrees or kingdoms,—the mineral, vegetable, animal, and human. The mineral kingdom is possessed of a certain virtue which we term cohesion. The vegetable kingdom possesses cohesive properties plus the power of growth or power augmentative. The animal kingdom is possessed of the virtues of the mineral and vegetable plus the powers of the senses. But the animal although gifted with sensibilities is utterly bereft of consciousness, absolutely out of touch with the world of consciousness and spirit. The animal possesses no powers by which it can make discoveries which lie beyond the realm of the senses. It has no power of intellectual origination. For example, an animal located in Europe is not capable of discovering the continent of America. It understands only phenomena which come within the range of its senses and

instinct. It cannot abstractly reason out anything. The animal cannot conceive of the earth being spherical or revolving upon its axis. It cannot apprehend that the little stars in the heavens are tremendous worlds vastly greater than the earth. The animal cannot abstractly conceive of intellect. Of these powers it is bereft. Therefore these powers are peculiar to man and it is made evident that in the human kingdom there is a reality of which the animal is minus. What is that reality? It is the spirit of man. By it man is distinguished above all the other phenomenal kingdoms. Although he possesses all the virtues of the lower kingdoms he is further endowed with the spiritual faculty, the heavenly gift of consciousness.

All material phenomena are subject to nature. All material organisms are captives of nature. None of them can deviate a hair's breadth from the law of nature. This earth, these great mountains, the animals with their wonderful powers and instincts, cannot go beyond natural limitations. All things are captives of nature except man. Man is the sovereign of nature; he breaks nature's laws. Though an animal fitted by nature to live upon the surface of the earth he flies in the air like a bird, sails upon the ocean and dives deep beneath its waves in submarines. Man is gifted with a power whereby he penetrates and discovers the laws of nature,—brings them forth from the world of invisibility into the plane of visibility. Electricity was once a latent force of nature. According to nature's laws it should remain a hidden secret, but the spirit of man discovered it, brought it forth from its secret depository and made its phenomena visible. It is evident and manifest that man is capable of breaking nature's laws. How does he accomplish it? Through a spirit with which God has endowed him at creation. This is a proof that the spirit of man differentiates and distinguishes him above all the lower kingdoms. It is this spirit to which the verse in the Old Testament refers when it states that man has been created "after the image and likeness of God." The spirit of man alone penetrates the realities of God and partakes of the Divine Bounties.

This great power must evidently be differentiated from the physical body or temple in which it is manifested. Observe and understand how this human body changes; nevertheless the spirit of man remains ever in the same condition. For instance, the body sometimes grows weak, it becomes strong or stout, sometimes it grows smaller or may be dismembered, but there is no effect upon the spirit. The eye may become blind, the foot may be amputated, but no imperfection afflicts the spirit. This is proof that the spirit of man is distinct from his body. Defects in the body or its members do not imply defects in the spirit. This leads to the accurate conclusion that if the whole body should be subjected to a radical change the spirit will survive that change; that even if the body of man is destroyed and becomes non-existent, the spirit of man remains unaffected. For the spirit of man is everlasting. Sometimes the body sleeps,—the eyes do not see, the ears do not hear, the members cease to act,—every function is as inactive as death, nevertheless the spirit sees, hears, and soars on high. For it is possessed of these faculties which operate without the instrumentality of the body. In the world of thought it sees without eyes, hears without ears and travels without the motion of foot. Without physical force it exercises every function. This makes it evident that during sleep the spirit is alive though the body is as dead. In the world of dreams the body becomes absolutely passive but the spirit functions actively, possessed of all susceptibilities. This leads to the conclusion that the life of the spirit is not conditional nor dependent upon the life of the body. At most it can be said that the body is a mere garment utilized by the spirit. If that garment be destroyed, the wearer is not affected, but is in fact protected.

Furthermore, all phenomena are subject to changes from one condition to another, and the revolution caused by this transformation produces a form of non-existence. For instance, when a man is transformed from the human kingdom to the mineral, we say that he is dead, for he has relinquished the physical form of man and assumed the condition of the mineral substances. This transformation or transmutation is called death. Therefore it follows that no phenomenal organism can be possessed of two forms at the same time. If an object or phenomenon presents a triangular shape it cannot simultaneously possess the shape of a square. If it be spherical it cannot at the same time be pentagonal or hexagonal. In order to assume any given figure or form it must relinquish its former shape or dimension. Thus the triangular must be abandoned to assume the square; the square *must* change to become a pentagon. These transformations or changes from one condition to another are equivalent

to death. But the reality of man,—the human spirit—is simultaneously possessed of all forms and figures without being bereft of any of them. It does not require transformation from one concept to another. Were it to be bereft of one or all figures we would then say it has been transferred to another, and this would be equivalent to death. But as the human spirit possesses all the figures simultaneously it has no transformation or death.

Again, according to natural philosophy it is an assured fact that single or simple elements are indestructible. As nature is indestructible, every simple element of nature is lasting and permanent. Death and annihilation affect only compounds and compositions. That is to say, compositions are destructible. When decomposition takes place death occurs. For example, certain single elements have combined to make this flower. When this combination is disintegrated, this composition decomposed, the flower dies as an organism of the vegetable kingdom. But the single elements of which this flower is composed do not suffer death, for all single elements are permanent, everlasting, and not subject to destruction. They are indestructible because they are single and not compound. Thus they cannot disintegrate nor become separated in their component atoms but are single, simple and therefore everlasting.

Now if an elementary substance is possessed of immortality, how can the human spirit or reality, which is wholly above combination and composition, be destroyed? Nay rather that spirit which is all in all is a unit and not a compound. Its destruction therefore is not possible. The spirit of man transcends the qualities and attributes of any natural element. It is greater in attributes than gold, silver or iron which are single elements and indestructible. As they are free from destruction and qualified with permanence, how much more so is the human spirit free and immortal. How will that ever be destroyed?

This is a subject of great importance. There are innumerable proofs in support of it. I hope we may continue it at another time.

Before we leave I desire to offer a prayer in behalf of Miss Farmer, for verily she has been the founder of this organization, the source of this loving fellowship and assemblage.

O Thou kind God! Encircle these servants with the glances of Thy Providence. Set aglow the hearts of this assemblage with the Fire of Thy Love. Illumine these faces with the Light of Heaven. Enlighten these hearts with the Light of the Most Great Guidance.

O God! The clouds of superstitions have covered the horizons of the hearts. O Lord! dispel these clouds so that the Lights of the Sun of Reality may shine. O Lord! illumine our eyes so that we may behold Thy Light. O Lord! Cleanse our ears so that we may hear the call of the Supreme Concourse. O Lord! render our tongues eloquent so that we may become engaged in Thy Commemoration. O Lord! sanctify and purify the hearts so that the effulgence of Thy Love may shine therein.

O Thou kind Lord! Bestow quick recovery through Thy Power and Bounty upon the founder of this Association. O Lord! this woman has served Thee, has turned her face toward Thy Kingdom and has established these conferences in order that Reality might be investigated and the Light of Reality shine.

O Lord! be Thou ever her support. O Lord! be Thou ever her Comforter. O Lord! bestow upon her quick healing. Verily Thou art the Clement! Verily Thou art the Merciful! Verily Thou art the Generous.

A CRUMB FROM THE TABLE OF ABDUL-BAHA.

"The sword has been working over six thousand years and has become dull. We must look about us for another sword to take its place. The greatest sword is the tongue. Its authority and sway is over hearts. The sword of steel sheds blood; the sword of speech bestows life. One takes away life; the other grants it. This one is temporal in action and effect; the other is eternal. This one is of metal; that one is the Love of God. This is the difference between the two swords we possess. Today the real sword is the tongue. Too long it has remained in the scabbard, unused, rusty. We must take it out and use it more and more every day."

OUR PERSIAN SECTION:

This issue contains—(1) Talks by Abdul-Baha on "Two Kinds of Education," delivered in the Unitarian Church of Dublin, N. H.; (2) cablegram from Abdul-Baha to the American friends upon his arrival at Liverpool, England; (3) letter from Mirza Ahmad Sohrab.

است بس وسیع آفتاب جهانتاب است
ماه روشن است بوستان باطراوت
است انکار میکرد میگفت عالمی جز
این عالم نیست من نمی بینم ولی
چون تولد یافت دید که این عالم عالم دیگر
است جهان لاینتهی است ستاره ها در
آسمان میدرخشد رودها بطرف دریا جریان
می یابد گلستانها مزین است وچمن ها طرز
همین طور عالم انسان نظیر عالم حیوان است
از عالم ملکوت چه خبر دارد از خدا چه خبر
دارد از روحانیات چه خبر دارد از فیوضات
الهی چه خبر دارد ولی چون از عالم
طبیعت تولد یابد آنوقت مشاهده عالم
ملکوت نماید آنوقت انوار شمس حقیقت بتابند
آنوقت جلوهٔ فیض ربانی درک نماید در
بحر انوار رحمت مستغرق گردد وبه اسرار
تولد ثانوی پی میبرد زیرا مظاهر مقدسهٔ
الهی از برای این آمده که انسان از
ملکوت رب الجنود خبر گیرد بر حقائق
الهیه پی برد وبه تولد ثانوی نیز فائز گردد

مناجات

پروردگارا امر کار را این جمع پریشان تواند وعاشقان
جمال تو در این معبد مجتمع شده اند رضای تو طلبند
والطاف تو جویند وعفو ومغفرت تو خواهند خدایا ما
الطافیم وتو پدر مهربان ما ذلیلیم وتو عزیز بی مثل وما نند خطا
ما نهایت تجرم وتو قدرت محض فقیریم وتو غنی ناتوانیم
وتو توانا خدایا عفو کن گناه نما ودر پناه خود ماوی بخش
ما را از ظلمات ناسوت نجات ده وبنور انیت لاهوت روشن کن
ما را از عالم طبیعت آزاد نما وبعالم حقیقت راه ده خدایا
تشنه گانیم ما وعذب فرات عنایت کن گرسنگانیم مائدهٔ اسمائ

نازل فرما مریضیم شفای ابدی بخش فقیریم کنز ملکوت عطا
فرما ومادامیکه ظل عنایت خود محفوظ ومصون بدار
چشمها را بصارت بخش تا مشاهده انوار تو کنیم
وگوشها را شنوا نما تا ندای جانفزای تو را استماع نمائیم
خدایا مشامها را باز نما تا رائحهٔ گلشن تو استشمام
کنیم قوت ملکوتی ده تا در سبیل تو سلوک نمائیم وبه
رحمت ابدیه فائز گردیم خدایا ما در عالم را سوتیم
ما را بعالم لاهوت دلالت فرما وابواب ملکوت بر ویمان
بگشا الطاف خود را شامل نما وفیض خود را کامل
کن توئی غفور توئی رحمن توئی رحیم توئی بخشنده
توئی مهربان

تلغراف

در ١٤ ماه دسمبر سنه ١٩١٢ سه تلغراف از ساحت اقدس
به نیویورك وشیکاغو وسان فرنسیسکو رسیده است
میفرمایند "شکراً لبهاء الله بسلامت وارد لیورپول
شدیم تحیت برای احباب" [امضا] عبد البهاء

مکتوب

از لیورپول مورخه ١٤ دسمبر ١٩١٢

روحی لمحتکم الفداء الحمد لله دیشب در نهایت صحت
وسلامتی بمنزل میثاق وارد شهر لیورپول
گردیدند مسیو دریفوس وقریب دوازده نفر
از احبای لندن آمده بودند کشتی که از دور
رسید دستمال ها وکلاه های خود را حرکت میآوردند
بعد جریده نگاران آمدند وبیانات مبارك را شنیده
چاپ نمودند در کلیسای موحدین وانجمن تئوزوفیها
وشاید مجامع دیگر این شهر صحبت فرمایند جناب آقا
احمد یزدی در لندن تشریف دارند وهمچنین جناب
حاجی امین در لندن هستند شاید دو سه روزی
اینجا تشریف داشته باشند (امضا) احمد سهراب

بادینی است زیرا دین بجهت الفت ومحبت است واگر
دین سبب نزاع گردد سبب بغض گردد سبب قتال شود
البتّه عدم دین بهتر از دین است زیرا دین بمنزلهٔ
علاج است اگر علاج سبب مرض شود البتّه عدم
علاج بهتر است

خامساً خدا جمیع بشر را یک خلق کرده است
در شرق زنها بسیار ذلیل بودند وهم چنین
معتقد بودند که زن از جنس بشر نیست حضرت
بهاء الله اعلان مساوات مرد وزن را کرد که
زن ومرد هردو عباد الهی هستند خدا مساوی
خلق نموده جمیع بشرند ودر جمیع حقوق متساوی
پیش خدا مرد وزنی نیست هرکس اعمالش بهتر
هرکس ایمانش بهتر او مقرب تر است در عالم الهی
ذکور واناث نیست جمیع در نظر خدا یکسانند لهذا
باید رجال ونساء در جمیع حقوق مساوی باشند

سادساً اهالی شرق بسیار جاهل بودند
وحضرت بهاء الله اعلان کرد که باید جمیع
نفوس علوم تحصیل نمایند جمیع اطفال باید داخل
مدرسه گردند خواه در شهرها خواه در دهات
فرض است بر کل تعلیم وتربیت اطفال واگر پدر ومادر
عاجز از تربیت اطفال خود هستند وقدرت مالیه
ندارند هیئت جامعه از انها نگاهداری وتربیت
نماید تا نفسی جاهل نماند ودر مکاتب ومدارس
هم درس علوم مادیّه هم درس علم الهی بدهند
هم حقائق مادیّه را کشف نمایند وهم بر حقائق
ملکوتیّه پی برند زیرا علوم مادیّه مانند جسد است
وعلوم الهیّه مانند روح باید این جسد باین روح
زنده شود امّا اگر این روح نباشد این جسد
مرده است اگر این جسد در نهایت جمال باشد
امّا از فیض روح محروم ماند ثمره ندارد فائده نه
بخشد بلکه عدمش بهتر از وجود است زیرا

رائحه اش موروث مضرّات گردد اینست که حضرت
مسیح در انجیل میفرماید المولود من الجسد هو جسد
والمولود من الرّوح هو روح وتفسیر این آیه اینکه
مادیات بمنزله جسد است امّا نفثات روح
روح القدس بمنزله روح این جسد باید
باین روح زنده شود ازاین جهت است
که حضرت مسیح ذکر ولادت ثانویّه مینماید
ولادت ثانویّه چه چیز است؟ اینست
که انسان وقتیکه در عالم رحم بود از جمیع
فیوضات محروم ومربود وقتیکه از عالم رحم باین
عالم انتقال نمود چشم پیدا کرد گوش پیدا کرد
هوش پیدا کرد قوای جسمانیه پیدا کرد اگر
چه خداوند جمیع این مواهب را در عالم رحم
بانسان داده بود ولکن ظاهر نبود وقتیکه
تولد باین عالم یافت این مواهب الهی ظاهر
وهویدا گردید انسان مشاهده کرد که
چشمی باو عنایت شده گوشی باو عنایت
گردیده قوائی باو احسان شده که جمیع
کائنات را کشف میکند آفتاب را دید
ماه را مشاهده کرد بدریا نظر انداخت
صحرا را ملاحظه نمود گلستانی سبز وخرم
دید از همهٔ اینها در عالم رحم غافل بود
هیچ خبر نداشت لهذا همین طور انسان باید
از این عالم طبیعت تولد یابد تا در عالم ملکوت
داخل گردد جز اینکه از این عالم تولد یابد نمی
تواند احساسات روحانی حاصل کند
نمی تواند کشف اسرار ملکوت نماید نمی تواند
توجّه بجهان خداوند نماید چنانچه وقتیکه
در عالم رحم بود نمی توانست خبری از این عالم
بگیرد در عالم رحم منکر این عالم بود اگر کسی
باو میگفت که یک عالمی است غیر عالم رحم دنیائی

چرا ما یکدیگر را مبغوض بداریم ما چرا در خراب
یکدیگر بکوشیم جنسیت را بهانه کنیم وطن را
بهانه کنیم سیاست را بهانه کنیم دین را بهانه
کنیم منافع را بهانه کنیم و با یکدیگر به نزاع و
جدال برخیزیم خون یکدیگر را بریزیم خانمان
یکدیگر را خراب کنیم آیا این اعمال سزاوار عالم
انسانی است بعد از آنکه کل ما ها
در ظل چنین خدای مهربان هستیم که جمیع
خطاهای ما را عفو مینماید با وجود این
رحمت و عنایات خود را تغیر نمیدهد ولو
هر روز هزار خطا مرتکب گردیم آیا سزاوار است
که ما هم چنین خدائی را مخالفت کنیم او بجمیع
مهربان است ما نامهربان باشیم

ثانیاً تاسیس صلح عمومی کرده افکار را جذب
بجانب صلح بین المللی نمود پنجاه سال پیش
به جمیع ملوک نوشت که در عالم انسانی چیزی
بدتر از حرب نمی شود و این حرب جمیع منبعث
از تعصبات است و مخالف رضای خدا
زیرا این حرب ها یا منبعث از تعصب دینی
است یا منبعث از تعصب جنسیت یا منبعث
از تعصب وطنی و یا منبعث از تعصب سیاسی
جمیع این تعصبات ها در بنیان عالم انسانی
است خدا تعصب ندارد ما چرا تعصب
داشته باشیم خدا بجمیع یکسان معامله
میکند ما چرا مخالف معامله کنیم جمیع
این تعصبات اوهام است زیرا زمین خدا
یک زمین است کره ارض یک کره است جمیع
بشر از یک وطن جمیع از سلاله آدمند
لهذا جمیع یک عائله اند یک جنس اند اجناس
مختلفه نیستند پس چرا ما باید این
اختلافات را اهمیت دهیم این نزاع چرا

این حرب و قتال چرا ما باید متابعت رضای
الهی کنیم و هیچ شبهه نیست که رضای
الهی محبت و الفت است و حرب ها در
بنیان انسانی است و مخالف رضای الهی
در اینقرن نورانی آثار حرب و قتل زائل شود
و عالم انسانی راحت و آسایش یابد

ثالثاً تقالیدی که الآن در دست انسان است
مانع از اتحاد و اتفاق است زیرا تقالید مختلف
است و اختلاف تقالید سبب نزاع است
و نزاع سبب قتال لهذا باید جنس بشر تقالید
را ترک کند و تحری حقیقت نماید زیرا حقیقت
یکی است اگر جمیع ملل تحری حقیقت کنند
هیچ شبهه نیست که اتحاد و اتفاق حاصل
گردد زیرا سبب اختلاف این تقالید است والا
اساس ادیان الهی یکی است اساس دین الهی
فضائل عالم انسانی است و هیچ کس در آن
اختلافی ندارد در اینمسئله جمیع بشر متفقند
که فضائل عالم انسانی نورانیت است و رذائل
عالم طبیعت ظلمت محض است پس ما باید
رجوع باساس ادیان الهی کنیم و تقالید را
ترک کنیم آنوقت یقین است که متحد و متفق
گردیم و بهیچ وجه اختلاف نمی ماند

رابعاً اینکه دین باید با عقل و علم توأم
باشد دین باید مطابق عقل باشد اگر
دین مطابق عقل و علم نباشد اوهام است
خداوند این قوهٔ عاقله را در ما ها خلق کرده
تا بحقیقت اشیاء پی بریم تا حقیقت هر شیئی
را درک کنیم اما اگر دین مخالف عقل و
مخالف علم باشد هیچ شبهه نیست که
اوهام است و اگرچنانچه دین سبب نزاع
و جدال و قتال باشد بی دینی بهتر از

استفاضه از حقائق ملکوتی کند بعد از آنکه
زمینی است آسمانی شود بعد از آنکه ناسوتی
است لاهوتی گردد بعد از آنکه جسمانی است
روحانی شود بعد از آنکه ظلمانی است نورانی
گردد و این جز بنفثات روح القدس ممکن
نیست که زنده شود یعنی حیات ابدیه
یابد والّا حیاتش حیات حیوانی است بهیچ وجه
از حیوانات امتیاز ندارد

مظاهر مقدسهٔ الهی یک روح جدیدی
در انسان میدهند یک عقل جدیدی
بخلق میدهند یک ترقیات عظیمه
می بخشند عالم را روشن میکنند لکن
مدتی نمی گذرد که تاریکی مادیات و ظلمت
طبیعت غلبه میکند آن نورانیت آسمانی
نمی ماند احساسات طبیعی غلبه مینماید مثل
اینکه دهقان میآید و این زمین را معمور میکند
بعد از آنکه علف زار بود زراعت بابرکتی
می آورد خرمن حاصل میشود امّا اگر متروک
گردد باز رجعت بخارستان نماید باز علف
زار میشود

در ایران یک وقتی مزرعه بابرکتی بود
و بقوت مظاهر مقدسه آن جنگل بوستان شده
بود ظلمت نادانی زائل شد نورانیت آسمانی
آشکار گردید ولی مدتی نگذشت که شرق
بکلّی تاریک شد ابداً نورانیت نماند ابداً
آثار فیض الهی نماند ابداً تربیت روحانی نماند
در هم چنین وقتی حضرت بهاء الله ظاهر
شد در آنزمان ملل شرق در نهایت نزاع
و جدال بودند صاحبان ادیان خون یکدیگر را
میخوردند مذاهب با یکدیگر محاربه داشتند
بغض شدید در بین بشر بود ابداً آثار محبت

نبود ابداً نورانیت آسمانی نبود در هم چنین
وقتی حضرت بهاء الله از افق شرق طلوع

نمود

اوّلاً اعلان وحدت عالم انسانی کرد که بشر
جمیع بندگان خداوند و جمیع ادیان در ظل رحمت
پروردگار خدا جمیع نوع انسان مهربان است
الطاف الهی شامل کل است جمیع خلق در بحر
رحمت الهی مستغرق و از فیوضات الهی مستفیض
خلاصه این نزاع و جدال را برداشت این
بغض و عداوت را منع کرد ادیان با یکدیگر
التیام یافتند مذاهب با یکدیگر الفت کردند
بعد از آنکه در بغض و عداوت بودند در نهایت
الفت و التیام بهم امتزاج جستند امروز
در ایران کسانیکه نصیحت حضرت بهاء الله
را استماع کردند و وصایای او را قبول نمودند
آنها در نهایت وحدت و یکانگی هستند
لآن مسیحی و مسلمان و یهودی و زردشتی
جمیعاً با یکدیگر در نهایت مودّت و محبّتند
در نهایت الفت و مهربانی اند زیرا حضرت
بهاء الله فرمود که عالم بشر از یک شجرات
و جمیع ملل و اجناس عبارت از اغصان و اوراق
و ازهار و اثمار آن شجر این فرق را نگذاشت
همه را در ظل این تعالیم تربیت نمود نهایتش
این است که بعضی نفوس جاهل اند باید
آنها را عالم کرد ناقصند باید آنها را کامل
نمود تا انکه مریضند باید آنها را معالجه کرد
تا طفلند باید آنها را به بلوغ رسانید امّا
همه اینها بنده خداوندند خدا بدر کل
است بجمیع مهربان است و جمیع در بحر
رحمت او مستغرق مادام خدا اینقدر
مهربان است چرا ما ها از یکدیگر جدا باشیم

کنند نفوس حیوانیه که در عالم آمده اند از گرگ پست تر نند از حیوانات سبع پست ترند پس معلوم و واضح شد که اگر انسان تربیت نیابد از حیوان پست تر است

تربیت بر دو قسم است تربیت الهی و تربیت مادّی فلاسفه که آمده اند اینها معلمین مادّی بوده اند مردم را تربیت طبیعی میکردند وسبب ترقیات عالم طبیعت شده اند ولکن مظاهر مقدسهٔ الهی اینها مربّی الهی بوده اند فلاسفه عالم اجسام را تربیت نموده اند ولی مظاهر مقدسهٔ الهی ارواح را تربیت نموده اند مثلاً حضرت مسیح له المجد مربّی روحانی بود مربّی ملکوتی بود مربّی الهی بود ارواح را تربیت کرد حقائق معقولهٔ انسانی را تربیت کرد ولی حضرات فلاسفه عالم مدنیت را خدمت کردند بشر را من حیث المادّه تربیت نمودند وفی الحقیقه انسان محتاج بهر دو است محتاج به تربیت طبیعی است ومحتاج به تربیت الهی اگر چنانچه تربیت آسمانی نیابد یا تربیت طبیعی تنها یابد از جملهٔ حیوانات است زیرا حیوانات کاشف حقائق اجسامند کاشف اسرار طبیعت هستند کاشف حقائق محسوسه هستند ولکن خداوند در انسان قوّه خلق کرده است که آن قوّه کاشف حقائق معقوله است آن قوّه کاشف حقائق ملکوت است آن قوّه کاشف فیوضات الهی است آن قوّه سبب حیات ابدیه است آن قوّه سبب حصول کمالات معنویه است آن قوّه انسان را از حیوان ممتاز می کند زیرا حیوان کاشف حقائق ناسوتیه است

وانسان کاشف حقائق لاهوتیه هرچند ترقیات مادیه از برای انسان حاصل شود باز محتاج بنفثات روح القدس است محتاج به تربیت الهیه است محتاج فیض ملکوتی است تا این موهبت را انسان پیدا نکند کامل نشود لهذا مظاهر مقدسهٔ الهیه در هر کوری و هر دوری ظاهر شدند تا نفوس بشر را تربیت الهی کنند تا نقائص عالم بشر را زائل نمایند وکمالات معنویه را ظاهر کنند

عالم طبیعت نظیر این جنگل است حضرت مسیح باغبان الهی بود این جنگل را بوستان کرد این اشجار بی ثمر را باثمر کرد این زمین هائیکه بمقتضای طبیعت خس وخاشاک بیرون آورده بود انها را پر گل ولاله نمود این دهقان الهی زمین را تخم کرد این علف های بیهوده را بیرون انداخت این خارها که بمقتضای طبیعت روئیده بود از ریشه کند بعد از آنکه خارستان بود به تربیت الهی گلستان شد ولی اگر بحالت اصلی مانده بود یا جنگل بود یا خارستان ولکن دهقان الهی این جنگل را بوستان می کند

مقصود اینست که انسان هرقدر ترقیات طبیعیه نماید هرقدر کسب کمالات مادیه کند باز از عالم حیوان شمرده میشود لهذا محتاج به نفثات روح القدس است محتاج به تربیت الهی است اگر انسان از نفثات روح القدس بهره گیرد آنوقت حقیقت عالم بشر به نهایت کمال جلوه نماید صورت ومثال الهی گردد

صفحهٔ اول ۱
جلد سوم ۳
شمارهٔ شانزده ۱۶
قیمت اشتراک
بشیکاغو دسمبر ۲۱ ۱۹۱۳

نجم باختر

۱۳۲۹۰

VOL III
No. 16
سالی دوازده قران
ماه شرف ۷۹

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک اداره است قبول و نشر خواهد گردید

دو طریق تربیت

نطق حضرت عبدالبهاء در مسئلهٔ "دو طریق تربیت" در حضور جمعی از محترمین امریکا که بجهت تابستان در مصیف دیلین جمع شده اند در کلیسای موحدین بتاریخ ۱۱ شهر اغسطس سنهٔ ۱۹۱۲

در نزد عموم عقلا مسلم است که عالم طبیعت ناقص است و محتاج تربیت است ملاحظه میکنید که اگر چنانچه انسان تربیت نشود در نهایت قساوت و وحشیت است انسان را تربیت انسان میکند اگر در حالت طبیعت بگذارید نظیر سائر حیوانات می شود نظر بممالک متمدنه بکنید که در انجاها انسان تربیت میگردد کسب فضائل می کند متمدن می شود عاقل می شود کامل می شود ولکن ممالک متوحشه مثل اواسط افریقا چون انسان تربیت نمی شود لهذا بر حالت همجیت میماند فرقی که در میان ممالک امریکا و اواسط افریقا است اینست که در ایالات متحده تربیت است و در افریقا تربیت نیست اهالی افریقا بر حالت طبیعی مانده اند امّا در میان ساکنین این مملکت تربیت نفوذ و رسوخ عظیمه پیدا کرده است

تربیت شاخ کج را راست می کند .
تربیت جنگل را بوستان می کند .
تربیت درخت بی ثمر را بامثمر می کند .
تربیت خارستان را مزرعه می کند .
تربیت ممالک مخروبه را آباد می کند .
تربیت انسان متوحش را متمدن می کند .
تربیت انسان جاهل را عالم می کند .
تربیت انسان ناقص را کامل می کند .
تربیت انسان را از عالم ملکوت خبر میدهد
تربیت انسان را آگاه بخدا میکند
تربیت انسان را احساسات روحانی میدهد
تربیت انسان را کاشف اسرار طبیعت می کند
تربیت انسان را آگاه بحقائق ملکوت می کند

خلاصه در نزد جمیع مسلم است که عالم طبیعت ناقص است و سبب کمال طبیعت تربیت است اگر تربیت نباشد انسان نظیر سائر حیوانات می ماند بلکه از حیوان پست تر مثل اینکه بعضی اطوار از انسان صادر شده که از حیوان صادر نمی شود مثلاً حیوان برای خوراک خود یا حیوان میدرد امّا انسان که تربیت نیافته است و درنده است یک روز صد هزار نفر را میکشد ملاحظه

نجم باختر

۱۳۲۹ ح

شماره ۱۶ محرم الحرام ۱۳۳۱

فهرست مندرجات

۱ نطق مبارک حضرت عبدالبهاء در مسئله "دو طریق تربیت"
۲ تلغراف خبر وصول حضرت عبدالبهاء از اروپا
۳ مکتوب از آقا میرزا احمد سهراب

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STAR OF THE WEST

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(*Signed*) ABDUL-BAHA ABBAS.

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ABDUL-BAHA'S ARRIVAL IN ENGLAND.

BY ISABEL FRASER.

ABDUL-BAHA arrived in Liverpool from New York on the White Star liner *Celtic,* December 13th.

The boat was late and it was about nine o'clock before it docked. Miss Elizabeth Herrick, formerly of Liverpool, now of London, had gone up to Liverpool a day ahead to arrange for the addresses. M. Hippolyte Dreyfus-Barney had come from Paris to meet Abdul-Baha and a group from Manchester, Liverpool, and Leeds, in all about a dozen, watched the great liner come slowly up the stream, literally out of the dark night. Suddenly we caught sight of Abdul-Baha in the ship's bow, and as she hove to he walked slowly down the long deck till he stood quite alone, in the very center of the center deck. All eyes on the landing stage were at once riveted upon him as he peered over the ship's side into the rain and gloom of Liverpool. The huge modern boat made a fitting frame for the Master-symbol, as it is of this outpouring of power, designed as it is to bring brothers into closer touch, and Abdul-Baha, the Center of this dispensation, appeared standing in command.

To the little group on the landing stage it seemed ages before the first, second and third-class baggage was arranged in the customs, and the porters and reporters dashed aboard.

Finally we caught sight of the Well-Beloved's white turbaned head, and directly back of him, as they came slowly down the gang-plank, one of the Persians carried a tiny Japanese orange-tree from California. Laden with fruit, it looked like an offering from the tropics as it swayed in the gusts of the broad Mersey.

He stayed two days in Liverpool, stopping at the Adelphi hotel. During that time he made two addresses, one to the Theosophical Society on Saturday night, December 14th, and one at Pembroke Chapel, a Baptist church, Sunday evening, December 15th. He left for London the next morning.

Since leaving London a year ago, Abdul-Baha has traveled far. From here he went to Paris, and from thence traveled to Alexandria and Cairo. Last April he visited the States, going as far west as San Francisco. It was in this city that he made his famous address to the Jews, speaking on the relations between Judaism and Christianity, an address which is far-reaching not only from the Jewish but from the broad Christian standpoint.

On being asked what the Jewish attitude toward him was on that occasion, Abdul-Baha said: "Many of those present came up and shook me by the hand, and a certain Jew came to me as I was leaving the synagogue and said, 'I am ashamed to be prejudiced any longer.' And, again, as I was walking one day in the street another Jew came to me and said, 'We were neglectful and heedless, and you enlivened us; we slept and you awoke us. It behooves us to remain steadfast now and look to true knowledge, and forget our 2,000-year-old differences.'"

THE SEARCH FOR TRUTH.

Address of Abdul-Baha before the Theosophical Society, Liverpool, England, Saturday night, December 14, 1912.*

By Isabel Fraser.

WHEN I was in America, I had many opportunities of addressing the Theosophical Society there. In every city I spoke once to them, and in some cities many times. The Theosophists are very dear to me, for they have abandoned all prejudice. They do not abide in the confines of dogma, but are seeking truth in a spirit of freedom. All the religions of the world are submerged in prejudice. A Jew is a Jew because his father was before him. A Christian is such for the same reason, and it is the same with a Musselman. All follow the precepts of their fathers, refusing to go forth and seek for themselves.

We both (Theosophists and Bahais) have abandoned all dogmas in our earnest search for truth. But look at the tribes and nations of the world—why are they seething with contention? Because they are not seeking truth. Truth is one. It admits of absolutely no division and accepts neither limitations nor boundaries. All dogmas differ, hence the nations are opposed. The different dogmas make wars and strifes. Behold the events of these days! If it were not for these differences in religions there would be no wars.

We would not see what is now taking place in the Balkans if both sides were sincere seekers after truth.

Regard Persia: in that land there were many tribes, governments and religions, but they cut down the barriers of dogmas, became followers of Baha'o'llah, and are now as one. Jews, Christians and Zoroastrians, et al., meeting together as we are doing here to seek for truth. Truth is one, so they became united.

All the different religions of God that have risen on the face of the earth have one purpose: to educate man and to inform him of the spiritual, the luminous, the divine, so that he may partake of heavenly spirit and find eternal life, show forth the virtues of mankind, and from a world of darkness enter a world of light.

There is no other reality of meaning to the different religions. Their purpose is one, the teaching is one.

Man may be said to have three natures: The first is sunk in darkness and here he is a prisoner to his desires for here he is co-possessor of the same qualities as the animals. The second nature might be called his human nature and in this human nature is the home of the mind and the soul. The third is his likeness to God and this he possesses in proportion to the divine qualities he imparts, the breeze of the holy spirit, pure spiritually, luminosity.

All the religions, all the prophets, all the great teachers had no other purpose than to raise mankind from the animal to the divine nature. Their purpose was to free man and to make him an inhabiter of the realm of Reality. For although the body of man is material, his reality is spiritual; although his body is darkness, his soul is light; although his body may seem to imprison him, his soul is essentially free. To prove this freedom, the prophets of God have appeared and will continue to appear, for there is no end to divine teachings and no beginning.

The thoughtless say that the power of God is occasional; some will say that this material universe is hundreds of thousands of years old. But the power of God is eternal and the creation of God is likewise eternal. Divinity is dependent on creation. Can you imagine a king without a people? Can you imagine our sun without light and heat? The sun to us means light and heat. The king needs his kingdom and the qualities of God are eternal. As long as God exists his creation will exist and the manifestations of God in the divine teachers have always existed as an energy of God and will always continue to exist.

The very greatest blessings of God are represented by these divine beings who come and who will continue to come forth to humanity for hundreds of thousands of years. They represent the blessings of God and the blessings of God never cease.

Always hope that one day a Sun of Truth will rise and bring a Dawn whose light will destroy all the darkness of the human world, will unite hearts and make souls happy, do away with contention and establish universal Peace. Then there will be no divisions. All

* The President of the Theosophical Society, Mrs. Armour, introduced the speaker by saying that he needed no introduction and at once Abdul-Baha began speaking to the group of earnest listeners. He remained seated and spoke in Persian, M. Hippolyte Dreyfus-Barney, of Paris, acting as interpreter.

will be united and live as one family under the flag of unity and love. Then will mankind be inspired with a new progress and show forth diverse virtues. A new spirit will be given to him and the new world will be invested with a divine beauty. I hope we will always be expecting the appearance of such an One, for he will have education marked with a divine power. Such an One will be superhuman in all conditions, able to subdue material limitations, able to free man from his bonds of country and unite east and west. Such an One will make the Kingdom to appear, for such an One is, in his essence, superior to the laws governing human education. In his essence he is a universal teacher and does not depend on human means for knowledge. He does not need the light from a human lamp nor yet from an astral body. His mission is to give light.

Such an One is a pure mirror in which the Light of Reality is reflected on the world of humanity.

We must be looking for such an One to the end that we may be attracted when he comes to go on wings flying to such an One, born with a new spirit each day to do new works. Thus we will invite this greatest of divine blessings to appear.

Again let us look at Persia! More than 20,000 there have sacrificed their lives—joyfully giving them in the path of God. They were supplemented by hosts of Heavenly spirits so that they never tired of any kind of trouble; they never complained; nay, as trouble increased, their efforts increased and day by day they were enlightened with the Light of the Eternal.

My hope for you is that you may do all in your power to invite to this earth God's greatest blessing in your search for truth.

ABDUL-BAHA ADDRESSES PEMBROKE CHAPEL.

Liverpool, England, Sunday, December 15, 1912.

By Isabel Fraser.

AFTER a few appreciative words of welcome by the Rev. Donald Fraser, Abdul-Baha addressed the congregation at Pembroke chapel, at the evening service, December 15th. Mr. Fraser welcomed this herald of peace and expressed his deep appreciation and honor at having Adbul-Baha in his church.

He made a remarkable picture as he stood in the pulpit, which at first he hesitated to ascend, saying that he did not like to be above the rest of the people. But when it was pointed out to him that he would not be above some of them—the gallery—and that they could hear better, he complied. He said in part:

"Tonight I am exceedingly happy to find myself in an assembly, the members of which are a recognized factor in philanthropy and well being. Therefore, I supplicate at the throne of God that He may bestow divine confirmations upon you that at all times you may be the vehicle of divine mercy and the means of prosperity to the individual members of the world of humanity.

"Man should endeavor always to realize the Oneness of Humanity. We are all the children of God; all created by God; all provided for by God and all under the protection of God. God is kind to all His children. Why should they wage war between themselves? God is the Real Shepherd—all are His sheep. There is no difference whatever among the members of the flock. He educates all of us, is compassionate to all of us; protects all of us. Ponder and you will understand that with the bounties of God there is no restraint. His grace encompasses all mankind. All live under His bounty.

"What benefit do we ever draw from separating ourselves one from another? Why should we wrangle and battle to kill each other? God is kind. Why are we unkind?

"The first separating principle is religion. Every sect and community has gathered around itself certain imitations of Reality in ceremonies and forms, and as these imitations differ, contentions follow. Each division is encompassed with thick clouds through which the Sun of Reality cannot penetrate. If these divisions should forget the differences in imitations and seek for the underlying Reality, all would be united and agreed and fellowship would be established between the organizations of mankind.

"As His Holiness Mohammed states, 'God is Love upon Love, with Love.' Therefore it is evident that the foundation of Religion is Love and the fundamental purpose of religion is Unity. The Religion of God is honor to humanity; why make it the cause of degra-

dation? Why make it the cause of darkness and gloom? Assuredly it is a thousand pities that the cause of such a glorious reality should become the cause of degradation and hatred.

"It was at a time of great darkness that His Holiness BAHA'O'LLAH appeared in Persia, summoning all to love and friendship. Now, in Persia, Jews, Christians, Zoroastrians and other contending religionists who heard the words of BAHA'O'LLAH are living in the utmost state of love and reciprocity.

"This Cause is great and it was at great cost that BAHA'O'LLAH strove to spread these principles in the world. During his life he was imprisoned, his property was pillaged. He was separated from his friends and 20,000 of his followers were martyred. They sacrificed their lives in the glorious cause of doing away with imitations and limitations, to this end that Unity might be established among the children of men.

"Nations sometimes say, 'We wish to extend our boundaries!' Consider with me for a moment, 'What is the earth?' We live for a few years on its surface and then it becomes our eternal cemetery. Millions of generations are buried there. It is the universal graveyard of humanity. Is it praise worthy to engage in war for a cemetery—to pillage the wealth of nations for an eternal graveyard?

"Praise God, this nation at this time is striving with all its energy for International Peace. Rest not from your endeavors until international peace become established. This is my request of you and my earnest hope for you is that you may always be protected."

After the hymn, "All People That on Earth Do Dwell," Abdul-Baha pronounced the following benediction in Oriental fashion, with hands outstretched and upturned: "O Thou most kind Lord, this reverent assembly is calling on Thy name. These souls are seeking Thy good pleasure. They are seeking the prosperity of the world of humanity. O Lord, confer upon their souls life evermore. O Lord, forgive their sins and keep them in Thy protecting shade in both worlds. O Lord, confer upon them Thy great pleasure. All are servants of international peace, all are servants of humanity. Thou art The Merciful, The Generous, The Forgiver, The Almighty, The Praiseworthy!"

Afterward, in the vestry, Abdul-Baha wrote the following beautiful blessing for the Rev. Donald Fraser. He inscribed it in Persian in the church book: "O Thou Kind Almighty, confirm Thou this servant of Thine, Mr. Fraser, in the service of Thy Kingdom. Make him illumined; make him heavenly; make him spiritual; make him divine! Thou art the Generous, the King!"

ABDUL-BAHA IN LONDON.

BY ISABEL FRASER.

A REMARKABLE cosmopolitan gathering filled the large hall at the Westminster Palace Hotel, Friday evening, December 20th, to listen to an address by Abdul-Baha. His topic was one that is agitating many of the thinking minds of today—the vast subject of Peace.

Sir Thomas Barclay was in the chair, and among the audience were scientists, diplomats, leaders of the great movements of the day, including a number of Orientals. So great was the overflow that many were compelled to sit on the floor and a fringe standing at the outer edge extended out into the hall.

himself, endured a forty-years' martyrdom in

Abdul-Baha (Servant of God), as he calls the cause of peace, by virtue of which he has been called "the world's greatest peace advocate." The world has seldom given heed to its Divine messengers during their lives, but it is impossible not to feel that Abdul-Baha is carrying conviction to the eager thousands who listen to his inspired words—words which convey a subtle but unmistakable promise for the future. He made us all feel the first stirring birth pang of a deeper peace than the world had ever known—the peace which Abdul-Baha expounded and which he declares is the world's heritage today.

INTRODUCTION BY SIR THOMAS BARCLAY.

I am not here really to speak but to listen as a Western European deeply interested in Persia, in Persian thought and in Persian literature and glad of an opportunity to do honor to a venerated Persian. Abdul-Baha is known far beyond the immediate ranks of Bahais, known not only for his own sake, but also as the accredited Messenger of the Bahai teaching. Persia has been a fatherland of religions, but the Revelation of BAHA'O'LLAH is a system of thought and conduct.

"All prejudices," said BAHA'O'LLAH, "whether prejudices of religion, prejudices of race, prejudices of politics or prejudices of nationality must be cast off, for they are a cause of the sickness of the world."

Then again he says: "There is no contradiction between true Religion and Science. When a religion is opposed to Science, it is 'superstition.' Prejudice and superstition are the enemies of human development.

"If a man would succeed in his quest for truth, let him first shut his mind to the traditional superstitions of the past." These traditional superstitions have grown over and disfigured true religion and the object of the Revelation of BAHA'O'LLAH is to get to the original truth and exclude no conscientious searches after undisfigured truth.

I wonder if I have understood the Revelation of BAHA'O'LLAH. If I have, it has a singularly good Christian ring and I should interpret its meaning as "Be a real Christian and you will be a good Bahai."

But I am merely presiding and not proselytising. I am proud to have been asked to preside at a meeting of those who have come together to do honor to one who deserves it so richly.

Abdul-Baha commenced speaking at once, Mirza Ahmad Sohrab translating. Abdul-Baha remained seated. He spoke earnestly, jesticulating freely and one could almost follow his thoughts as the light and fire played over his countenance. He spoke on the subject of Unity and Peace and expounded some of the teachings BAHA'O'LLAH gives for the attainment of these two much-desired conditions of the world today. He said:

ADDRESS BY ABDUL-BAHA.

Scientists tell us that the world of matter is made up of constellation of molecules which hold it in its various forms; each molecule consists of a similar constellation of atoms which in turn recent discovery shows is made up of tiny worlds of electrons. Thus we see that this law of affinity is the very basis of existence.

As in the material, so in the spiritual world, love is the attracting force that welds together the constituent elements into a composite unity and holds them firm against disintegration.

Love is the cause of life, and hatred or animosity spell death or disintegration. Just as affinity is the fundamental principle of composition, the greater affinity, love, is the light of unity and the lack of love is the darkness of separateness. Love is conducive to existence, difference is conducive to disintegration. Love is the cause of the illumination of the whole of humanity, discord and dissension are the cause of the destruction of the human race.

All the divine messengers have come to this earth as specialists of the law of love. They came to teach a divine love to the children of men; they came to minister a divine healing between the nations; they came to cement in one the hearts of men and to bring humanity into a state of unity and concord. In this pathway, each one of these divine Manifestations of God's love has accepted innumerable calamities and hardships. For the sake of a realization of love and concord amongst men, they have sacrificed their lives. How many persecutions have they suffered; so that they might bring into a state of harmony those contending nations and religions; so that they might create peace and consolation between these various peoples of the earth!

Let us consider His Holiness Jesus Christ: how many trials he accepted along this pathway, how many difficulties and persecutions, even giving up his life. He chose for himself the cross, so that the light of love might shine in the hearts of men, and the various contending nations come into a state of affinity and love, so that love might encompass the hearts of humanity. This was the purpose. When a holy and divine man shows us the way and sacrifices himself like Jesus Christ for the sake of love and affinity amongst the children of men, our duty is plain; it is evident that we, likewise, must follow in the footsteps of Jesus Christ.

We too must be ready to sacrifice our lives, so that this love may live. We must accept every hardship, so that this love may come to the hearts of the people.

Consider carefully that for the last six thousand years there has been constant strife and warfare amongst the people. All the wars which have occurred in past history have been the basis of the destruction of the human race; love, on the other hand, has been the cause of cementing the people together.

Consider how Jesus Christ, through the power of his love, brought a state of harmony between the Egyptian nation, the Assyrian nation and all the nations of ancient times. Such a unity and concord was realized amongst these various peoples that the pages of history are adorned with their accomplishments, although formerly these nations were in a state of con-

stant strife and contention. Formerly their business was war, but, through the Breath of the Holy Spirit, unity became a creative factor. The great and wise men of the world have ever striven hard, so that the hearts of humanity might be cemented together by the heavenly teachers, whose mission it is to bring into the world this divine state of love.

The foundation of all religion as taught by all the divine messengers has been love and affinity. A hundred thousand pities alas! that the divine message has become the means of warfare and strife!

In the Balkans blood is being freely and copiously shed, lives are being destroyed, houses are pillaged, cities are razed to the ground, and all this through religious prejudice; while in reality the foundation of the religion of God is love. All the divines and holy manifestations invite the exercise of love. In reality we are living in the midst of the greatest proof of divine love. For at a time when, in the Orient, there existed the utmost state of strife and sedition, warfare raged between the nations; warfare raged between the religions and between the various sects; darkness encompassed the horizon of the Orient, and each religion asserted its claim over the other—at such a time, under such circumstances, His Holiness BAHA'O'LLAH shone from the horizon of the East. He declared that the reality of all religion is one, that all religions have the same foundation for their teaching. He taught men that the foundation of the religion of God is love. Alas, that they should have entirely forgotten this foundation! They have created blind dogmas, and as these blind dogmas develop, we observe constant bloodshed and strife. If all the religions and sects were to quit themselves from all past limitations and search diligently for the foundation (as the foundation of the divine religion is one), there would follow unity and concord, these terrible events would not happen, bloodshed would cease, and hatred between the hearts of men would be dispelled. Heavenly illumination would dawn, divine love would be created, the efforts of the divine teachers would be held and would yield results, hearts would be knit together, the basis of strife and quarrel would be forgotten, divine justice would be revealed and divine radiance diffused.

In order that the darkness of strife and sedition might be entirely banished from the human world, His Holiness BAHA'O'LLAH established and taught certain declarations or principles. The first principle which He proclaimed was the principle of the Oneness of the human family. He said, "Humanity constitute the sheep of God's flock. The real shepherd is God." The real shepherd is compassionate and kind towards all the members of his flock. Humanity was created by God; He provides for all, protects all. He is kind to all. Why should we treat each other harshly? He has made a plea for love, not for difference, or hatred, or animosity.

God created humanity; none of us were created by Satan. All are edifices of God, therefore we must strive that these edifices be protected and not seek to destroy them.

The second principle of BAHA'O'LLAH concerns international peace and to this end He wrote all the nations and sent special epistles to the rulers and kings of the earth. Likewise he proclaimed peace amongst the religions. Was not peace the foundations of religion? It is time that these limitations and dogmas be done away with, that the foundation of the religion of God be made the means of union and good fellowship.

Again, He proclaimed inter-racial peace, for humanity is the progeny of one Adam—all belong to one lineage. "This sphere is one globe," He said, and is not divided, the various continents on the face of the globe are in reality one native land, inhabited by one human family; therefore, there should not exist between the various countries this warfare and strife.

Another principle of BAHA'O'LLAH is that religion must ever be the means of love; that is, if so-called religion be the cause of hatred and animosity, it is better to quit such religion. Every affair, every matter which in the world of humanity is the cause of love, that matter is good; but if it is creative of difference amongst the children of men, that matter is evil. If it be a cause of hatred amongst the people, it is absolute evil. Irreligion is better than that so-called religion. The people have made religion the cause of warfare and strife, while the reality of religion is the cause of unity and love.

The fourth teaching of BAHA'O'LLAH is relative to the conformity of science and reason with true universal religion. If it is contrary to science and reason, it is superstition. A theory which is not acceptable to the mind of man and which science rejects is devoid of reality. It is a vision of superstition.

The fifth teaching of BAHA'O'LLAH is relative to prejudice, which must be abandoned.

National prejudice must be forgotten, racial prejudice must be obliterated, and patriotic prejudice must likewise be lifted from amongst the people.

Since the beginning of history all the wars which have occurred have been caused primarily through religious prejudice, or racial prejudice, or patriotic prejudice. As long as these prejudices are not broken, the world of humanity will not attain to perfect peace and tranquillity.

Another teaching of BAHA'O'LLAH is relative to the equality of men and women. In the human family of God there is no distinction. God is no respecter of gender. The religion of God is one. The human family share in common all the faculties; they share in common all the divine bounties. God has not accredited any difference between the male and the female. The same education must be given to women as to men, so that they may acquire science and arts, so that they may advance along the course of civilization, in order that they may become proficient and attain to the level of men.

In the Orient women have been very degraded in the past, men giving no importance to them, thinking that men were created superior, but through the teaching of BAHA-'O'LLAH, who declared that a great calling is destined for women, they promoted the facilities for the education and training of the girls. In a brief space of time the girls and the women alike have advanced along the pathway of education. Now, in the country of Persia alone, many schools have been organized for the girls, and girls are engaged in the study of the sciences and arts.

The seventh teaching of BAHA'O'LLAH concerns itself and is in accord with this system of universal education; it is that all the children should study and acquire a profession, that there should not remain a single individual without a profession whereby he can earn his livelihood. BAHA'O'LLAH further declares that through the equipment of science and art the misunderstandings which have prevailed between religion and science will become reconciled.

The non-conformity of science and religion has been the greatest factor in keeping the religions apart.

If this misunderstanding be taken away from amongst religions, perfect love will be established. For example, for nearly two thousand years there has been strife and contention between Jews and Christians and it is evident that if the cause thereof be understood with intelligence, it would wipe away from among them all discord; there would remain love and concord.

While in California, in a Jewish Synagogue, in San Francisco, I spoke on this subject. There were nearly two thousand Jews present. I said to them, "This long misunderstanding which has been between you and the Christians is very pitiable. You think that His Holiness Christ destroyed all the foundation of the Mosaic law. You think that He degraded the law of Moses, you go further and think that His Holiness Christ was the enemy of Moses, while all these things are contrary to history. The first teaching that His Holiness Christ gave was in regard to the prophethood of Moses. The first mention He made was in praise of the law of Moses. His Holiness Christ spread the foundation of the law of Moses, but He abrogated and extended that law to accord with His times. Before the appearance of Christ the name of Moses was confined to Palestine only, but His Holiness Christ spread the name of Moses throughout the world, and promulgated the Old Testament throughout the nations. Were it not for Christ, who would have heard the name of Moses in America? Were it not for the existence of Christ, how would this Bible have been spread so broadcast for 1,500 years? You could not translate and spread this Bible throughout the nations were it not for the blessings of Christendom. The Old Testament has reached every corner of the globe, His Holiness Christ established the fact that you are the people of God. Let us be fair and see whether Christ was the friend of Moses or His enemy? Let us be just. Was there ever a greater love than this, and was there ever a greater assistance than this? His Holiness Christ spread the name of Moses everywhere. He proclaimed the teachings of the Old Testament.

Consider how this lack of understanding of the Jewish people has created enmity and strife. His Holiness Christ was the first to proclaim world wide the name of Moses. Read the Gospel and you will find out how His Holiness Christ reverently mentions His name.

The paramount declaration of BAHA'O'LLAH is that peace must be realized between all the nations of the Earth. International tribunals will be established and certain representatives from amongst all the governments of the earth will be sent to that inter-parliamentary gathering. The era of "the parliament of

man" will be ushered in. This international tribunal will be the court of appeals between the nations. Fifty years ago BAHA'O'LLAH wrote to all the rulers of the world about this international tribunal of arbitral justice.

These are some of the teachings in the religion of BAHA'O'LLAH—all of which would take a great deal of time to expound. I will just add that it is my hope that during these days in which this Peace Conference* is discussing negotiations for terms of peace, you will strive to the utmost that peace measures and peaceful negotiations may be carried on among them. I am very pleased that I am living in London during these days. I supplicate that the Conference may be crowned with success, so that peace may be established in the Balkans, so that this bloodshed may cease, so that this Conference may become a working basis for the future international peace. May all the nations and all the countries of the world strive with us, that in the future there may be no war and no bloodshed.

As the English government is a just government and as the British nation is a noble nation and accomplishes whatever it undertakes, it is my hope that in this matter it will manifest the utmost wisdom and sagacity, so that the sun of peace may dawn on the horizon of the Balkans, so that eternal fellowship may be realized among them, and whenever in the future there is any difficult problem a conference may be called for its settlement, so that through these various conferences all the troubles of humanity may be solved.

May there remain no more war and strife; and tranquillity dawn on the world of humanity expressive of the world of light, so that this nether world may be transformed by love and concord and may become the foretaste of the other kingdom. Then all humanity will be sheltered under the shadow of the Almighty. This is my hope, this is the highest desire of my life day and night. I pray and I beg confirmation from God for this government, that this nation may be assisted to hold aloft the banner of international peace.

* * *

After the deep silence which followed Abdul-Baha's stirring address, the chairman introduced Miss Alice Buckton, who has been closely associated with this great movement, both here and in America.

*Held in London during armistice of Balkan-Turkish war.

A WORD FROM MISS ALICE BUCKTON.

Miss Buckton read the Hidden Words, commencing: "O Ye Discerning Ones of the People." She told how these "Hidden Words" had been written in prison and how they had come out of that prison and gone all over the world. She spoke of the significance of the Peace Conference being held in England and recalled Queen Victoria's answer to BAHA-'O'LLAH'S message proclaiming that war should cease and that the day of peace was at hand. Queen Victoria's reply was that if this proclamation was of God, it would stand.

Miss Buckton emphasized the fact that this was no *new* religion, it sought the Unity of all Religions, shutting out none of them, but finding a common meeting place for all. She likened it to a garden of flowers where vast variety did away with monotony and made an interesting Unity.

The chairman then introduced Mrs. Despard, President of the Women's Freedom League, who spoke as follows:

TALK BY MRS. DESPARD.

I am perfectly convinced that every one who has heard him, who so many today are calling the Master, one of the great Masters who has come to enlighten the world, are feeling how deeply privileged we are to have had the presence here in our western isle, of this eastern Master among us. I had the joy of seeing him when he was last over in this country. I have heard of the wonderful journeys that he has made. I know how he never falters. He believes that he is bringing a message to the world and we believe it too.

I sometimes think that when in the future the story of the present generation comes to be summed up, we shall be shown it under two aspects. One aspect is that which is troubling us so much at the present moment—unrest. There is unrest everywhere, unrest in industry, unrest among the women of the country, unrest intellectually and unrest religiously, and some are frightened as they look out, and wonder if these days mean the disintegration of which we have been hearing, which is the very fruit of this. But some of us think that this unrest at the present moment is actually a healthy symptom. That it is on account of the unreality of things that people generally are troubled and anxious and longing for some settled thing.

We have the mighty movements—the women's movement, the religious movement, the spirit-

ual movement. At the basis of all the great religions that have moved the world there are the same great truths. This unrest at the moment, and of ancient times though in different words and different form are still the same. God is one. There is nothing but God anywhere. He is the one eternal life; because we are in Him therefore we are eternal; death is but the dropping of a garment.

This is the principle of unity and we are thankful beyond measure that it has been brought to us today.

CLOSING REMARKS BY M. HIPPOLYTE DREYFUS-BARNEY, OF PARIS.

Ladies and Gentlemen: After the beautiful and interesting addresses you have heard, I have to make you a promise, it is, not to take up too much of your time, but I wish to say what a joy it is to me to see the wonderful interest that the movement has now awakened in London.

Is it a religion, this movement? Some say no, looking only at the philosophical aspect of the teachings, looking only to its code of ethics; but I say yes, and you certainly will say so, too, after having heard what you have from this platform. It is a religion because it is founded upon the knowledge of God. The knowledge of God is the first thing we should try to acquire. It has, in former times, I think, been very difficult for, in the past, the esoteric part of religion was hidden from the people and the truth was only given in symbols. But in this day BAHA'O'LLAH appeals to our reason.

Reason is the greatest gift of God to man, and it is through reason we can know God. How? BAHA'O'LLAH teaches us that we can know Him best through His Manifestations. What does that mean? I think we should say, in order to make ourselves understood, through the greatest manifestation of God, because everything in the world manifests God to a greater or less degree. We can find the divine in the beautiful melodies that are sung by the birds in the forests, the divine in nature, but we find it specially in man, who is at the summit of creation, and especially in those supreme beings who are called the prophets. It is in understanding their teaching that we can reach the knowledge of God. But I said in the beginning I did not want to take up too much of your time. I think we can move in a high spirit in thanking the Chair for this wonderful gathering, which I hope will be the beginning of many similar ones in this city.

"THE BLESSING" BY ABDUL-BAHA.

Again a deep and reverent hush fell on the people as Abdul-Baha gave the blessing in Oriental fashion with hands outstretched and palms upturned:—

"O Thou Kind Almighty, we supplicate at the Throne of Grace for mercy for the blood that has been shed in the Balkans; the children that are being made orphans; the mothers losing their dear sons; the sons who have become fatherless; the cities that have been destroyed; the many hearts that have been filled with sorrow; the many tears that are being shed and the many spirits that are in a state of agitation!

"O Lord, be merciful, extinguish this spirit of war, this consuming fire, this peril, this gloomy darkness! Cement together these hearts, let the sun of Thy Truth dawn upon all.

"O Lord! this world is dark, guide us toward a brilliant light. The horizons are glooming with the clouds of war; disperse these impenetrable clouds. Grant us holiness and calm! Dispose of these quarrels, illuminate the horizon of life, so that the sun of real loyalty may shine with its rays. May these dark hearts become illuminated, may these blind eyes become open, may these deaf ears become gifted with hearing.

"O Lord! cause Thy divine justice to appear in this world. Summon these people to the Banquet of International Peace, so that they may live together in the utmost state of love. May all the religions and all nations embrace each other with this spirit of universal kindliness, and may hatred be forgotten.

"O Lord! confirm this just government in the establishment of peace, so that it may hold aloft the banner of reconciliation in the Balkans. May the light of love shine and flame forth undefiled. O Lord! Thou art Almighty; Thou art Merciful; Thou art Clement; Thou art Kind!"

OUR PERSIAN SECTION contains: (1) Talk by Abdul-Baha on "Creation" delivered at New York City; (2) talk by Abdul-Baha to the Kenosha, Wis., Bahai Assembly; (3) Tablet revealed for the newspapers of the world; (4) cablegram from Abdul-Baha saying, "Scotland is illumined; greetings to all the friends"; (5) letter written by Seyed Assad'u'llah, while with Abdul-Baha in London.

مؤمن بالله شدید و در ظل الطاف جمال مبارک در آمدید پس باید در نهایت سرور باشید که چنین موهبتی احراز گشت و چنین عنایتی شامل حال شد این موهبت سزاوار شکرانه است اگر در دو هزار بار شکرانه نمائیم از عهدهٔ شکر برنیائیم ! الحمد لله همه موفقید مستبشرید و در سبیل الهی سالک

من چهل سال در حبس دو پادشاه بودم که در نهایت عداوت بودند جمیع راهها را مسدود نمودند از قلعه عکا یک نفر بیرون نمی توانست بیاید و حدا و اخر خانه محصور پولیس و جاسوس بود و از هر جهت محاط نمی گذاشتند احدی نزدیک بیاید یا من بیرون بروم در نهایت شدت و سختی ! بعون و عنایت بهاء الله من مقاومت و مقابلی نمودم کسی گمان نداشت که من بیرون میائیم با نهایت سختی و منع شدید من متوکل بودم بجمال مبارک اعتماد داشتم تا آنکه بغتته خدا زنجیرها را از گردن من برداشت و بگردن عبد الحمید انداخت ! من از قلعه بیرون آمدم او داخل شد من آزاد شدم او محبوس گردید انچه با من نمود و وضع سابق بود بالعکس وقوع یافت الحمد لله بفضل بهاء الله تا امریکا آمدم رویهای شما را دیدم هیچ بخاطر نمیگذشت اما بفضل جمال مبارک همه ابواب مفتوح شد علم الهی بلند گشت صیت امر الله شرق و غرب را فرا گرفت نفوذ کلمهٔ بهاء الله عالم را احاطه نمود

احبا خبر نمودند مدتی بود که در هر نوزده روز دو کرسی سرمین باسم جمال مبارک و حضرت من اراده الله خالی گذارده از روی چنین روزی مینمودیم

فرمودند : — من هم میخواستم اسبابی فراهم آید که بکنوشه بیایم احباب را ملاقات کنم خدا زمین و زمان بر هم زد تا من بامریکا و کنوشه بیایم دو سلطنت را تغییر داد تا من روی شما را ببینم امیدوارم امیدوارم از این ملاقات نتایج عظیمه حاصل شود حرکت تازه در نفوس پیدا گردد روح تازه بیابند حرکت بهائی در اینجا خیلی عظیم شود .

تلغراف

صورت تلغراف مبارک حضرت عبد البهاء : —
بتاریخ ١٤ جانوری . شیکاغو دکتر ابعدالی
سکوتلاند روشن شد تحیت باحباب
ابلاغ نما (امضا) عباس

مکتوب

جناب آقا سید اسد الله قمی نوشته بودند که : — از روزیکه از بیت مبارک حرکت فرمودند صحت طائف حول من طاف حوله الاسماء و اعتدال مزاج موجود و مانند نور مشهود و از وجود اطهر . در لندن دسته بدسته از هر قبیل نفوس میائید و مشرف میشوند . بهمان منوال که در امریکا روزها مجلس میشد تشریف میاوردند بیانات میفرمودند در اینجا نیز همه روزه مجلس است والحمد لله در هر وقت لسان احلی بستایش احبای امریکا مشغول است محفلی نیست ذکر احبای آمریک نفرمایند صد شکر خدا که توجه مبارک بامریکا است لابد نتایجش ظاهر خواهد شد از قراریکه ذکر فرمودند از برای اول بهار شاید وارد حیفا بشوند الله اعلم .

نطق مبارک در کنوشن

نطق مبارک حضرت عبدالبهاء در انجمن
بهائیان کنوشن امریکا ۱۵ ماه ستمبر ۱۹۱۲

من از ملاقات شما خیلی مسرورم شکر میکنم خدا را
که حضرت بهاء الله چنین دوستانی دارد
رویهاشان روشن است و شامهاشان
بر ائحه محبت الله معطر

همیشه امر الله از شرق طالع شده امّا
در غرب انتشارش بیشتر بوده مثل امر حضرت
مسیح که آثارش در غرب شدیدتر بوده مسیحیان
شرق گویند امر حضرت مسیح از شرق بود غربیان
از دست ما گرفتند حتی بدری پاشا از
وزرای عثمانی جمعی حاضر بودند که گفت حضرات
میدانید چه خوفی دارم؟ هرچه داشتیم
غربیان از ما گرفتند علوم ما را گرفتند صنایع
ما قوانین ما جمیع را از دست ما گرفتند این
امر بهاء الله را هم می ترسم از دست ما بگیرند!
با اینکه از شرق ظاهر شده بهاء الله نه غربی
است نه شرقی است مقدس از جمیع جهات است
او با کسانیست که ملکوتی هستند آسمانی هستند ربّانی
هستند خواه از شرق باشند خواه از غرب
شرقیها انصافاً در سبیل جمال مبارک جانفشانی نمودند
حضرت مسیح کلمة الله بود روح الله بود مقام اخص حضرت
را جمال مبارک در شرق ظاهر فرمودند اهل شرق تورات
و انجیل را نمی خواندند امّا بهاء الله در شرق انتشار
فرمود در نهایت تقدیس ذکر مسیح نمود ذکر نفسی را
مانند حضرت مسیح نفرمود دیگر معلوم است که آنچه
آنحضرت را تقدیر غائی پیش آن است بحضرت مسیح
دوازده نفر در ایام زندگیش ایمان آوردند یکی از
آنها مخالف شد یازده نفر باقی ماند آنها هم بعد از

مسیح متزلزل شدند حتی پطرس که اعظم حواری
بود سه مرتبه مسیح را انکار نمود ولی بعد
پشیمان شد بر امر حضرت ثابت و راسخ گشت
فی الحقیقه سبب ثبوت حواریان بعد از مسیح مریم مجدلیه
شد امّا امروز امر جمال مبارک خللی ندارد بیست هزار
نفر جان خود را فدا کردند و زیر شمشیر قصر میکردند
به بینید چه قدر مستقیم و جانثار بودند فی الحقیقه
اهل شرق نهایت فداکاری را نمودند عزت خود را
فدا کردند مال خود را فدا کردند جان خود را فدا
کردند جمیع هستی را در سبیل الهی قربان نمودند
چون یکی را میخواستند شهید کنند او را میبردند
بکشند میرقصید فی الحقیقه نهایت جانفشانی
نمودند تا بقوّه حضرت بهاء الله قلوب ارتباط یافت
و نفوس بمنجذب گشت لهذا امیدوارم روز بروز
این ارتباط زیادتر گردد این محبت تزاید یابد
وحدت عالم انسانی جلوه نماید نورانیت آسمانی
دلها را روشن کند تا کل در نهایت محبت و اتحاد
باشند روابط روحانی داشته باشند سبب
نشر وحدت عالم انسانی شوند بعون و عنایت
بهاء الله جمیع من علی الارض متحد گردد جمیع اجناس
با یکدیگر مرتبط شوند جمیع ادیان الفت و اتحاد
یابند تا بقوّه حضرت بهاء الله علم وحدت عالم
انسانی بلند شود صلح عمومی خیمه افراز نوتک
قدس منتشر گردد نفثات روح القدس دلها را زنده
نماید مشامها را معطر کند چشمها را بینا سازد
گوشها را شنوا فرماید سرور ابدی یابند حیات سرمدی
حاصل نمایند سبب ترقیات معنوی و صوری گردند
از موهبت بهاء الله آسان است از تأییدات
ملکوت ابهی سهل است لهذا بنهایت تضرع شکر بدرگاه
الهی نمائید که الحمد لله چشمها را روشن کرد
گوشها را شنوا نمود ندای الهی را شنیدید

پدر از برای او قصر ملکوتی مهیا نموده ولکن
او بخاک بازی مشغول پدر از برای او خلعتی
از حریر دوخته ولکن او برهنه راه میرود پدر
از برای او اعظم موائد و لذیذترین نعمت ها حاضر
نموده ولکن او عقب گیاه تباه میدود!

باری شما الحمدلله ندای ملکوت شنیدید
و چشمهای خود را گشودید توجه بجمال احدیت
مرادتان رضای الهی نهایت آمالتان معرفت
الهی مقصودتان اطلاع باسرار ملکوت و افکار تا
حضرت کشف حقائق حکمت الهیه شب
و روز فکر کنید و بکوشید و تحری نمائید تا باسرار
خلقت الهی موفق گردید و بدلائل الوهیت مطلع
شوید و به یقین معرفت پیدا کنید که این عالم را
موجدی هست خالقی هست محیی هست رازقی
هست مدبری هست لکن بدلائل و براهین نه
بمجرد احساسات بلکه به براهین قاطعه و
دلائل واضحه و کشف حقیقی یعنی مشاهده موفق
گردید آفتاب را چگونه مشاهده می کنید آیات
الهی را چنین مشاهدهٔ عینی لازم و هم چنین
بمعرفت مظاهر مقدسه الهیه پی برید باید
مظاهر مقدسه الهیه را بدلائل و براهین
عارف شوید و هم چنین تعالیم مظاهر
مقدسه الهیه را باید اطلاع یابید اسرار
ملکوت الهی را باید مطلع شوید باید حقائق
اشیاء را کشف کنید تا مظهر الطاف الهی
شوید و مؤمن حقیقی گردید و ثابت و راسخ در
امر الله

الحمدلله ابواب معرفت الله را حضرت بهاءالله
گشوده و از برای کل تأسیسی فرموده تا بجمیع
اسرار ملک و ملکوت مطلع شوید و نهایت تائید
را نموده اواست معلم ما اواست ناصح ما

اواست رهبر ما اواست شبان ما جمیع الطاف
خویش مهیا نموده عنایتش را مبذول داشته
هر نصیحتی را از برای ما نموده هر تعلیمی از برای ما
بیان کرده اسباب عزت ابدیه برای ما مهیا
کرده نفحات روح القدس از برای ما حاضر
نموده ابواب محبت الهی را بروی ما باز کرده
انوار شمس حقیقت بر ما تابیده ابر رحمت
بر ما باریده بحر الطاف بر ما موج زده بهار
روحانی آمده فیوضات نامتناهی الهی جلوه
نموده دیگر چه موهبتی است اعظم از این!
چه الطافی است اکبر از این! باید قدر
این را بدانیم و بموجب تعالیم حضرتش
عمل نمائیم تا کل خیر از برای ما حاصل گردد
در دو جهان عزیز شویم و نعمت ابدیه
را بیابیم و لذت محبت الله را بچشیم
و اسرار معرفت الله را درک کنیم و موهبت
آسمانی را به بینیم و قوهٔ روح القدس را
مشاهده کنیم این است نصیحت من!
این است نصیحت من!

خطاب مبارک بروزنامه

هوالله

ای روزنامه عالم پیام مبارک باهل عالم بیان
که این قرن قرن نورانیت و این عصر عصر رحمانی
صبح هدایت طلوع یافته است شمس حقیقت
بنهایت حرارت در خشیده است وقت را
غنیمت شمرید چشم را بگشائید تا
مشاهدهٔ انوار نمائید گوش
بگشائید تا ندای ملکوت بشنوید

عبدالبهاء
ع ع

واضح است که آن عالم عالم انوار است لهذا نورانیت لازم است آن عالم عالم محبت الله است لهذا محبت الله لازم است آن عالم عالم کمالات است لهذا باید در این عالم تحصیل کمالات کرد آن عالم عالم نفثات روح القدس است در این عالم باید درک نفثات روح القدس نمود آن عالم عالم حیات ابدی است در این عالم باید حیات ابدی حاصل نمود انسان بتمام همت باید این مواهب را تحصیل نماید و این قوای رحمانی را باعلا درجهٔ کمال باید بدست آورد و آن اینست :—

اوّل — معرفت الله
ثانی — محبت الله
ثالث — ایمان
رابع — اعمال خیریه
خامس — جانفشانی
سادس — انقطاع
سابع — طهارت و تقدیس

و تا این قوی را پیدا نکند و این امور را حاصل ننماید البتّه از حیات ابدیّه محروم است امّا اگر به معرفت الله موفّق گردد و بنار محبّت الله مشتعل شود و مشاهدهٔ آیات کبری کند و سبب محبّت بین بشر شود و در کمال طهارت و تقدیس باشد البتّه تولّد ثانی یابد و بروح القدس تعمید گردد و حیات ابدیّه حاصل کند

سبحان الله ! تعجب اینجا است که خدا جمیع بشر را بجهت معرفت خود خلق نمود بجهت محبت خود خلق نمود بجهت کمالات عالم انسانی خلق نمود بجهت حیات ابدیّه خلق نمود بجهت روحانیّت الهی خلق نمود و بجهت نورانیّت آسمانی خلق نمود

با وجود این بشر از جمیع غافل معرفت هر چیزی را تحری مینماید جز معرفت الله میخواهد بفهمد که در اسفل درجات زمین چه چیز است نهایت آرزو را دارد و شب و روز میکوشد که بفهمد در زیر زمین چه چیز است توی این سنگ چه چیز است زیر این خاک چه چیز است به جمیع قوی میکوشد و بنهایت مشقّت سعی میکند تا کشف سرّی از اسرار خاک کند امّا ابداً در فکر آن نیست که از اسرار ملکوت مطلع شود در عالم ملکوت سیر کند بر حقائق ملکوت اطلاع یابد کشف اسرار الهی کند و بمعرفت الله بر سرّ و شأن انوار حقیقت کند و بحقائق ملکوتیّه پی برد ابداً در این فکر نیست ولی با اسرار ناسوت چه قدر مجذوب است امّا از اسرار ملکوت بکلّی بی خبر است بلکه از اسرار ملکوت بی زار است !

چه قدر این جهل است ! چه قدر نادانی است ! چه قدر سبب ذلّت است ! مثل آن است که انسان یک پدر مهربان داشته باشد از برای او کتب نفیسه مهیّا نموده تا باسرار عالم کون مطلع گردد زینت راحت و آسایش و نعمت مهیّا نموده لکن پسر از مقتضای طفولیّت و بی ادراکی از جمیع اینها چشم پوشیده و در کنار دریا تعلق به ریگها یابد و بملاعب اوقات خود را بگذراند و از جمیع این مواهب که پدر برای او مهیّا نموده دوری جوید چه قدر این طفل نادان است ! چه قدر این طفل جاهل است ! پدر از برای او عزّت ابدیّه خواسته و او بذلّت کبری راضی

صفحه اول
جلد سوم
شماره ۱۷
قیمت اشتراک
شیکاغو ۳۱ دسمبر ۱۹۱۴

نجم باختر

۱۳۲۹

VOL III
No 17
سالی دوازده مرتبه
ماه مارچ ۹۹

این جریده بحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و ترقیات عصر و انتشار علوم و فنون این قرن جدید و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک اداره است قبول و نشر خواهد گردید

خلقت

خطابهٔ مبارک حضرت عبدالبهاء در مسئلهٔ "خلقت" در بیت مبارک در کوچهٔ ۷۸ نمبر ۳۰۹ در شهر نیویورک امریکا ساعت هشت و نیم شب موزخه شنبه ششم جولای ۱۹۱۲ در حضور جمعی از یاران و اغیار

انسان در عالم وجود طی مراتب کرده است تا بعالم انسانی رسیده است در هر مرتبه استعداد صعود برتبهٔ مافوق پیدا کرده است در عالم جماد بوده استعداد ترقی برتبهٔ نبات پیدا کرده لهذا بعالم نبات آمده در عالم نبات استعداد و ترقی بعالم حیوان حاصل نموده لهذا بعالم حیوان آمده و از عالم حیوان بعالم انسان آمده

در بدایت حیاتش انسان در عالم رحم بود و در عالم رحم استعداد لیاقت و ترقی باین عالم حاصل کرد و قوائی که در این عالم لازم بود در آن عالم تحصیل نمود چشم لازم داشت در این عالم در عالم رحم حاصل نمود گوش لازم داشت در این عالم در عالم رحم پیدا کرد جمیع قوائی که در این عالم لازم بود در عالم رحم تحصیل کرد در عالم رحم مهیای این عالم شد و باین عالم که آمد دید که جمیع قوای لازمه مهیات جمیع اعضا و اجزائی که از برای این حیات لازم دارد در آن عالم حاصل نموده

پس در این عالم نیز باید تهیه و تدارک عالم بعد را دید و آنچه در عالم ملکوت محتاج باید تهیه و تدارک آن در اینجا بنماید هم چنانکه در عالم رحم قوائی که در این عالم محتاج بان است پیدا نمود هم چنین لازم است که آنچه که در عالم ملکوت لازم یعنی جمیع قوای ملکوتی را در این عالم تحصیل بکند. در عالم ملکوت بعد از انتقال از این عالم بان عالم محتاج به چیز است؟ و محتاج به چه قوائی است؟

چون آن عالم عالم تقدیس است عالم نورانیت است لهذا لازم است که در این عالم تحصیل تقدیس و نورانیت کنیم و آن نورانیت را باید در این عالم حاصل کنیم و در آن عالم روشنائی لازم آن روحانیت را باید در این عالم تحصیل نمائیم در آن عالم ایمان و ایقان و معرفة الله و محبت الله لازم جمیع را باید در این عالم حاصل کرد تا بعد از صعود از این عالم بان عالم باقی انسان به بیند جمیع آنچه لازم در آن حیات ابدی است حاصل نموده

نجم باختر

۱۳۲۹

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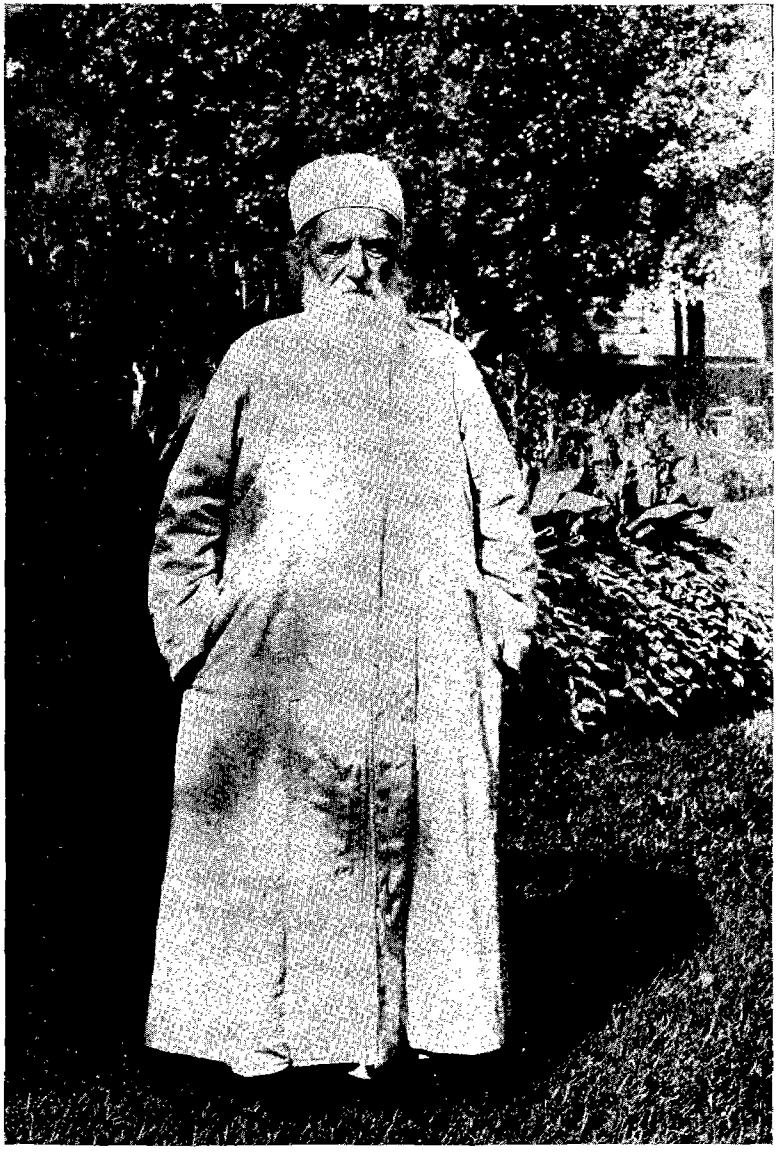
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ABDUL-BAHA

The Servant of BAHA'O'LLAH
and The Center of His Covenant

Photograph taken at St. Paul, Minn., during his sojourn in America

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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FAREWELL ADDRESS OF ABDUL-BAHA TO THE AMERICAN FRIENDS

Delivered on board Steamship *Celtic* just before sailing from New York City on the morning of December 5, 1912.

Taken stenographically by Mariam Haney from interpretation of Ish'te'a'l Ebn-Kalanter.

THIS is my last interview with you, and now I am on this ship to sail away. This is my last exhortation which I am going to give unto you. My last exhortation to you is this:

I have repeatedly spoken to you, and I have invited you to the Unity of the world of humanity. I have told you that all mankind are servants of the same God; that God is the Creator of all; He is the Provider of all; He is the Life-giver of all; He is affectionate to all; that before God all are as servants of one God; and God is compassionate towards them all. Therefore, we must act in the utmost kindness and affection towards all the nations of the world. We must set aside all fanaticism and religious prejudices. We must forget all national prejudices. We must forget all native prejudices.

This earth is one sphere, one nativity, one home, and all mankind are the descendants of one Father. All are created by God, and God is compassionate unto all. Therefore, if any one offends another, he offends God. God wishes that all the hearts be rejoiced; that all mankind be in the utmost happiness; that every individual member of human society shall live in the utmost felicity and joy. But that which prevents mankind from being happy together is racial prejudice, sectional and sectarian prejudice, the struggle for existence, and unkindness towards one another.

As to you who are present here: Your eyes have been illumined; your ears have been made hearing; your hearts are knowing. You must be free from every kind of prejudice and fanaticism; you must see no difference among the races; you must see no difference among the religions. You must look to God. For God is the real Shepherd, and all men are His sheep. This Shepherd is One, and He is affectionate towards all the sheep. While the Ideal Shepherd is kind unto all, is it allowable that these sheep should quarrel among themselves? Hence all these sheep must arise in great gratitude and thankfulness, for God, the Shepherd, is very kind unto them; and the best way to thank God is that all mankind shall love one another and show great kindness and affection towards each other.

In a word: Beware lest ye offend any heart! Beware lest ye speak against any one in his absence! Beware lest ye estrange yourselves from the servants of God! You must consider all the servants of God as your own kith and kin! Let your whole effort be directed towards rejoicing every offended one, towards feeding every one who is hungry, clothing every one who is without clothing, glorifying every one who is humbled. Be a helper to every helpless one and be kind unto all. This is to gain the good will of God. This is that which is conducive to eternal felicity for you. This is conducive to the illumination of the world of humanity. As I seek from God eternal glory in your behalf, I therefore am giving you this exhortation.

You all see what is happening in the Balkans! How human blood is being shed! How little children are torn into pieces! How men's properties are pillaged! How cities and towns are sacked! It is a world-enkindling fire that is astir in the Balkans! God has created them as men to love one another; but they bleed each other! God has created them in order that they may co-operate with each other; but they pillage each other's property and shed each other's blood. God has created them to be the cause of felicity and peace to one another; but they are causing trials and hardships unto each other.

As to you: Your efforts must be made lofty. Exert yourselves with your heart and soul, so that perchance through your efforts the Light of Universal Peace may shine, and

this darkness of estrangement and enmity may be dispelled from amongst men; so that all men may become as one family and be kind unto one another; that the East may assist the West; that the West may aid the East,—for all are the denizens of the one planet, and all are peoples of the one nativity, and all are the flocks of the one Shepherd.

Consider how the Prophets who have been sent, and the great souls who have appeared from amongst men, and the sages who have arisen in the world,—have all given exhortations unto men. They have all taught love and affection to humanity. They have all guided human souls towards union and harmony. These great Prophets and saints and seers and philosophers have all sacrificed their lives in order to establish these teachings amongst men. Consider how heedless the world is,—for notwithstanding all the pains taken by these Prophets of God in their time, the people are still fighting one another! Notwithstanding all the Heavenly Commandments to love one another, they are shedding each other's blood! How heedless are these people! How ignorant are these people! How in darkness are these people! They have such a compassionate God who is so kind towards all men, and yet they act against His good pleasure! And yet they live in opposition to His behests! God is kind towards all men, and yet they show the utmost enmity each towards the other! God gives life unto them all, yet they destroy each other's lives! God blesses and builds their houses; they raze and sack each other's homes! Consider how heedless are such people! Consider how ignorant are such people!

As to you: Your duty is of another kind, *for you are informed concerning the mysteries of GOD.* Your eyes are illumined! Your ears are made hearing! You must therefore look towards each other, and then towards all mankind, with the utmost love and kindness; *for you have no excuse to bring before GOD if you do not live this way,* for you are informed of that which constitutes the good pleasure of God. You have heard His Commandments. You have hearkened unto His Words of Advice. You must, therefore, be kind to all men; you must even be kind to your enemies as your friends. You must even consider your evil-wishers as your well-wishers. You must consider as agreeable, those who are not agreeable towards you;—so that, perchance, this darkness of conflict may disappear from amongst men and the Light of the Divine may shine forth; so that the Orient may be illumined; that the Occident may be filled with fragrance; nay, the East and the West may embrace each other in love and deal with one another in the utmost affection! Until man reaches this high station, the world of humanity shall not find rest and the eternal felicity shall not be attained by men! But if man lives up to these Divine Commandments, this world of earth shall be transformed into the world of heaven, and this material sphere shall be converted into a Paradise of Glory. It is my hope that you shall be rendered successful therein, so that you may cast light upon the world of humanity like unto lamps, and quicken and stir the body of existence like unto a spirit. This is Eternal Glory! This is Everlasting Felicity! This is Immortal Life! This is Heavenly Loftiness! This is being created in the image and likeness of GOD, *and unto this I call you,* and I pray to God to strengthen and bless you!

TALKS GIVEN BY ABDUL-BAHA AT DUBLIN, NEW HAMPSHIRE

AUGUST 5th and 6th, 1912.

TALK GIVEN BY ABDUL-BAHA AT DUBLIN INN, DUBLIN, N. H., AUGUST 5, 1912.*

THE people of Christianity have clung to literal interpretation of the statement in the Gospel that Christ came from heaven. The Jews likewise at the time of His Manifestation held to outward and visible expectation of the fulfilment of the prophecies. They said, "Messiah shall appear from heaven. This man came from Nazareth; we know his house; we know his parents and people; it is only hearsay that he descended from heaven. This cannot be proved."

The text of the Gospel states that He came from heaven although outwardly from the matrix of the mother. The meaning is that the Divine Reality of Christ was from heaven, but the body was born of Mary.

Therefore He came according to the prophecies of the Holy Book and likewise according to natural law; His Reality from heaven; His body earthly. As He came before, so must He come this time in the same way. But some

*Translated by Mirza Ahmad Sohrab; notes by Mr. Howard MacNutt.

arise with objections, saying, "We must have literal proof of this through the senses."

The Reality of Christ was always in heaven and will always be. This is the intention of the text of the Gospel. For while His Holiness Jesus Christ walked upon the earth, He said, "The Son of Man is in heaven." Therefore holding to literal interpretation and visible fulfilment of the text of the Holy Books is simply imitation of ancestral forms and beliefs. For when we perceive the Reality of Christ these texts and statements become clear and perfectly reconcilable with each other. Unless we perceive the Reality we cannot understand the meanings of the Holy Books, for these meanings are symbolical and spiritual, such as, for instance, the raising of Lazarus which has spiritual interpretation.

We must first establish the fact that the Power of God is infinite, unlimited and that it is within that Power to accomplish anything.

Secondly, we must understand the interpretation of Christ's words concerning "the dead." A certain disciple came to His Holiness and asked permission to go and bury his father. His Holiness answered, "Let the dead bury their dead." Therefore Christ designated as "dead" some who were still living; that is, let the living "dead," the spiritually "dead," bury your father. They were dead because they were not believers in Christ. Although physically alive, they were dead spiritually. This is the meaning of Christ's words, "That which is born of flesh is flesh; that which is born of spirit is spirit." He meant that those who were simply born of the human body were dead spiritually, while those quickened by the breaths of the Holy Spirit were living, eternally alive. These are the interpretations of Christ Himself. Reflect upon them and the meanings of the Holy Books will become clear as the sun at mid-day.

The Holy Books have their special terminologies which must be known and understood. Physicians have their own peculiar terms, architects, philosophers have their characteristic expressions; poets have their phrases, and scientists their terminologies. In the Scripture we read that Zion is dancing. It is evident that this has other than literal interpretation. The meaning is that the people of Zion through great joy shall rejoice. The Jews said, Christ was not Messiah but Anti-Christ, because one of the signs of the Messiah's coming was the dancing of Mount Zion, which had not yet come to pass. In reality, when His Holiness appeared, not only Mount Zion but all Palestine danced and rejoiced. Again in the Scriptures it is said, "The trees shall clap their hands." This is symbolical. There are terms and expressions of usage in every language which cannot be taken literally. For instance, in Oriental countries it is customary to say, "When my friend entered the house, the doors and walls began to sing and dance." In Persia they say, "Get at the head," meaning engage in the matter according to its own terms and usages. All these have other and inner meanings.

You have asked concerning approval of Christian Science treatment and healing. Spirit has influence; prayer has spiritual effect. Therefore we pray, "O God! heal this sick one!" Perchance God will answer. Does it matter who prays? God will answer the prayer of every servant if that prayer is urgent. His Mercy is vast, illimitable. He answers the prayers of all His servants. He answers the prayer of this plant. The plant prays potentially, "O God! Send me rain!" God answers this prayer and the plant grows. God will answer any one. He answers prayers potentially. Before we were born into this world did we not pray, "O God! Give me a mother; give me two fountains of bright milk; purify the air for my breathing; grant me rest and comfort; prepare food for my sustenance and living!" Did we not pray potentially for these needed blessings before we were created? When we came into this world did we not find our prayers answered? Did we not find mother, father, food, light, home and every other necessity and blessing, although we did not actually ask for them? Therefore it is natural that God will give to us when we ask Him. His Mercy is all-encircling.

But we ask for things which the Divine Wisdom does not desire for us, and there is no answer to our prayer. His Wisdom does not sanction what we wish. We pray, "O God! make me wealthy!" If this prayer were universally answered human affairs would be at a standstill. There would be none left to work in the streets, none to till the soil, none to build, none to run the trains. Therefore it is evident that it would not be well for us if all prayers were answered. The affairs of the world would be interfered with, energies crippled and progress hindered. But whatever we ask for, which is in accord with Divine Wisdom, God will answer. Assuredly!

For instance, a very feeble patient may ask the doctor to give him food which would be

positively dangerous to his life and condition. He may beg for roast meat. The doctor is kind and wise. He knows it would be dangerous to his patient, so he refuses to allow it. The doctor is merciful, the patient ignorant. Through the doctor's kindness the patient recovers; his life is saved. Yet the patient may cry out that the doctor is unkind, not good, because he refuses to answer my pleading.

God is merciful. In His Mercy He answers the prayers of all His servants when according to His Supreme Wisdom it is necessary.

TALK GIVEN BY ABDUL-BAHA AT RESIDENCE OF MRS. A. J. PARSONS, DUBLIN, N. H., AUGUST 6, 1912.*

TODAY we are enjoying temperate weather. As there are many strangers present we will answer questions.

Question: "Are not all Christians Bahais? Is there any difference?"

Answer: When Christians act according to the teachings of Christ, they are called Bahais. For the foundations of Christianity and the Religion of BAHA'O'LLAH are one. The foundations of all the Divine Prophets and Holy Books are one. The difference among them is one of terminology only. Each springtime is identical with the former springtime. The distinction between them is only one of the calendar—1911, 1912 and so on. The difference between a Christian and a Bahai therefore is this; there was a former Springtime and there is a Springtime now. No other difference exists because the foundations are the same. Whoever acts completely in accordance with the teachings of Christ is a Bahai. The purpose is the essential meaning of "Christian," not the mere word. The purpose is the Sun Itself and not its Dawning Points. For though the Sun is One Sun, its Dawning Points are many. We must not adore the Dawning Points but worship the Sun. We must adore the Reality of Religion and not blindly cling to the appellation "Christianity." The Sun of Reality must be worshipped and followed. We must seek the fragrance of the rose from whatever bush it is blooming; whether Oriental or Western. Be seekers of Light, no matter from which lantern it shines forth. Be not lovers of the lantern. At one time the Light has shone from a lantern in the East, now in the West. If it comes from North, South, from whatever direction it proceeds, follow the Light. Let me illustrate further. A certain person bestowed a coin upon five beggars. They resolved to spend it for food. The Englishman said, "Buy grapes." The Turk wanted "uzum," the Arab "aneb," the Greek "Stafelea," the Persian "angur." Not understanding each other's language they quarreled and fought. A stranger came along. He was familiar with all five languages. He said, "Give me the coin; I will buy what you wish." When he brought them grapes they were all satisfied. They wanted the same thing, but differed in the term only.

Briefly: When the Reality dawns in the midst of the Religions, all will be unified and reconciled.

Question: "Does Abdul-Baha find Christianity is not lived up to and carried out in America?"

Answer: My meaning is that it should be completely carried out and lived up to. Man needs eyes, ears, arms, a head, feet and various other members. When he possesses all and all work together there is symmetry and perfection in him. So Christ said, "Be ye perfect, even as your Heavenly Father is perfect," meaning that perfection is the requirement of Christianity. Be the image and likeness of God. This is not easy. It necessitates the focalization of all heavenly virtues. It requires that we become recipients of all the perfections of God. Then we become His image and likeness. For in the Bible it is stated, "Let us create man in our own image and likeness." The attainment of this is most difficult.

When Christ appeared with those marvelous breaths of the Holy Spirit, the children of Israel said, "We are quite independent of Him; we can do without Him and follow Moses; we have a Book and in it are found the teachings of God; what need therefore have we of this man?" Christ said to them, "The Book sufficeth you not." It is possible for a man to hold to a book of medicine and say, "I have no need of a doctor; I will act according to the book; in it every disease is named, all symptoms are explained, the diagnosis of each ailment is completely written out and a prescription for each malady is furnished; therefore why do I need a doctor?" This is sheer ignorance. A physician is needed to prescribe. Through his skill, the principles of the book are correctly and effectively applied until the patient is restored to health. Christ was a Heavenly Physician. He brought spiritual health and healing into the world. BAHA'O'LLAH is likewise a Divine Physician.

*Translated by Dr. Ameen U. Fareed; notes by Mr. Howard MacNutt.

He has revealed prescriptions for removing disease from the body politic and has remedied human conditions by spiritual power.

Therefore mere knowledge is not sufficient for complete human attainment. The teachings of the Holy Books need a Heavenly Power and Divine Potency to carry them out. A house is not builded by mere acquaintance with the plans. Money must be forthcoming, volition is necessary to construct it, a carpenter must be employed in its erection. It is not enough to say, "The plan and purpose of this house is very good; I will live in it." There are no walls of protection, there is no roof of shelter in this mere statement; the house must be actually built before we can live in it.

Briefly, the teachings of the Holy Books need a Divine Potency to complete their accomplishment in human hearts. In Persia, His Holiness BAHA'O'LLAH reared and taught souls, established a bond of affiliation among various peoples and united divergent religious beliefs to such an extent that twenty thousand devoted ones sacrificed themselves for the Cause of God in the glorious unity of martyrdom. No differences whatever remained among these blessed souls; Christians, Jews, Mohammedans, Zoroastrians, all blended, unified and agreed through the potency of His Heavenly Power, not by mere words, not by merely saying, "Unity is good and love is praiseworthy."

His Holiness BAHA'O'LLAH not only proclaimed this unity and love; He established it. As a Heavenly Physician He not only gave prescriptions for these ailments of discord and hatred, but accomplished the actual healing. We may read in a medical book that a certain form of illness requires such and such a remedy. While this may be absolutely true, the remedy is useless unless there be volition and executive force to apply it. Every man in the king's army can give a command, but when the king speaks, it is carried out. This one, that one, may say, "Go conquer a country," but when the king says, "Go," the army advances. Therefore it is evident that the confirmation of the Holy Spirit and impelling influence of a Heavenly Power is needed to accomplish the Divine Purpose in human hearts and conditions. His Holiness Jesus Christ, single, solitary and alone accomplished what all the kings of the earth could not have carried out. If all the kingdoms and nations of the world had combined to effect it they would have failed.

It is therefore evident and proved that an effort must be put forward to carry out the purpose and plan of the teachings of God in order that in this Great Day of Days the world may be reformed, souls resuscitated, a new spirit of life found, hearts become illumined, mankind rescued from the bondage of nature, saved from the baseness of materialism and attain spirituality and radiance in attraction toward the Divine Kingdom. This is necessary; this is needful. Mere reading of the Holy Books and Texts will not suffice.

Many years ago in Baghdad I saw a certain officer sitting upon the ground. Before him a large paper was placed into which he was sticking needles tipped with small red and white flags. First he would stick them into the paper, then thoughtfully pull them out and change their position. I watched him with curious interest for a long time, then asked, "What are you doing?" He replied, "I have in mind something which is historically related of Napoleon I during his war against Austria. One day, it is said, his secretary found him sitting upon the ground, as I am now doing, sticking needles into a paper before him. His secretary inquired what he was doing. Napoleon answered, 'I am on the battle-field, figuring out my next victory. You see, Italy and Austria are defeated and France is triumphant.' In the great campaign which followed, everything came out just as he said. His army carried his plans to a complete success. Now, I am doing the same as Napoleon, figuring out a great campaign of military conquest." I said, "Where is your army? Napoleon had an army already equipped when he figured out his victory. You have no army. Your forces exist only on paper. You have no power to conquer countries. First get ready your army, then sit upon the ground with your needles."

We need an army to attain victory in the spiritual world; mere plans are not sufficient; ideas and principles are helpless without a Divine Power to put them into effect.

Aside from all this, there is need of the stimulus of the joy of glad-tidings in human hearts. Certain spiritual attraction is requisite in order that hearts may willingly take the step forward in the Divine Cause. We must become attracted to God. The breaths of the Holy Spirit must take effect. Unless this is so it is impossible for the teachings of God to accomplish in us. An Ideal Power is necessary. The people of America have remarkably quick perception, intelligence and understanding.

[Continued on page ten]

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THE MASHRAK-EL-AZKAR IN AMERICA: PAYMENT DUE MARCH 1st

The Bahai Temple Unity desires to inform the friends that a payment on the land will be due March 1st. It will therefore be appreciated if contributions are sent in promptly.

CORINNE TRUE, Financial Secretary.

ABDUL-BAHA AT THE "SALVATION ARMY" SHELTER

London, England, Christmas Night, 1912.

BY ISABEL FRASER.

ON Christmas night Abdul-Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and but for the shelter would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene—the dinner for the homeless and the Master from the East delivering Christ's message to the poor. As a true test of attention, many of the hungry men forgot to eat and listened intently.

With that wonderful tact Abdul-Baha displays on all occasions, his message to the homeless was simple, direct and short. He said:

"I feel tonight great joy and happiness to be in this place, because my meetings and callings have ever been mostly with the poor, and I call myself one of them. My lot has ever been with those who have not the goods of this world. When we look at the poor of humanity, we behold a world of brothers. All are the sheep of God; God is the real shepherd. The poor have ever been the cause of the freedom of the world of humanity; the poor have ever been the cause of the upbuilding of the country; the poor have ever labored for the world's production; the morals of the poor have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable at the threshold of God.

"Consider his Holiness Christ: He appeared in the world as one of the poor. He was born of a lowly family; all the apostles of Christ were of humble birth and His followers were of the very poorest of the community. This is what Christ states in the Gospels. 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.' This testimony of Christ of the exaltation of the poor ones in the sight of God is sufficient. It is easy for the poor, very easy for them to enter into the Kingdom of God. In another place Christ speaks of the charity of the poor ones of the world as praiseworthy. The poor ones have capacity. They were favored at the threshold of God. If wealth were a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of BAHA-'O'LLAH was 'the poor one.' In Persian His title was 'darvish' and that means one who has not a slave.

"All the prophets of God were poor, His Holiness Moses was a mere shepherd. This will show you that in the estimation of God, poverty is greater than the accumulation of wealth—that the poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that the poor are not born in a state of solvency; they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been

humble and lowly; their hearts are tender. The rich are not so.

"Sorrow not, grieve not. Be not unhappy because you are not wealthy. You are the brothers of Jesus Christ. Christ was poor; BAHA'O'LLAH was poor. For forty years he was imprisoned in poverty. The great ones of the world have come from a lowly station. Be ever happy; be not sad! Trust in God and if in this world you undergo dire vicissitudes I hope that in the Kingdom of God you will have the utmost happiness!"

At the close of his talk, Abdul-Baha made a practical demonstration of his tactful love for the poor. In generous conformity with BAHA'O'LLAH'S teachings that "our words should not exceed our deeds," he left twenty golden sovereigns and many handfuls of silver with Colonel Spencer of the Army, so that the poor might enjoy a similar dinner New Year's night. Colonel Spencer told the men that they were to have this New Year's dinner in Abdul-Baha's honor. The Master was just leaving the hall when this announcement was made. With one accord the men jumped up and waving their knives and forks gave a rousing farewell cheer.

Before leaving Abdul-Baha was shown all over the shelter and at the outer door he said to the attendant officer in charge, "May God prosper you. May you all be under the protection of the Almighty!"

ABDUL-BAHA AT THE CEDAR CLUB, LONDON

January 2, 1913

BY L. HERON-OLIPHANT.

THROUGH an insistent rain and blustering wind, the motor bore us across the Albert Bridge to the borough of Battersea. We turned from one of the important highways into a dark, narrow, drizzling street, to stop before an inviting open door. The Cedar Club House is maintained by the Women's Service League, a noble institution of devoted workers, who provide sustaining food to toiling mothers and see to it that their children receive the best nourishment during the first year of their lives. A similar stratum of this poverty is unknown to American communities. In London and other great cities of the Old World a pall of hopelessness seems almost to overshadow human effort that offers alleviation, for there are generations of pauperism with its deep-rooted evils. The fine courage of these benefactors and their zeal in preserving life despite the ever-hovering discouragement, mark their influence as a spiritual reality.

Here it was that Abdul-Baha chose to spend the remaining hours of an afternoon. We entered a large assembly room, radiant and warm with the spirit of Christmas cheer. Masses of green and red decoration repeated, as it were, the season's welcome. At two great tables, spread the length of the long walls, were seated nearly sixty women with over a hundred little folk. There were evidences of a substantial high tea, the major part of the feasting being over.

A platform, near the door through which we passed, held the usual paraphernalia for speakers. Abdul-Baha was expected to deliver an address from this formal elevation, but as the real friend of the poor, he walked straight among them, into the body of the room. This, at once established the charm of comradeship. With light characteristic step, he walked up and down the center aisle, his eyes and smile beamed happiness. As he mingled with them, his words were translated: "I am very glad to be among you, who are blessed in God's name with children. They are the true signs of his spiritual love. The most divine gifts of God. These little ones will grow to be fruitful trees. We must look to them for the founders of many beautiful families. Let their education be directed in the ways of purity and useful service. Here are the seeds of the future race and upon them may be granted God's blessing."

Abdul-Baha stopped at the end of one table, patted the head of a wan little child in its mother's arms. A tiny hand stretched out and the Master gently closed it over a bright new shilling. Down the long rows of women and children he passed from one to another, pausing a few moments to bless each little upturned face, and bestow a silver coin. The remarkably tender hands caressed a baby's cheek or chin. One could hear him pronounce distinct words of comfort to the tiniest members of the audience. In the arms of one mother were twin children almost completely detached in sleep from the ceremonies of the moment. The Master bent over them, placing two pieces of money under the rosy chins—two pairs of deep blue eyes opened wide in the spell of wonder.

The absence of tears from the many wee souls, who are not given to complacently accepting strange faces, singularly illustrates the infinite sincerity of the very young, who respond to the same quality that is ever present in matured spiritual character. One noticed, too, the thoughtful gaze of the women as they watched the distinguished visitor in white turban and brown burnous, moving in their midst. It is often too true that the very poor are keenly suspicious of foreigners, especially if their mission is a religious one, but Abdul-Baha brings into every environment a profound truth and sympathy that seems to crush the barriers, raised by isolated imaginations.

The expression of tolerant, grateful, understanding was in the very faces of these people. No one could have desired a more cordial co-operation than was tendered to the Master by the assembled members of Cedar Club. A vote of thanks, followed by a volume of accordant cheers, marked the departure of Abdul-Baha.

As we drove away he said, "I am truly happy when among the gatherings of the poor. It brings full joy to my heart. I come in contact with those in high stations of life, and those rich in worldly possessions, but my joy is in being with those who are in material poverty, for their sufferings draw them nearer to God in spiritual gain."

TALKS GIVEN BY ABDUL-BAHA AT DUBLIN, NEW HAMPSHIRE

[Continued from page seven]

Their thoughts are free and not fettered by the yoke of governmental tyranny. They should investigate the Reality and not be occupied with ancestral forms and imitations. Consider what Christ accomplished. He caused souls to attain a station where with complete willingness and joy they laid down their lives. What a power! Thousands of human souls in the utmost joy because of their spiritual susceptibilities, were so attracted to God that they were dispossessed of volition, deprived of will in His path. If they had been told simply that sacrifice in the path of God was good and praiseworthy, this would never have happened. They would not have acted. Christ attracted them, wrested the reins of control from them, and they went forth in ecstacy to sacrifice themselves.

Kurrata l'Ayn was a Persian woman without fame and importance; unknown, like all other Persian women. When she saw His Holiness BAHA'O'LLAH she changed completely, visibly, and looked within another world. The reins of volition were taken out of her hands by heavenly attraction. She was so overcome that physical susceptibilities ceased. Her husband, her sons, and her family arose in the greatest hostility against BAHA'O'LLAH. She became so attracted to the Divine Threshold that she forsook everything and went forth to the plain of Badasht, no fear in her heart, dauntless, intrepid, openly proclaiming the Message of Light which had come to her. The Persian government stood against her. They made every effort to quiet her, imprisoned her in the governor's house, but she continued to speak. Then she was taken and killed. To her very last breath she spoke with fervid eloquence and so became famous for her complete attraction in the path of God. If she had not seen BAHA'O'LLAH, no such effect would have been produced. She had read and heard the teachings of Scriptures all her life, but the action and enkindlement were missing. All women in Persia are enveloped in veils in public. So completely covered are they that even the hand is not visible. This rigid veiling is unspeakable. Kurrata l'Ayn tore off her veils and went forth fearlessly. She was like a lioness. Her action caused a great turmoil throughout the land of Persia. So excessive and compulsory is the requirement for veiling in the East that the people in the West have no idea of the excitement and indignation produced by the appearance of an unveiled woman. Kurrata l'Ayn lost all thought of herself and was unconscious of fear in her attraction to God.

Question: "Do the Bahai women go without veils in the East?"

Answer: It is not possible for them to do so universally yet, but the conditions are not nearly so restrictive as they were. The Bahai men and women meet together. This is the beginning of woman's emancipation from the thraldom of centuries. Kurrata l'Ayn was really the liberator of all Persian women.

OUR PERSIAN SECTION contains: 1. Talk by Abdul-Baha, "Physical and Spiritual Life." 2. Abdul-Baha's Message to all Bahais throughout the world, published in "The Christian Commonwealth." 3. The Cause of God in America. 4. Abdul-Baha introduces Mirza Wargha to the New York friends. 5. Letter from London. 6. STAR OF THE WEST desires news from Persia. 7. Cablegram from Abdul-Baha at Paris. 8. Tablet to one of the maid-servants in America. 9. Announcement of "The Brilliant Proof."

ونظیری نداشت جوهر محبت الله بود در ساحت اقدس مقبول بود لهذا شما ذکر انقطاع وانجذاب انها بنمایید علی الخصوص انقطاع ان طفل بچه نوع پر از محبت الله بود بچه سرور وشغف روحانی جانفشانی کرد وبشهادت کبری فائز شد !

مکتوب از لندن

بتاریخ ۱۰ شهر جانوری ۱۹۱۳

بعون الله هیکل مقدس حضرت محبوب جوهر کینونتی تراب اقدام اطهره الفداء در نهایت خوشی وصحت است و محافل عدیده هر روز منعقد میشود مردم فوج فوج بزیارت هیکل مقدس میایند وجمعی هم از احبای ایران مشرف هستند . چند یوم قبل به ادن بُرغ اسکاتلند تشریف فرما گشته در منزل رئیس کشیشها منزل فرمودند پنج یوم در انجا توقف فرمودند وشب وروز در مجالس عظما بیانات مقدسه را مردم از هر طبقه استماع کردند وبی نهایت طالب شدند که بموجب تعالیم مبارکه عمل نمایند حتی بحضور مقدس مشرف گشته استفسار می نمودند که ما باید چه بکنیم که بهائی محسوب شویم بنا نم بیان وی عبد البهاء که عملیا بهاء الابهی را در اعلا قلل آفاق برافراشت وخیمه وحدت عالم انسانی را بلند فرمود عنقریب جمیع ملل وادیان مانند یک روح وجان در ظل آن خیمه مقدسه در آیند ودر نهایت محبت وصفا با یکدیگر محشور شوند .

(امضا) ولی الله ورقاء

نجم باختر

همیشه منتظر است که بشارات اعلاء کلمة الله واخبار سرور احبا از شرق بغرب برسد

تلغراف

بتاریخ ۴ ابن ماه (فبروری) بشارت وصول حضرت مولی العالم عبد البهاء به پاریس تلغرافا باینجا رسید

لوح مبارک

لوح مبارک حضرت عبد البهاء ابرای یکی از امناء الرحمن در امریکا : —

هو الله

ای امة الله عالم خاک بکوکب افلاک روشن گردد ولکن جان ودل انسان بپرتو نیر اعظم نورانی شود فیضی از عالم ابدی باین جهان فانی رسید نفوس مقدسه را منجذب ملکوت ابهی کرد تشنگان را سلسبیل حیات بخشد طالبان را بمطلوب حقیقی رساند عاشقان را بلقای معشوق الهی فائز کرد چه کن خدا را که تو نیز مفتون آن دلبر آسمانی هستی

وعلیک البهاء الابهی

عبد البهاء عباس

برهان لامع

تالیف حضرت آقا میرزا ابو الفضل در لسان فارسی وانگلیسی از ادارهٔ این جریده بطلبید قیمت [illegible]

عبدالبهاء تشریف آوردند و دلها را زنده فرمودند
احبای الهی عدد شان زیاد شد و امرالله روز بروز
در ترقی است حتی هوای امریکا خیلی بهتر شده است

ورقا و ابن ورقاء

نطق چهارم حضرت عبدالبهاء در بیت مبارک در
نیویورک روز جمعه ۳۱ ماه می ۱۹۱۲ در معرفی جناب آقا
میرزا ولی الله خان ورقا در حضور نفوس کثیره از یاران و اغیار

امروز میخواهم آقا میرزا ولی الله خان را بشما معرفی کنم
این جوان پسر آقا میرزا ورقاء است میرزا ورقاء پسر حاجی
ملا مهدی است حاجی ملا مهدی در یزد مومن شد
صدمات شدیده قبول کرد اذیت ها دید چوب ها
خورد تا انکه مجبور بر این شد که از وطن خود خارج شود
آمد در بعکا در این راه بسیار طولانی که تقریبا چند
ماه طول از اینجا تا عکا خواست به تعب و بلا بگذراند
بعضی راه را پیاده و بعضی راه سواره در بعکا آمد و در
توی راه وقتی که پیاده می آمد در بعکا همه را مناجات
می خواند گریه و زاری میکرد و بر مظلومیت جمال مبارک ناله
و حنین مینمود تا انکه بمزرعه رسید نزدیک عکا در
انجا وفات فرمود در نهایت انقطاع در نهایت انجذاب
در نهایت توجه در نهایت اشتعال قبر او را من بیت
خود ساختم والآن در مزرعه است پسرش آقا
میرزا ورقاء از بدایت جوانی بلکه از سن طفولیت در
این امر داخل شد موفق و موید بود توجه بملکوت
ابهی داشت و در نهایت فصاحت و بلاغت بود
زبان او قاطع بود و دلیلش واضح هیچ کس نمی توانست
مقاومت کند با هر کس صحبت مینمود غالب می شد
در شعر و انشاء وحید ایران بود مشهور این عصر

بود حتی ظل السلطان که قاتل احباء بود
نزد من شهادت داد که میرزا ورقاء اول
شخص ایران بود و در نهایت کامل بعد این
میرزا ورقا بعکا آمد با برادرش میرزا حسین
علی از راه های دور پیاده آمدند تا وارد
عکا شدند و بشرف لقای مبارک شرف شد
این سفر اول بود بعد جمال مبارک امر فرمودند
که برای تبلیغ سفر بایران کند و در جمیع شهرها
اعلاء کلمة الله را نمود بعد صعود واقع شد
بعد از صعود با دو پسرش میرزا عزیز الله و
میرزا روح الله بعکا آمد و مدتی پیش من بودند
بعد از عکا من امر کردم که بایران بروند و به تبلیغ
مشغول گردند لهذا رفتند و در انجا باعلاء کلمة
الله و نشر نفحات الله ایام را میگذرانیدند
تا انکه بزندان رسیدند در زندان اورا با پسرش
روح الله که دوازده ساله بود گرفتند و در زیر
زنجیر در آورده در حبس انداختند و با زنجیر
بطهران آوردند حبس کردند بعد در حبس
خانهٔ طهران آن دو نفس محترم را با شد عقوبات
شهید کردند این روح الله مادامی که در زیر
زنجیر بود زنجیر را بلند میکرد و میبوسید و
می گفت خدایا تورا شکر میکنم در سبیل تو این
زنجیر را بر سر من گذاشتند خدایا تو قادر
و مهربان هرچند طفلم مرا ثابت و مستقیم بدار
تا باری ان نفوس محترمه را در حبس شهید
کردند و حضرت روح الله در وقت شهادت
فریاد میکرد " یا بهاء الله " ! !
حالا ان نفوس محترم دو یادگار برای ما گذاشتند
یکی میرزا عزیز الله خان یکی هم این آقا میرزا ولی الله
خان از میرزا ورقاء نفسی بود که مثل

جمیع نفوسیکه ملاحظه می‌کنید در روی زمین از ملوک گرفته تا مملوک حیات آنان را نتیجه نه ثمری نه اثری نه !

عنقریب ملاحظه می‌کنید که بکلی محو شده اند و از این عالم رفته اند نهایتش پنجاه سال زندگی نمایند ولی از این حیات نه اثری نه ثمری نه نتیجه مترتب لکن شما الحمدلله بعنایت حضرت بهاءالله حیات روحانی یافتید و بنورانیت ملکوت روشن و از فیض ابدی استفاضه مینمائید لهذا شما ابدی هستید سرمدی هستید باقی هستید روشن هستید و از حیات شما نتائج عظیمه حاصل حتی در نقطهٔ تراب آثار شما باقی و برقرار فراموش نخواهد شد و در عوالم الهی مثل آفتاب روشن دارید نورانیت شما واضح و مشهود است در محفل تجلی الهی الی الابد حاضرید و در انوار کمال و جمال مستغرق خواهید بود شکر کنید !

لوح مبارک

لوح مبارک حضرت عبدالبهاء که در جریدهٔ کریستن کامن ولث بتاریخ ۱ جانوری چاپ شده است

قارئین محترم جریدهٔ کریستن کامن ولث :—

هوالله

خداوند عالمیان عالم انسانی را جنت عدن خلق فرموده اگر صلح و سلام و محبت و وفا چنانکه باید و شاید باید جنت الله جنت گردد جمیع نعمای الهی فراوان و سرور و طرب بی‌پایان شود و فضائل عالم انسانی آشکار و عیان و پرتو شمس حقیقت از هر

سو نمایان گردد ملاحظه کنید که حضرت آدم و سائرین در جنت بودند بمجرد آنکه در جنت عدن در میان حضرت آدم و شیطان نزاعی حاصل گشت جمیع از جنت خارج شدند تا آنکه نوع انسان عبرت گیرد و آگاه شود که نزاع و جدال سبب حرمان است حتی با شیطان لهذا در این عصر نورانی بموجب تعالیم الهی حتی با شیطان نزاع و جدال جائز نه سبحان الله با ظهور این برهان چگونه انسان غافل است باز می‌بیند عالم انسان از کران تا کران جنگ و نزاع است جنگ است بین ادیان جنگ است بین اقوام جنگ است بین اوطان جنگ است بین سروران چه خوش بود اگر این ابرها سیاه از افق عالم متلاشی میشد و نور حقیقت مید خشید غبار حرب و قتال می نشست و نسیم عنایت از مهب صلح و سلام میوزید جهان جهان دیگر میشد و روی زمین استفاضه از نور مبین میگردد اگر امیدی هست از الطاف رب مجید است که عون و عنایت برسد و جنگ و شین و تلخی تیغ خونین مبدل بشهد دوستی و آشتی و راستی و درستی گردد کامها شهد انگبین گردد و مشامها مشکبیز شود و این سنه میلاد را میعاد صلح جدید فرماید و این انجمن محترم را بر صلحی عادلانه و عهد و پیمانی منصفانه موفق و مؤید فرماید تا الی الابد مبارک باشد

(امضا) عبدالبهاء عباس

امر الله در امریکا

امسال سالی بسیار مبارک است برکت آسمانی من کل الوجوه امریکا را احاطه نموده حضرت مرکز میثاق

وبا وجود این راحت نتیجه ئی از این معیشت جسمانی انها نیست واگر صد سال زندگانی کند از حیات جسمانی عاقبت ابد أ نتیجه نیست فکر کنید به بینید آیا هیچ نتیجه در حیات جسمانی هست اینهمه ملیون ها نفوس که از این عالم رفتند آیا هیچ دیدید که از حیات جسمانی خود نتیجه گیرند جمیع حیاتشان هدر رفت زحماتشان هدر رفت مشقاتشان هدر رفت صناعتشان هدر رفت تجارتشان هدر رفت ووقت رفتن از این عالم در کف چیزی نداشتند نتیجه نگرفتند !

امّا حیات روحانی انسان حیات است ! حیاتی است که عالم انسانی بان روشن حیاتی است که انسان از حیوان ممتاز شود حیاتی است که ابدی است سرمدیست پرتو فیض الهیست ! حیات روحانی انسان سبب حصول عزت ابدی است حیات روحانی انسان سبب تقرب الی الله است حیات روحانی انسان سبب دخول در ملکوت الله است حیات روحانی انسان سبب حصول فضائل کلیه است حیات روحانی انسان سبب روشنائی عالم بشر است ملاحظه کنید نفوسی را که حیات روحانی شان مکمل بود از برای انها فنائی نبود اضمحلالی نبود واز زندگانی نتائجی گرفتند وثمره بردند آن ثمره چه چیز است آن قربت الهیه است آن حیات ابدیه است آن نورانیت سرمدیه است آن حیات بقا است آن حیات ثبات است آن حیات روشنائیست وسائر کمالات انسانی حق چون در نقطه تراب ملاحظه کنیم نفوسیکه حیاتشان جسمانی بود وان حیات روحانی نصیبی نگرفتند آثارشان بکلّی محو شد نه ذکری نه اثری نه ثمری نه صیتی حتی در

نقطه تراب نه قبری نه اثری نهایت آبائی چند قبورشان معمور بود بعد مطمور شد ورفت لکن نفوسیکه حیات روحانی داشتند انها در ملکوت الهی الی الأبد مانند ستاره درخشند عزت ابدیه دارند در محفل تجلی الهی هستند از مائدهٔ آسمانی مرزوقند از مشاهدهٔ جمال الهی مستفیضند عزت ابدیه از برای انهاست در جمیع مراتب الهی حتّی در عالم ناسوت ملاحظه کنید مینیید آثار انبیا باقی است ذکر انها باقی است اخلاق انها باقی است شد سه هزار سال یا دو هزار سال پیش نفسی بوده ومنسوب به عتبهٔ الهیه بوده مؤمن بوده ومستقیم بر امر الله بود الی الآن آثار انها باقی است الی الآن بذکر انان خیرات ومبرات می شود الی الآن بنام انها مدارس تشکیل می گردد ومعابد تأسیس می شود الی الآن بنام انها شفاخانه ها ئی ترتیب می شود مثل حواریون حضرت مسیح حیات جسمانی بطرس حیات ماهیگیری بود دیگر حیات یک ماهیگیری معلوم است چه چیز میشود امّا حیات روحانیش بنفثات مسیح در نهایت روشنائی که حتی در نقطهٔ تراب آثار او باقی است وامپراطور رومان بروم با عظمت نه اثری ونه ثمری نه بروزی ونه ذکری ونه ظهوری پس معلوم شد که اصل حیات انسان حیات روحانی است این حیات روحانی انسان نتیجه دارد این حیات روحانی انسان باقی است این حیات روحانی انسان ابدی است این حیات روحانی انسان سرمدی است !

الحمد لله عنایت حضرت بهاء الله از برای شما این حیات روحانی میسّر است این موهبت کبری جلوه نموده این شمع روشن افروخته شده

۱۹۱۳ میلادی — سال سوم — ۱۳۳۱ هجری

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این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل گوناگون بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاء الله در اطراف جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفیده که موافق سبک اداره است قبول و نشر خواهد گردید

حیات جسمانی و روحانی

خطابهٔ مبارک در مسئلهٔ "حیات جسمانی و روحانی" در بیت مبارک در کوچه ۷۸ نمبر ۳۰۹ در شهر نیویورک در شب یکشنبه ۷ جنوری ۱۹۱۳ ساعت ۸ و نیم که در حضور جمعی از یاران و اغیار بیان فرمودند: —

خوش آمدید خوش آمدید. انسان دو حیات دارد یک حیات جسمانی یک حیات روحانی حیات جسمانی انسان حیات حیوانی است ملاحظه می کنید که حیات جسمانی انسان عبارت از خوردن و خوابیدن و پوشیدن و راحت کردن و گرمیدن و اشیاء محسوسه را نظیر کائنات سائره از ستاره و آفتاب و ماه و جبال و دره ها و دریاها و چشمه ها و جنگلها دیدنست این حیات حیوانی است مشهود و واضح است که حیوان با انسان در معیشت جسمانی مشترکات یک چیز دیگر هست و آن این است که حیوان در معیشت جسمانی خود راحت است ولی انسان در معیشت جسمانی خود در تعب ملاحظه کنید که جمیع حیوانات که در این صحراهستند همگی هاهستند در دریاها هستند اینها بسهولت معیشت جسمانی خود را بدون مشقت و تعبی بدست می آورند این مرغها در این صحرا نه کسبی نه صنعتی نه تجارتی نه فلاحتی بهیچ وجه من الوجوه رحمتی ندارند هوای بسیار لطیفی استنشاق می کنند و بر اعلاشاخه های درختان سبز و خرم لانه و آشیانه می نمایند و از این دانه های که موجود در این صحرا تناول می کنند جمیع این خرمنها ثروت آنهاست بمجرد اینکه گرسنه می شوند دانه حاضر بعد از خوردن دانه ها بر اعلاشاخه های درخت در نهایت راحت و آسایش بدون زحمت و مشقت راحت و اسایش مینمایند وهم چنین سائر حیوانات لکن انسان بجهت معیشت جسمانی خود باید تحمل مشقات عظیمه کند شب و روز آرام نگیرد یا فلاحت کند یا صناعت نماید یا به تجارت مشغول گردد یا در این معادن شب و روز کار کند یا در نهایت زحمت و مشقت با بنظرف و آنظرف سفر کند و زیر زمین و روی زمین کار نماید تا آنکه معیشت جسمانی او میسر گردد ولی حیوان این زحمات را ندارد و با انسان در معیشت جسمانی مشترک است

نجم باختر

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Address: *Najme Bakhtar*, P. O. Box 283, Chicago, Ill., U.S.A.

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ABDUL-BAHA ABBAS

The Servant of BAHA'O'LLAH and the Center of His Covenant

Photograph taken at Chicago
during his sojourn in America
by Mr. A. C. Killius of Spokane

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened; that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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WITH ABDUL-BAHA IN LONDON

EXTRACTS FROM LETTERS WRITTEN BY MIRZA AHMAD SOHRAB

December 16, 1912.

AT nine o'clock this morning we left the hotel in Liverpool, walking to the Lime street station, where we were to take the train for London, Monsieur Dreyfus-Barney going before to secure tickets. Arriving at the station we took our compartment, M. Dreyfus-Barney, Ahmad Yazdi, Mrs. Fraser and Miss Herrick traveling with Abdul-Baha. On the way he spoke to Mrs. Fraser and Miss Herrick and said, "I am most pleased with you. You are the real servants of the Covenant." To Mrs. Fraser he said: "You have written excellent articles in the papers in regard to the Cause, I will never forget these services of yours. You must become like a burning torch so that you may be able to melt mountains of snow. Europe is filled with mountains which are snowcapped all the year around. May you attain to such a degree of heat that you may melt the snow. Europe is submerged in materialism. People are not thinking of God. All their attention is turned toward matter and nature. Like unto the cows they graze in the meadows which are overgrown with grass. They can see nothing beyond their noses. America is much better. People in that country are investigating the Reality. They are more susceptible to spiritual life."

At one-forty p. m. the train reached Euston station, London. About fifty Bahais were there to welcome Abdul-Baha. Lady Blomfield with her two daughters and automobile were at the station. The Master went to 97 Cadogan Gardens without an interpreter. Later on they told us that he spoke English to them all the time. Lady Blomfield is a very remarkable woman, a most sincere Bahai, an active worker, and an enthusiastic speaker; really a wonderful woman.

Abdul-Baha rested part of the afternoon. After a walk in the garden nearby, the newspaper men and women came. The subjects covered a wide range; a review of his trip in America, a message to the people of London, a synopsis of the Teachings of BAHA'O'LLAH and many minor questions. Then he attended to his mail, acknowledging telegram from Stuttgart expressing happiness at his safe arrival; invitations from Edinburgh, etc. The Master is going to visit that country.

At eight o'clock we had dinner, at which several people were present, among whom was a minister of a church in Switzerland who had heard the Message. Abdul-Baha spoke with him in detail, giving him an account of an imposing religious procession in Denver and its contrast with the simple life of Christ. It was very graphic, very impressive and showed distinctly how far Christianity has lost sight of its original foundation.

December 17, 1912.

This morning Abdul-Baha spoke about America and the probability of his return to that country. He said: "God willing! If I go to America another time I will go differently; but it is very difficult. This first trip was made with great exertion." As I was reading one of his addresses delivered in America, he said it would be well if all his addresses in that country could be printed in one or two volumes. At present, he declared, they are all scattered and not collected. He called attention to how quickly the Paris and London addresses delivered last year were printed; and this was done through one woman, Lady Blomfield. Some one mentioned the name of a prominent wealthy woman and he said: "One of these poor, sincere and honest women is more beloved by me than a thousand millionaires; just now this Lady Blomfield is dearer to me than all the queens of the world."

In Belfast, Ireland, lives a fine Bahai, a splendid believer. She traveled all day and night to see the Master. He welcomed her

most cordially and said: "You must become the cause of the illumination of Ireland. In Persia a woman came to the city of Ardestan from one of the surrounding villages. She was made radiant and became a Bahai. She returned to her home. In one year she was enabled to ignite forty lamps, but now you must ignite four thousand lamps in one year. Praise God, that you enjoy freedom in this country. There was no freedom in Persia. They used to kill the Bahais. If a Bahai desired to teach another, he had to do it with the utmost precaution." This lady said that in speaking about the Revelation to the people, many are afraid of a new religion, saying, "Our old religion was good enough for our ancestors and it is good enough for us." The Master said: "They are like unto those souls who say: 'We don't like fresh flowers but we are satisfied with withered and decayed flowers.' Decayed flowers do not have sweet fragrance; their odor is not good; they have no freshness and charm. The fresher the flower the sweeter it is and the more charming. If old and decayed flowers were good then the Adamic flower would have been sufficient. Every new year needs a new flower, new fruits are necessary, fresh and gentle breezes are needed. Every new day requires new food, you cannot partake of the decayed food of yesterday."

Speaking to Miss Jack, Abdul-Baha said: "Those souls who consider themselves as imperfect, they are the people of the Kingdom. Those persons who prefer themselves above others are egotists and worshippers of self; they are deprived of the graces of the Lord of mankind."

An Englishman, who is an Arabic professor in London, came with his wife to see Abdul-Baha, who spoke to him in Arabic about America: "The American people investigate everything. Their minds are open, their ears are listening. They comprehend the Teachings of BAHA'O'LLAH. They are thirsty for this salubrious water. They are a mighty nation, a noble people. They love the Reality. They are not limited. They have a vast country and enjoy all the material blessings. God has perfected His bounties for them. They listen to every discussion with dignity, urbanity and politeness. If it is in accord with reason they will accept it, if they do not understand they ask questions. But the Egyptian people are very prejudiced, they are very dogmatic." After talking with this Arabic scholar on many other interesting topics he came out to the reception room where people were gathered and gave a wonderful address. It was on the conformity of all the problems of life with science and reason. It was most interesting.

In the afternoon a reception was held at Caxton Hall. There was a large gathering of people. Abdul-Baha spoke on various subjects paying a great tribute to the Americans and emphasizing the love and unity which exists between the two countries. Then the chairman of the meeting made some appropriate remarks and refreshments were served. The Master walked back to his apartment. No sooner had he arrived than people began to come.

When they left the apartment Abdul-Baha told us one of the most thrilling incidents in the life of BAHA'O'LLAH; how His property was pillaged; how with eleven others He was put in prison and later on brought before the clergy; how they bastinadoed BAHA'O'LLAH; how He was threatened with death by the populace and how at last He was saved from the claws of these wolves. It was most interesting to hear him speak about these incidents in the life of BAHA'O'LLAH of which we know nothing.

December 18, 1912.

This morning Madame Dreyfus-Barney arrived from Paris, and the question of his trip to that city was discussed. She looked well and happy. Then Abdul-Baha delivered an address on the spiritual worlds. The address was very inspiring and eloquent. It conferred spiritual uplift and exalted our aspirations above this mundane life. He spoke with Divine authority; his words were born of the spirit; his utterances created conviction; his very presence was a heavenly proof.

Professor Browne, who has written so much on the Bahai Movement, was present at the meeting and afterward he was called to the Master's room. "The last time I met you," he said, "was twenty-two years ago in Acca under different environment, but now I have the pleasure of seeing you in London." Then discussion commenced in Persian, for Professor Browne speaks Persian fluently. Many subjects were discussed: about Persia, history of the Movement, education of woman, inventions, etc.

Then Abdul-Baha went for a walk. After walking a few blocks he called a taxi and we—the Persian friends—drove through the famous Hyde Park and Regent Park. It was a rainy day and the streets were not very clean.

Then the Master spoke about the cleanliness of Broadway, New York, and its wonderful illumination by night. He told them about the Ben Hur horses, the advertisement of Spring Water, the advertisement of pepsin, the advertisement of automobiles, and many others which are lighted at night; he told about the electric office in Denver which is a tall and magnificent building, how at night the whole structure is lighted from top to bottom. Our Persian friends in the taxi enjoyed the recital very much. (Perhaps if I told them of the wonders of the new world they would think me out of my wits.)

After dinner a minister from one of the suburbs of the great Metropolis called. Abdul-Baha praised his lack of prejudice and his fairmindedness, saying that many of the ministers of today teach men prejudices and blind dogmas. Then he told him the story of the Jewish Rabbi in Tiberias who was giving to the Jews such lessons that made them haughty and filled with pride and prejudices.

In the afternoon the Counsellor of the Persian Embassy called. Again Abdul-Baha spoke about the greatness of America, its wonderful civilization and the Balkan war was touched upon.

Then the president of the Esperantists of England called, bringing with him the first translation of the New Testament in Esperanto, which he offered to Abdul-Baha. The Master spoke a great deal of the necessity of an international language, that the nations must organize an International Congress of Language, ratify it and then let it be studied in all the schools. He said: "All through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion."

Later Haji Ameen, who is an old Bahai of the type of Said Assadullah, arrived with three young Persian Bahais from Paris. They had been staying in Paris for the past two weeks awaiting the arrival of Abdul-Baha. They came from Persia. When Abdul-Baha received them, they threw themselves at his feet and wept. It was a touching scene. He took them up, kissed their cheeks and showed them much love. Haji Ameen is a wonderful Bahai, the Master loves him very much and he is like a kind grandfather to all the friends in Persia. Whenever the name of Haji Ameen is mentioned, those who have seen him before are made happy.

December 19, 1912.

It was most interesting to see dear Haji Ameen this morning come to Abdul-Baha with the other Persians in the most reverential and happy manner to ask of the one they recognize as the Centre of the Covenant what they should do and what course of action they should follow as long as they have the privilege of being with him. An interesting incident of the Cause was unfolded when Haji Ameen opened his handkerchief, in which he had petitions from many believers in the Orient. What caught my eyes at first glance were two small loaves of bread and an apple which were sent from a Bahai from far off Russia. This was all this poor man could send to the Beloved with his devotion and love. Abdul-Baha looked at this love offering with such tenderness, with such joy and kindness in his eyes, that I shall never forget it. He ate a piece of the stale bread and gave the rest to Said Assadullah for him to serve the rest at the table. Haji Ameen then told of the general news from Persia, how the friends are united and happy, serving the Cause faithfully, receiving the news of Abdul-Baha's trip in America and holding divine feasts of peace and goodfellowship.

Then the long line of interviews commenced. One was an ardent suffragist, a militant one. Abdul-Baha advised her that the women who are working for the interest of the enfranchisement of women should not commit unseemly acts, nor resort to violent measures, such as window smashing, police beating, train wrecking, letter-box destroying, etc.; nay, rather they should demand their rights with the power of intelligence, with scientific accomplishments, with artistic attainments. Unseemly deeds would rather retard the realization of their cherished hope. In this age a weak person resorts to frightful measures, but an intelligent person uses the superior power of intelligence and wisdom.

December 20, 1912.

We are now acclimated to London weather. It has been very nice so far. About 8:30 this morning Abdul-Baha came in the reception room. He had tea, and later on Haji Ameen and the other Persians arrived. By and by a few people gathered. Someone spoke about divorce, whether it is permissible in the Bahai Movement. Abdul-Baha said yes, but under certain restrictions. All means of reconciliation must be tried and if there is absolute incompatibility of temper, then one year's sepa-

ration is advised, perchance the old union might be established. However, if in the meantime they meet each other and no reconciliation is realized, then they start the year again.

Many people who called were mourning for the death of their husbands, daughters or mothers, and when at eleven o'clock Abdul-Baha entered the crowded drawing room he spoke on the narrowness of this world, its trials, its vicissitudes, its ordeals and how a soul is really freed when it breaks this physical cage and ascends to the world of the Kingdom, when it wings its way from this dark world into the realm of radiance. Therefore, we must not feel unhappy over the fate of those who have departed from this life.

Mrs. Dower, formerly Miss Stevens, authoress of "The Mountain of God," was among the callers. She came from Southampton to meet Abdul-Baha. Three years ago she stayed three or four months in Acca and Haifa and gathered material for her book. The Master called her in and talked a great deal with her. His room gradually became crowded by eager listeners. He spoke about the "Promised One" and how all the nations and religions have circumscribed limits for His coming, and how when He came many rejected Him. She is writing a book, a novel, about the Second Coming of Christ.

This afternoon, Mr. Lorge, a prominent English educator, called. The discussion was upon America, and Abdul-Baha gave the utmost praise to that country for its freedom, its civilization, its spiritual susceptibilities, its readiness of advancing toward the Kingdom of God, its quenchless thirst for knowledge, its progressive ideals, its future extraordinary illumination. I have never heard Abdul-Baha so enthusiastic about the wonderful possibilities of America. "Europe," he said, "is steeped in a sea of materialism. People are either agnostics or full of religious superstitions. In America it is different, people are more spiritual, they seek the knowledge of God, they hail the truth no matter from what quarter it comes. If they learn that there is a house in China architecture of which is a marvel, they like to know all about it. They analyze everything, they dissect everything. In brief, they are a nation of independent investigators." Then the question of spiritual communication was asked. He answered: "Yes, it is possible. Often people speak together without the means of tongue. There are two means of intercourse: one the outward tongue, the other the ideal tongue. When the spirit is in an abstract mood, when the heart is in a subjective state, then the ideal tongue can speak, but as long as the spirit is preoccupied and the heart is objective in its activity it is impossible to attain to that station. Consider: Is there not an ideal union between the loved one and the beloved? Often with a glance of the eye or a handshake a whole world of thought is conveyed without uttering a word. It is possible to attain to such a state if we are set aglow with the Fire of the Love of God, if we are attracted, if we are as a burning torch, if we overlook material phenomena and objects." In brief, Abdul-Baha spoke a great deal along these lines, uttering many significant statements.

Then the Persian Ambassador came. Abdul-Baha received him very graciously and kindly. He praised the republican form of government in America, its federal system, its liberal institutions, its educational system, and its vast resources. He paid a great tribute to Washington, D. C., and told about the parks, the avenues shaded by trees and the homes built amid beautiful surroundings. In Chicago and New York there are many large parks. Then he spoke about the situation in Persia, in Turkey, about the condition of the Persian students in Europe, etc.

In the evening we drove to Westminster Palace Hotel, where a great meeting* was held. Many writers, thinkers, literary men and distinguished personages were in the audience. The audience was set aglow. All the faces were shining, and all the people were responsive. Indeed to have such a well attended meeting in London at this time of the year is nothing short of a miracle.

December 21, 1912.

In these days the Sun of Reality is shining upon these regions; many souls are being quickened and are alive to the importance of the Cause. Last night Abdul-Baha remarked that many people may think that a Persian has come, giving lectures and that is the end of it. No! In future every word uttered in the far cities of America will be collected and preserved. This is through the Bounty and Favors of the Blessed Perfection.

As a result of last night's meeting many

*See No. 17 issue STAR OF THE WEST for address of Abdul-Baha delivered at this meeting.—*The Editors.*

came this morning to see Abdul-Baha, among them being a woman who had come forty miles to hear him last night and this morning she brought a book for the Master to sign. She told of a young man who is an invalid and dumb, but he is so eager about the Cause that he would like to have the photograph of Abdul-Baha with his autograph. Although he is dumb and his hands are completely paralyzed, owing to an automobile accident, yet he holds the pens in his mouth and writes very well. He reads a great deal and writes interesting articles for the magazines and papers. Abdul-Baha sent him a very beautiful message, that although he is speechless yet he has the language of the heart and speaks with the tongue of the intellect. He hopes that he will acquire the language of the Kingdom which is not in need of any outward means to convey the thought.

To another inquirer Abdul-Baha spoke about the Holy Land, saying, "Syria is the abode of the Prophets. Jerusalem is located there, the traces of David and Solomon can be witnessed there, the birthplace of Christ is there. In Palestine the spirit of man is dilated, because all the Prophets have come from there; the Divine Call has been raised in that country, and the Holy Books have been revealed there." Then he spoke about America: "American people have great capabilities. In England also one witnesses the signs of awakening. In reality American and the English people are one. The governments and the nations of both countries are noble and democratic."

Many other men and women had interviews, each one of them with his or her peculiar problems. It was nearly twelve when he came into the crowded reception room and spoke about the various kinds of love: family love, racial love, patriotic love and human love, showing that each of these loves is not sufficient except the love which is spiritual and is born of the Breath of the Holy Spirit.

At 3:30 p. m. the Beloved, with Mrs. Cropper, Sayad Assadollah and myself, left in Mrs. Cropper's automobile for the Church where "Eager Heart"* is being presented. There were more than 1,200 persons present. The play on the whole was very effective, Miss Mary Blomfield, who took the part of Eager Heart, interpreted the character with a delicacy and artistic appreciation that was wonderful. There were such longing, such unutterable desire in every movement and word for the King. When Mary and Joseph came in with the child in her arms, Abdul-Baha was so deeply touched that he wept. The story is so touching, so sincere, so holy and so above the sordid elements of life. The Master sat through the whole performance and was keenly interested in every act and move. When the play was finished he was invited behind the stage and congratulated the players and musicians for their delightful work. He gave them a long address about the prophecies of the old Testament in regard to the Coming of the Messiah and how the Jews took those prophecies literally and what were their real significance. Toward the end the actors were introduced to him and when he reached the angels he recommended them all to be angels as long as they live.

After supper the Master told us the wonderful story of Mary Magdalene, who went to Rome, presented herself in person before the Emperor and delivered a message unto him from the Christians. It was a very aromatic story. The Master admires so much the character of Mary Magdalene.

Love to all.

Mirza Ahmad Sohrab.

*Christmas play written by Miss Alice Buckton.

OUR PERSIAN SECTION contains: (1) Address of Abdul-Baha, "The Appearance of the Holy Manifestations," delivered at the home of Mrs. Parsons, July 31, 1912; (2) poem by Nayeb Riza Kuli Ibn Wakil Gamboani; (3) letters from Paris by Mirza Ahmad Sohrab; (4) a word of thanks from the "STAR OF THE WEST" to subscribers; (5) poem in praise of Abdul-Baha.

The Bahais may be interested in knowing that a profile portrait of Abdul-Baha is the subject of the seventh medallion issued to subscribers of the "Circle of Friends of the Medallion." It is the first yet issued for a living man. The Circle issues these fine little bronze works of art in a container booklet, the medal being let into a thick leaf. In that way members keep the series of bronzes in their libraries. The address of the Circle is care of Arts Club, 14 Gramercy Park, Manhattan, New York, N. Y.

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TABLET FROM ABDUL-BAHA.

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* (*Signed*) ABDUL-BAHA ABBAS.

Vol. III Chicago (March 2, 1913) Ola No. 19

CABLEGRAM FROM ABDUL-BAHA

COPY OF CABLEGRAM:

From Abdul-Baha addressed to "Parsons-Remey, Washington, D. C.," dated at Paris, February 14, 1913: "I am Servant of BAHA. His Holiness, BAHA'O'LLAH, is unique and peerless. All must turn to BAHA'O'LLAH. This is the Religion of Abdul-Baha. Firmness in Covenant means love and obedience to the Command of Abdul-Baha. Announce this."

(Signed) ABBAS.

ON TEACHING

SURELY it will require great wisdom to bring this Truth before the world; but we are assured constantly that to him who endeavors to teach for the sake of God only—wisdom will be given in sufficient measure by the Holy Spirit.

The teacher should teach as offering a gift to a king, humbly and submissively, not with force of insistence, imperiously—that is strenuously—but with gentleness and sweetness: submitting the argument and truth to the heart and intellect of the hearer as the servant of God, and therefore *His* servant—taking care at all times to adapt the offered food to the condition and station of the listener, giving milk for babes and meat for those grown stronger.

This food is to be offered *for the sake of God, only,* not for the hearer's sake, not for the benefit of yourself: but simply because God wishes His Manifestation to become known and to become loved by those who come to know Him.

If one teaches one whom he loves because of his love for him—then he will not teach one whom he loves not; and that is not of God. If one teaches in order to derive the promised benefit to himself, this too is not from God. If he teaches because of God's Will that God may be known—and for that reason only, he will receive knowledge and wisdom, and his words will have effect—being made powerful by the Holy Spirit, and will take root in the souls of those who are in the right condition to receive them. In such a case the benefit to the teacher in growth is as ninety per cent. compared to the ten per cent. of gain to the hearer, because he becomes like a tree bearing fruit through the power of God.

We are urgently instructed that the only real way to attain growth in the knowledge of the Truth of God, is not by hearing, but by *doing;* by being alive with the fire of the love of God and imparting as best we can to others the Tidings of the coming of the Kingdom. This is the day of teaching. We are all commanded to teach, but only in the way and for the purpose above named.

It is plain that this means entire self-abnegation, cutting the self from the world, abandoning all else save God and His Will, and in all humbleness doing His service for His sake only.

[Continued on page ten]

IN REMEMBRANCE

CHARLES EVERETT SPRAGUE

AS a faithful worker in the Cause of El-Abha, Mr. Charles E. Sprague—who departed this life on the ninth of November last, at Chicago—was well known by the Bahais during the early days of the Movement throughout America.

For many years, while possessed of the facilities, he was indefatigable in making copies of translated Tablets and other Utterances, and in sending them broadcast to those who were seeking the light. While this open-handed and generous helpfulness was one of the prominent characteristics of our departed brother, yet this quality was even surpassed in him by his firm faith in Abdul-Baha, the Center of the Covenant.

It is pleasing to record that for some time before his death—which came after a six months' decline resulting from strokes of paralysis—Brother Sprague dwelt in the exalted atmosphere of humility and resignation, and his spirit became more and more clear and triumphant as the end drew nigh.

The body was taken to the home of his brother and mother in Sandy Creek, N. Y., and there was laid at rest in Woodlawn cemetery. *Honoré J. Jaxon.*

Those who have been in the Cause for a number of years will remember how the copies of Tablets from both Baha'o'llah and Abdul-Baha, which Mr. Charles E. Sprague sent broadcast over this country during the early days of the Cause in America, were appreciated. From the moment of his entering the Cause, his main thought was "service," and the spread of the Glad-tidings to all. It was largely through his efforts that the first edition of the small book of prayers revealed by Baha'o'llah and Abdul-Baha was published. This is only a very meager mention of his service.

In the taking away of Mr. Chase and Mr.



Charles Everett Sprague

Sprague the visible world has lost two sincere souls who served whole-heartedly in whatever field they were placed. The loving thoughts that go with both are many, and the Cause which both loved better than life itself will, we believe, receive a new impetus through their liberated and more universal endeavors.

Edna McKinney.

THORNTON CHASE

American University, Beirut, Syria.

THE unexpected news of the death of Thornton Chase caused sorrow to our small group of students here. Although few of our number had met Mr. Chase, yet those who associated with him during his short stay in Acca, in the presence of Abdul-Baha, never forget his sweet and spiritual countenance. In his face were the signs of a grand purpose backed with a great steadfastness. In conversation with his Oriental brothers, he opened his heart so that everyone could feel the outpouring of the spirit latent therein. His devotion to the Center of the Covenant was singular. O how his eyes betrayed his love!

In brief: no tongue can utter what he deserves of praise after Abdul-Baha spoke those spiritualizing words (which appeared in the Star of the West), and no eulogy can crown his service to the Cause with wreaths more than what the Greatest Branch of God has done by scattering flowers over his resting-place.

On Sunday, January 12th, in our weekly Bahai meeting, a Tablet was chanted in memory of our departed brother.

What a great blessing it is to depart from this world after having served the Cause with indefatigable effort.

In closing we wish to extend our heartfelt

sympathy to the family of the departed brother in El-ABHA.

In behalf of the Bahai students of The American University of Beirut,

Husein A. Afnan.

LESLIE ARMSTRONG

DURING the month of January, little Leslie Armstrong, of Montreal, Canada, died as a result of being crushed by an automobile. We quote the following words from his parents to the Bahai friends:

"Nothing I can say can adequately express to you the gratitude and heartfelt appreciation Mrs. Armstrong and I have felt for the way you showed your affection and loving sympathy with us at a time when we were called upon to part with a priceless treasure and suffer a loss that has left its indelible impress upon us. . . . God took him to Himself out of the pain and distress this life would surely have given him after such terrible damage had been done to his head. . . . Our revered Abdul-Baha, during his visit to Montreal, filled Leslie's hands with fruit, put his hand on his head and kissed him, and said he would be a shining light for God, and so we believe that our little one has been privileged to be called to serve as a little soul-star in the realms beyond. . . .

"Ever yours in El-ABHA,

Henry F. Armstrong."

ON TEACHING—[Continued from page eight]

We are taught that if we offer the Truth of these teachings to any one, and they are refused, we must not be at all anxious, but leave them to themselves and pray for them. We must use such wisdom as we have in presenting—but at no moment must we have anxiety for that person, but only for the spreading of the Truth of God; because at this time He (God) desires to be known.

THE MESSAGE IN BRIEF

Every spring of water is pure at its source: the farther it wanders through the dust and earth, the more it becomes impregnated with that which is not water. Thus he who would drink must find a new spring, or live in a condition of sickness through using the impure water.

When this condition has come and when the need for real or pure water arrives—the Great Provider of springs supplies a new one similar in kind and purity to the former—but sometimes of greater magnitude—that *all* the thirsty ones may drink to their heart's content, and become strong and well.

In the morning when the new daylight awakens the earth the air is pure and sweet, fresh, inspiring and filled with the medicine of life, but as the day progresses, the dust is stirred up, the smoke of man's devices poisons the air, and finally comes the darkness of the night, and man enters into sleep.

So in every dispensation of God, His Prophet, His Mouthpiece appears—bringing water, light, air, truth for the world. It is given forth pure by Him, but as the years pass man's self colors, distorts, muddies and poisons that Truth until spiritual night ensues when the Sun of the Heaven of Religion is darkened and the Moon of Religious teachings by the priesthood is split asunder—refuses to give its light and chaos threatens.

Then is seen in the East "the Sign of the Son of Man," the freshening of the new dawn, and then appears the arising of the Glorious Sun of Truth and Revelation.

In this our blessed age, that Sun has shone forth with all of its Glory as never before, with a brilliancy and splendor which this old earth has never known until now, except in the way of promises.

Adam, Noah, Abraham, Moses, Jesus, Mohammed, et al., all manifested the Truth "of the Father"; but each promised that a greater One should appear at the consummation of the ages. This One is THE FATHER Himself.

All were pure mirrors showing to us the Sun of Righteousness reflected in themselves; but now the greatest of all, the manifested GOD *Himself,* BAHA'O'LLAH ("The Glory of God"), has come!

The Sun of the seen and the unseen heavens of spirituality has shone upon the earth, upon mankind, in this lowest horizon, with wisdom, knowledge, law, compassion, suffering and patience, with generosity, sweetness, humbleness, with majesty, power, brilliancy and everlasting glory, teaching all who have ears to hear or eyes to see—by word of mouth, by word of pen, by precept and by example the way of God as it has never been given to the world before in all the ages of the past.

Blessed is he who sees and hears, and who walks therein!

مکتوب ثانی

از پاریس مورخه ۹ فبرایر ۱۹۱۳

الحمد لله شمس عهد و میثاق در نهایت اشراق از افق پاریس بر عالم و عالمیان مید رخشد و قلوب بواسطهٔ انوار پر لمعان محبت و رأفت جمال جانان روشن میگردد گوشها بواسطهٔ اصغاء بیانات مبارک مهتز میشود و حیثما از مشاهدهٔ جمال بیمثال پر ضیاء است مجالس و محافل هر روز و هر شب حاضر و مهیا و نفوس بیشمار از یار و اغیار و اروپاوی و ایرانی بحضور در این عالمیان شرف گشته شفتهٔ صفات و کمال مکرر مشتاق میگردند دوستان مسرورند یاران پروانه وار جذابند هر یک شمع مجلس است میسوزد و نور می بخشد دیروز حضرت حاجی امین و آقا میرزا غیاث الله خان و اخوی ایشان آقا میرزا ولی الله خان و آقا محمد خان و آقا میرزا عبد الله و دکتر مهدی خان مرخص شده عازم ایران گشتند شاید در هفته اینده بیمثال مه تابان و پیمان از افق الطاف بدرخشد و ان مملکت را پر از فیوضات حضرت رحمن فرماید.

شکر

نحمد باختر از جمیع حضرات مشترکین ممنون و متشکر بوده و هست زیرا فی الحقیقه احبای الهی سبب بودند که این جریدهٔ بهائی بجمیع آفاق منتشر شود چون الآن سال سوم بآخر رسید لهذا آرزو مینماید که عدد مشترکین زیادتر شود و قیمت اشتراک سال چهارم را بزودی ارسال فرمائید و خواهش مینماید که آدرسهای خود شان بفارسی و انگلیسی بنویسند و به بیشکاف

بفرستند و هرگاه تغییر محل و آدرس کنند یا انکه جریده نمی رسد فوراً باین اداره اطلاع دهند

قصیده

در مدح حضرت عبد البهاء یکی از شعرای ایرانیان در پاریس در مجلس اعیان ایستاده بصورت جلی خواند تاریخ ۲۸ صفر ۱۳۳۱ مطابق ۶ فبرایر ۱۹۱۳

در ظلمت و نور و ضیا آئی به از تو نیست
موکند بر بهاء که بهائی به از تو نیست

هر کس به بندگی خداوند پای بست
این بنده را یقین که خدائی به از تو نیست

گم گشته گان وادی اغفال و جهل را
راه نجات و راهنمائی به از تو نیست

نمیدهد اگر کلیم رخت را بکوه طور
نمیکمت جبذا که لقائی به از تو نیست

بر این زمین بی ثمر از فیض سرمدی
باران رحمتی و سمائی به از تو نیست

گو آسیا مریض و اروپاست مرگ او
این درد را طبیب و دوائی به از تو نیست

انکو که شد شهید رهٔ عاشقان تو
بر اهل وی جزا و عطائی به از تو نیست

گو بنواست عارف و کرباتو اوبرك ✤ شاکر بود که بر لب و نوائی به از تو نیست

من کلام المسکین

اشعار آبدار جناب نایب رضا قلی ابن وکیل قمیرانی

عالم شده پر غوغا — برخیز و تماشا کن — غوغا است در امریکا — برخیز و تماشا کن

بردار سر از بستر — بر اوج فلک بنگر — هان نیر حق پیدا است — برخیز و تماشا کن

ای خفته در غفلت — ای مست و حیرت — هنگامه شده برپا — برخیز و تماشا کن

رفت آنشه با احسان — در ملک فرنگستان — جشنها است در امریکا — برخیز و تماشا کن

بنگر همه از ادیان — آورده بر او ایمان — با نغمهٔ یا بشری — برخیز و تماشا کن

در جمع جهانیان — واجب تو در امکان این — در لفظ نگر معنی — برخیز و تماشا کن

در خوبه مترسانها — حد دیر و کلیساها — تسخیر کشد هورا — برخیز و تماشا کن

ای مرده دل خود — ها عبد بها بنمود — دنیای جدید احیا — برخیز و تماشا کن

این بهائی را — در کیر بهائی را — تعلیم دهد آنجا — برخیز و تماشا کن

دلها همه شیدا شد — ز امجاز مسیحا شد — کور از جهان بینا — برخیز و تماشا کن

تا کی نشوی مقبل — بگذر تو از آب و گل — ای زاهد بی تقوی — برخیز و تماشا کن

صلح بنی آدم — مسکین دهد اندر عالم — خود صلح بلال اجدا — برخیز و تماشا کن

بگشای دو چشم بین — خود نک که کند بر دین — جز عبد البها تنها — برخیز و تماشا کن

زد کوس عبودیت — ناقوس عبودیت — اندر همه دنیا — برخیز و تماشا کن

آن باز ز جهان آمد — وآن کهف امان آمد — چندانکه بر جا — برخیز و تماشا کن

ای منتظر دیدار — پرده بر گرفته یار — خود ز طلعت نورا — برخیز و تماشا کن

باز نبذهٔ مقصود — با ترانهٔ داود — جلوه گر شد از نکا — برخیز و تماشا کن

نور عدل تابان شد — نار حب فروزان شد — هان ز سینهٔ سینا — برخیز و تماشا کن

در بحر غنای حق — مسکین شده مستغرق — الکن بدو شد گویا — برخیز و تماشا کن

مکتوب از پاریس

بتاریخ ۲۷ شهر جانویه سنه ۱۹۱۳

خبار آقا میرزا احمد سهراب نوشته اند که :

امروز بعد از ظهر مجلسی در خانه مستر اسکت بود جمعی از یاران الهی در انجا جمع بودند حضرت من اراده الله خطابهٔ مفصل ادا نمودند که بی نهایت مؤثر واقع شد همه حاضرین اظهار سرور و فرح نمودند .

شاید تا بیستم ماه آینده در پاریس تشریف داشته باشند و از اینجا عازم استوت کارت [یکی از شهرهای معتبر المان] گشته بعد بطرف مصر و ارض مقصود مراجعت نمایند

امروز ظهر بمناسبتی حضرت مولی الوری ذکر ابوی ان اخوی مهربان [آقا محمد مصطفی] را نمودند و فرمودند که " فی الحقیقه شجاع بود از نفوس نادرهٔ عصر بود "

در شرق متجلی گردید احساسات مادیه نماند
نورانیت آسمانی طلوع کرد وحشیت مندفع شد
تربیت الهیه ظاهر گردید قوای معنویه تأثیر نمود
غفلت وضلالت خلق کم شد والآن در ایران
نورانیت بهاءالله چنان احاطه کرده است که
نفوس تربیت میشوند خلقی پیدا شده اند که مثل
ملائکه گشتند که بجان ودل متوجه ملکوت الله
هستند وغرق در بحر روحانیات هستند رحمانی
هستند نورانی هستند آسمانی هستند ابداً اعتنائی
باین دنیا ندارند کار میکنند صنعت دارند
مشغول به تحصیل معیشت هستند ونهایت
همت را مینمایند لکن قلوبشان متوجه بخدا
است روحشان مستبشر ببشارات الله است
اخلاقشان بسیار ترقی کرده است از اخلاق
مذمومه مبرا شده اند بجمیع خلق عالم
مهربانند جمیع بشر را دوست میدارند کل
را اقوام وخویشان خود میدانند عالم انسانی
را بمنزله شجر میدانند وجمیع افراد بشر را بمنزله
برگها وشکوفه ها واثمار آن شجر میدانند نهایت
آرزویشان صلح عمومی است واعتقادشان
وحدت عالم انسانی است مشتاق ترقی علوم
وفنونند وساعی در آنچه سبب علو عالم
انسانی تعصباتی ندارند تعصب مذهبی
ندارند تعصب جنسی ندارند تعصب وطنی
ندارند تعصب سیاسی ندارند تعصب لسانی
ندارند از جمیع این تعصبات آزادند روی زمین
را یکوطن میدانند وجمیع بشر را یک ملت میدانند
وجمیع نفوس را بندگان حق میشمرند وخدا را جمیع
بشر مهربان میدانند لهذا انان با جمیع بشر مهربانند
هیچ مقصودی ندارند جز رضای خدا آرزوئی ندارند

جز محبت قلوب انسانی بجهت حصول این مقام اعلی
زیاد دیدند احزان سائره برانها هجوم آوردند
وبنهایت تعصب برخواستند اموال انها را غارت
کردند وبدرجه که بعضی نفوس را جسدشان
را سوزانیدند ولکن انها ابداً فتور نیاوردند
هر روز هدف تیری شدند وهر وقت جانفشانی
بودند وبکمال سرور وفرح شهادت را قبول کردند
تا انکه ناصرالدین شاه مرحوم تعرض بانها کم شد
قدری امنیت پیدا کردند وحالا بیشتر از پیش میکوشند
تا جمیع بشر با یکدیگر مهربان شوند ونوع انسان حکم
عائله واحده یابد ودر این خصوص نهایت جانفشانی
مینمایند تا عالم انسانی نورانی گردد وعالم ناسوتی
انعکاسات عالم لاهوتی شود وقلوب ظلمانی
نورانی گردد ورذائل عالم بشر زائل گردد وفضائل
آسمانی جلوه کند نظر باین جهت است که من این
سفر بعید را قبول کردم وتا باینجا آمدم که تا شرق
وغرب بهم التیام یابد نهایت ارتباط حاصل کنند
معاونت یکدیگر نمایند وسبب راحت یکدیگر شوند
اگر شرق وغرب بهمدیگر الفت پیدا کنند عالم صلح عمومی
موج زند ووحدت عالم انسانی جلوه کند واز برای
کل راحت وآسایش حاصل شود لهذا تضرع
وزاری بملکوت الهی میکنم که خدا این وجوه را
روشن واین قلوب را نورانی نماید جانها را به
نشارات آسمانی مستبشر کند تا جمیع در پناه خدا
محفوظ مانیم ودر ظل عنایت او بنهایت سعادت
برسیم راحت جسمانی یابیم وسعادت روحانی
جوئیم واز جمیع جهات بنهایت آرزو وآمال
خویش برسیم این است آمال
من این است مناجات من بخدا

این سبب مغموم است واگر از جمیع جهات سرور او
مکمل باشد محسود واقع میشود واز این جهت
در غم وغصه است خلاصه راحتی از برای انسان
در این جهان نیست نفسی نمی تواند بیابد که
غم وغصه نداشته باشد اما اگر احساسات
روحانی داشته باشد توجه بملکوت الهی داشته
باشد این از برای او مدار تسلی است وقتی که
توجه بخدا میکند احساسات روحانی می یابد هر
غم وغصه را فراموش میکند اگر از جمیع جهات
بلایا بر او هجوم کند تسلی قلب دارد وقتی توجه
بخدا میکند جمیع این حزن وهموم وغموم را زائل
میشود نهایت فرح وسرور حاصل میکند زیرا که
الهی احاطه مینماید در نهایت ذلت عزت برای
خود میبیند در نهایت فقر خود را غنی میبیند

در زمان قدیم وقتی آمد که احساسات روحانی
نماند مادیات غلبه کرد وجمیع افکار بشر حصر در
ناسوت شد کسی را توجهی بخدا نماند ابواب
معرفت الله مسدود شد نار محبت الله بکلی
خاموش گشت جمیع بشر در بحار مادیه غرق شدند
حضرت ابراهیم ظاهر شد بحر روحانیات بموج آمد
انوار ملکوت طلوع کرد نفحهٔ حیات در قلوب دمید
روحانیات ظاهر شد قوای ملکوت بروز نمود و
غلبه بر قوای مادیات کرد نور هدایت برافروخت
تا آنکه عالم بشر با انوار ملکوت الهی احاطه گردید بعد
از مدتی باز آن انوار خاموش شد ظلمات مادیهٔ
جهان را احاطه گرفت خلق از خدا غافل شدند
توجهی بملکوت نماند حضرت موسی ظاهر
شد علم حمایت را بلند کرد به بیان ملکوت
مباشرت نمود شمع هدایت روشن شد
انوار ملکوت از هر جهت تابید اسرائیلیان

منجذب بملکوت الله شدند بعد از مدتی باز
آن شمع خاموش گشت عالم را ظلمات احاطه
کرد مردم مشغول بامور جسمانی شدند احساسات
جمیع بشر مادی شد جمیع قلوب تعلق بعالم ناسوت
یافت وجمیع ناس مانند حشرات تنزل در اعماق
زمین کردند وجمیع نوع انسان مانند حیوان
شد ابداً احساسات روحانی نماند ابداً انوار
هدایت نماند جمیع ملل غرق مادیات شدند

در چنین حالتی کوکب مسیح طالع شد صبح هدایت
دمید انوار ملکوت روشن شد احساسات روحانیه
بنعان کرد قلوب منجذب بخدا شد ارواح
مستبشر به بشارات گردید روحانیات بر
مادیات غلبه کرد بدرجه رسید که مادیات
راهیچ حکمی نماند مدتی بر این منوال گذشت
بعد جزیرة العرب تاریک شد وحشت بمیان
آمد خونخواری بمیان آمد اقوام عرب با یکدیگر
حرب پرداختند خون یکدیگر را میریختند اموال
یکدیگر را غارت میکردند اولاد یکدیگر را اسیر
مینمودند در همچو حالتی حضرت محمد در
جزیرة العرب ظاهر شد این قبائل وعشائر وحشیه
را تربیت کرد این نفوس گمراه را هدایت نمود این
نادانان را بنور انسانیت منور ساخت
نفوس تربیت شد احساسات روحانیه حاصل
گردید توجه بخدا تحقق یافت بعد باز ایام
خورده کوکب نورانی هدایت غروب کرد ظلمت
ضلالت احاطه نمود قوای مادیه بروز وظهور
کرد احساسات دینیه نماند قلوب تاریک شد
عقول تلف کرد در این وقت حضرت باب در
ایران ظاهر شد کوکب حضرت بهاء الله طلوع
نمود وانوار ملکوت باشدت قوی بتابید قوای مادیه

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نجم باختر

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سالی دوازده قران
ماه عملا ۶۶

این جریده برحسب تاریخ بهائی هر نوزده روز چاپ و توزیع میگردد و در نهایت آزادی در مسائل یگانگی بشر و وحدت ادیان و انتشار علوم و فنون این قرن و تربیت اطفال و پیشرفت امر حضرت بهاءالله در اقطار جهان و توضیح حقائق این دین عمومی خواهد نوشت و مقالات مفید که موافق سبک اداره است قبول و نشر خواهد گردید

مظاهر مقدسه

خطابه مبارک حضرت عبدالبهاء در مظهر مظاهر مقدسه الهی در خانه امة الله المنجذبه منیس پارسنز مورخه ۳۱ جولای ۱۹۱۲ که در حضور جمعی از بزرگان امریکا که در این نقطه برای تبلیغ جمع شده اند ساعت پنج بعدازظهر. فرمودند

من از مسز پارسنز بسیار ممنونم که سبب شده باشما ملاقات و معاشرت میکنم من یک انسان شرقی هستم و شما از اهالی این بلاد غرب هستید ممکن نبود اجتماع ما در یک جا لهذا مسز پارسنز سبب شده که من با شما معاشر و مجالس شده ام لهذا از او بسیار ممنونم که مرا با شما آشنا کرده است

من از شرق آمدم چون باین بلاد رسیدم بلاد امریکا رسیدم دیدم ملت در مادیات خیلی ترقی کرده است چه در تجارت چه در صناعت چه در علوم مادیه ترقی زیاد نموده است مملکت از هر جهت معمور است هم چنین در بلاد اروپا ترقیات مادیه در نهایت درجه است و روز بروز هم تزاید پیدا میکند ولکن دیدم که ترقیات روحانی تلف کرده است احساسات روحانیه ملکوتیه کم شده است توجه بخدا کم شده است جمیع قلوب متوجه بامور دنیا شده است هر کس آرزو مینماید که حیات جسمانیش ترقی کند و ثروت دنیوی بیابد راحت و آسایش ناسوتی حاصل نماید مختصر این است احساسات مادی بسیار است و احساسات ملکوتی کم و در جمیع اطراف جهان چنین است ولی از برای عالم انسانی سعادت بدون حصول احساسات روحانی ممکن نه و از برای بشر راحت و اطمینان جز توجه بملکوت الله حاصل نشود جسد از مواهب مادیه تلذذ گردد اما روح از فیوضات الهیه زنده شود سرور حقیقی و فرح روحانی جز با حساسات ملکوتی ممکن نیست زیرا عالم بشر محاط به بلایا و رزایا است انسان معرض هر بلائی و مصیبتی است هر انسان لابد بر این است که غمی و غصه دارد هر یک از جهتی مثلاً شخصی است در نهایت ثروت اما مزاجش علیل است از این جهت محزون است شخصی در نهایت صحت است اما یک مصیبتی بر او وارد میشود یک طفلی از اطفالش یا یکی از نزدیکترین اقربایش یا یکی از بهترین دوستانش میمیرد و از این جهات محزون است شخص دیگر ملاحظه میشود دشمن دارد و دشمنان پا پی او میشوند از



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فهرست مندرجات

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۳ مکاتیب آقا میرزا احمد سهراب از پاریس

٤ شکر

٥ قصیده در مدح حضرت عبدالبهاء

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